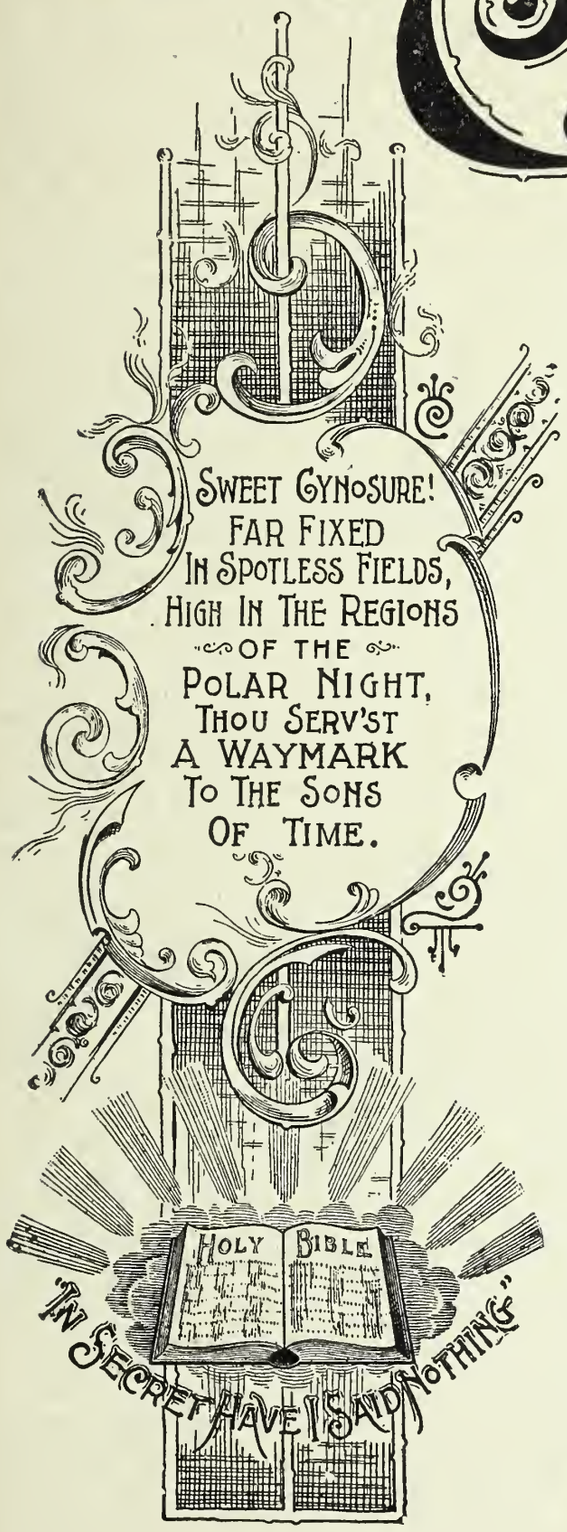
Christian Cynosure.

CHICAGO, MAY, 1911



REAL SUCCESS

So, then, Elijah's life had been no failure, after all. Seven thousand at least, in Israel, had been braced and encouraged by his example, and silently blessed him, perhaps, for the courage which they felt. In God's world, for those who are in earnest, there is no failure. No work truly done, no word earnestly spoken, no sacrifice freely made, was ever made in vain.

Distinguish, therefore, between the real and the apparent. Elijah's apparent success was in the shouts of Mt. Carmel; his real success was in the unostentatious, unsurmised obedience of the seven thousand who had taken his God for their God.—*F. W. Robertson.*

CHRISTIAN CYNOSURE

WILLIAM IRVING PHILLIPS

Managing Editor.

850 West Madison Street, Chicago.

TERMS OF SUBSCRIPTION

PRICE—Per year, in advance, $1.00; three months, on trial, twenty-five cents; single copies, ten cents.

PRESENTATION COPIES—Many persons subscribe for the Christian Cynosure to be sent to FRIENDS. In such cases, if we are advised that a subscription is a present and not regularly authorized by the recipient, we will make a memorandum to discontinue at expiration, and to send no bill for the ensuing year.

Entered as Second-class matter May 19, 1897, at the Post Office at Chicago, Ill., under Act of March 3, 1879.

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Christian Cynosure.

"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

VOLUME XLIV. CHICAGO, MAY, 1911. NUMBER 1.

The business session of the annual meeting will be held Thursday morning, May 18th, in the West Chapel of Wheaton College, convening sharply at ten o'clock. All interested in meeting the agents and other friends and hearing of the progress of our work are invited to be present.

The afternoon session will be held in the same place, and among the speakers will be Rev. J. E. Hartzler, our Indiana State President; and Rev. I. B. Trout, one of the editors and prominent workers in the Church of the Brethren, will be present, no providence preventing. In the evening session we shall hear President Blanchard and Mr. E. Y. Woolley, assistant pastor of the Moody Church. He has had a many-sided experience, and his addresses are always interesting, informing and helpful.

We trust that the annual meeting will be a season of spiritual blessings and a renewal of strength for our great work.

In America the Lutheran church has 57 orphans' homes; 33 homes for aged; 3 homes for defectives; 10 deaconess mother-houses; 48 hospitals; 8 hospices; 18 immigrant and seamen's missions; 6 home finding and children's friend societies, and 5 city missions and rescue leagues. These have a valuation of $8,181,798, and an endowment of $700,141.

Every great Christian reform will be successful in proportion to the earnest, believing prayers behind it. We are grateful for the letters commending the Prayer Circle. No letter has been richer in its helpfulness than the following:

Orange City, Ia., R. 2, April 11th, 1911.

My Dear Bro. Phillips:

I have noted your desire to form a Prayer Circle for the cause of your Association. Allow me to say that I have remembered the National Christian Association in prayer every morning between 5 and 6 o'clock, since 1906, I think. This is my hour for the "Ministry of Intercession," as Dr. Murray calls it.

I shall gladly continue to do so for the future. I can say, that this work has already brought many a blessing to me. Respect. yours,

J. B. Van den Hoek.

Carnes' Parsonage Christian Reformed Church.

ORDER OF HARUGARI.

Organized in New York City in 1847, at a time when the Germans in the United States, among other foreigners, were antagonized by the dominance of native American sentiment, the society was made up exclusively of Germans, and formed not only an asylum or refuge, but contemplated affording relief to its members in sickness and distress and caring for their widows and orphans. The Order was formed, in addition to the purposes specified, for the preservation of the German language, literature, customs, and traditions in America. The name Harugari was identified with the ancient German tribe, the Cherusci, which was conquered by the Romans under Tiberius, but achieved its independence, led by Arminius, when it defeated the Romans under Varus. The name was taken from the old German. Haruc signified a forest, and the old Teutons who met in the forests were called Harugaris. It now has about 300 lodges in twenty-seven States of the Union, and a total membership of about 30,000 men and women. Women members, who number about 7,000, meet in separate lodges, which are governed and conducted as are those for men. One of the outgrowths of the organization is the Harugari Singing Society, to which 20,000 members belong.

SECRETS OF FRATERNAL SOCIETIES PROTECTED.

Sacramento, California, March 3d.—A fine not exceeding $500, or imprisonment not exceeding one year, according to a bill now passed by both houses of the legislature, will be the punishment of any person publishing, selling, offering for sale, or even having in his possession, the ritual of any secret society or lodge. To disclose any secrets is punishable to the same extent.—*The San Francisco Call.*

GOVERNOR JOHNSON'S VETO.

Sacramento, Cal., March 24.—Governor Johnson has vetoed Assembly Bill 718, making it unlawful for any one not a member of a fraternal, benevolent or secret society to have in his possession or to print or sell any exposé or statement of the secret or unwritten work of the society. Governor Johnson says that he does not approve of the intent of the proposed law in endeavoring to protect something about which the law can know nothing.

The bill was drafted by Attorney Grove L. Johnson, father of the governor, and grand master of the Independent Order of Odd Fellows of this state. The bill was introduced by Assemblyman Cronin, at the request of Johnson, Sr.

In his veto message, Governor Johnson says that the proposed law would jeopardize the constitutional right of freedom of speech, and freedom of press. He points out that the bill cannot discriminate between good and bad societies, and that there have been many secret societies in the past whose rituals and oaths were inimical to the government and subversive to society, and says: I would not make it a crime to expose the secrets of such organizations.

He also points out that the law would be difficult if not impossible of execution, and that the only way to prove that an exposé was an exposé would be to compare it with the real work of the society, which would be revealing the very secrets that the Bill was drawn to protect. —*San Jose Mercury, reprinted in The Free Methodist.*

A pleasant smile and a sweet voice are great helps on life's journey.

ORDER OF MOOSE.

The Loyal Order of Moose was organized April 12th, 1888, at Louisville, Kentucky. At a recent Supreme Lodge meeting at Baltimore, Maryland, fifteen thousand members were present.

The following titles are given to the officers in the lodge: Dictator; Past Dictator; Vice Dictator; Secretary; Treasurer; and Prelate.

Something of the character of this order may be learned from the trial of the Steward of the Moose Order at Chambersburg Pennsylvania, for selling liquor, for which he was convicted, and following which the buffet of the Moose Lodge was closed. The Deputy Supreme Organizer of the State, Mr. Stull, on the witness stand said that he supposed that there were about four hundred lodges in Pennsylvania. He stated that he selected the members when organizing a lodge and then the Supreme Lodge passed upon them. He said that the Supreme Lodge gave the Subordinate Lodges a charter to run a buffet. Mr. Stull said that the lodge was not instituted with the idea of getting around the license laws. Under cross examination Mr. Stull said that he knew nothing about the connection between the Supreme Lodge and the buffet. He said that the Supreme Lodge had nothing to do with the local buffet, and that there is nothing in the charter about a buffet. Geary McMichael, bar clerk, said he is Past Dictator of the lodge. He called it "an argument" which followed when some of the members decided to open a buffet. The lodge never formally acted upon it. Mr. W. W. Stitely, a trustee of the Chambersburg Lodge, said that the proceeds from the sale of liquor goes to the profit of the house, no individuals profiting, and that there is a lodge treasurer and a club treasurer. The club fund pays rent for the house. He said he was told there would be a buffet when he was asked to join.

The above account of the trial is taken from the *Evening Herald* of Waynesboro, Pennsylvania, and it seems that a distinction is made between the lodge and the club. Something within the lodge is formed for the purpose of handling the liquor and looking after

the profits. The judge remarked that this case was very important; and pointed out that the Moose Lodge had entered Mont Alto, where liquor licenses had been refused retailers. The Moose are said to be closely allied to the Order of Elks and the Eagles. Such revelations as the above ought to have a peculiar interest to temperance advocates.

A VALUABLE MOVEMENT.

"Christian Association of Houghton Seminary."

"The object of this association is to gather and to disseminate information concerning secret societies in their relation to Jesus Christ and to the home, Church and State; to fortify the position of the Wesleyan Methodist Church against these societies; to train students of Houghton Seminary for aggressive anti-secret work; to help the pastors and Christian workers to devise and to operate the best methods of dealing with the subject; and to co-operate with all who are interested."

PAINTED REGALIA.

In publishing what purports to be the description and history of an alleged portrait of Washington, the *Toledo Times Bee* paper repeats the myth of membership in Alexandria lodge from the date of its charter until that of his death. We are aware of no substantial reason for believing that he ever held active relations with any lodge except the one in Petersburg. From this we think he was never transferred, though other lodges, including Alexandria lodge, counted him a nominal member, and Alexandria made him nominal master. It was purely a case of "absent treatment."

As to the Master's collar shown in the Toledo paper's picture, it is easy to paint one. Judging by Washington's own written statements, he appears to have had no use for this part of what he called "child's play."

Reference is made to what he wore when he laid the corner stone of the Capitol. We have always doubted whether he knew of the existence of the famous apron said to have been prepared by Madame Lafayette, before he was rather suddenly invested with it in a temporary lodge into which a Masonic escort took him for a brief halt on the way to the ceremony. Lack of courtesy was not his failing, and he wore the apron. But he laid the corner stone as President; another man was there as Masonic master, to make it a constructively Masonic, as well as actually presidential, corner stone laying.

Whatever apron he wore, and whatever regalia the original artist or any later one painted into the picture for the glory of Masonry or the confirmation of a myth, the cut published by the Toledo paper has no authority to contradict words which the living man himself took pains to write. Truthfulness is ascribed to him by all not influenced by Masonry. The notion that he presided over lodges, he called an "error."

BOY SCOUTS ARE OPPOSED.

Central Labor Union Sees Danger in the Organization.

The central labor union of Pittsfield has started a movement against the Boy Scouts of America. There are four companies of the Boy Scouts at the Methodist church, while in other churches companies are being organized. The following is a copy of the resolutions adopted by the union:

"Whereas, an attempt is being made by certain Wall street millionaires, assisted by the Young Men's Christian Association and various other so-called religious societies, to organize the boys of our country into an organization known as the Boy Scouts of America, a semi-military association; and

"Whereas, we, as members of organized labor, being pledged to the principles of brotherhood and international peace among the working classes of the world and loyalty to each other, are forced to render an emphatic protest against this movement for the following reasons:

"First. The pledge required from each recruit requiring him to submit to blind obedience to the orders of so-called superior officers, which is a relic of the autocratic past.

"Second. The clause (article 2, scout law) pledging its members to remain loyal to their employers through thick and thin, which practically means the training of our young men and boys to become 'scabs' and strike breakers in times of industrial conflict.

"Third. The attempt to arouse and instill the spirit of medieval barbarism and militarism into the minds of future generations of wage earners; therefore, be it

"Resolved by the delegates to the central labor union of Pittsfield, Mass., in regular meeting assembled, that we condemn this so-called benevolent movement, which under the guise of philanthropy and the welfare of our

children seeks to make slaves and traitors of our sons.

"Resolved that we request the membership of each union here affiliated to withdraw all support of whatever nature to this movement or the various societies engaged in aiding this organization.

"Resolved, that a copy of these resolutions be spread upon our minutes; and that each union be furnished with a copy."—*Springfield Republican*, March 12.

The last clause of the "first" reason may be undeniable, but in the mouth of a labor unionist does not lack drollery. The first resolution appears adaptable to Freemasonry—more so, in fact, than to Boy Scouting. What is implied in the word "request," used in the second resolution, union members probably know; we do not assume to interpret the innocent-looking word. Yet it cannot have been used in such a place with expectation of futility.

A LAW TO SHELTER CRIME.

The Oregon law prohibits copying or circulating any part of the Masonic ritual, one part of which is the pledge to keep the secrets of a fellow member of the third degree, "as inviolable as my own, when committed to and received by me as such, murder and treason excepted—and these, only, at my own option." Murder and treason, these only, are excepted: two crimes, two only, prove a rule which covers the general mass of crime. Crimes against property—theft, robbery, burglary, arson—are secrets to be kept as inviolable as any Mason's own. Every possible crime against social purity and personal morality—adultery, fornication, incest, rape—must be covered by the opaque Masonic veil. To protect a Masonic brother whom he never saw before, another apron wearer must sacrifice his nearest and dearest relatives; he can warn no man that loss of property is impending; he can hint to no mother that she needs to guard her innocent daughter from a confessed design; a Mason's plans to do evil are sacred, if the evil does not involve murder or treason. This systematized villainy is covered by the mantle of Oregon law. A commonwealth offers the services of her courts to aid clannish concealment of all crimes save murder and treason only.

CAMORRISTS AND OTHERS.

"It would be a mistake to generalize upon Italian character from the revelations touching the Camorrists in the extraordinary trial now going on at Viterbo," remarks a well known daily paper, which, after discussing the society and certain conditions of southern Italy, proceeds to consider related or similar organizations which have existed in America. It affirms that:

"We in this country have not been free from secret oath-bound organizations terrorizing thousands who took no part in their crimes. The Ku Klux organization, formed to rid the South of carpet-bag government, went from bad to worse, and no doubt crimes of mere private vengeance were perpetrated in its name. The White Caps and the Night Riders are instances of the same sort of organizations for different purposes. Various oath-bound orders, known as the Sons of Liberty, the Knights of the Golden Circle, and by other names, organized in the middle West during the Civil war, at first for the purpose, as it was declared, of protecting Democrats in the exercise of the elective franchise, grew into a dangerous, potential insurrection, having the object of releasing Confederate prisoners, seizing forts, civil and military officers and supplies, and instituting such a fire in the rear of the administration at Washington as should force an armistice with the Confederacy. There have been many other such secret organizations in this country, some of them wrested from a comparatively innocent or positively patriotic purpose to become the active agents of evil, which abundantly proves that it is not alone the Italian temperament and tradition that are favorable to the growth of dangerous underground influences."

The Lutheran Church has a larger per cent of her men in the church than any other of the leading denominations—this per cent being 46.1. The Disciples come next with 40.0; then the Baptists and the Methodists each with 38.5; the Presbyterians with 37.9, and the Episcopalians with 35.5.

The Power of the Secret Empire

By Miss E. E. Flagg

XXXI.

New Scenes and Old Faces.

Let the reader imagine me a necromancer whose magic wand, waved lightly over him, has the power of putting him to sleep for about forty years; for though a great many things may happen in that period of time very interesting to the world at large, to say nothing of minor events equally interesting in a smaller way to the individual, none of which would be omitted by a conscientious historian or a careful biographer, I am neither the one nor the other. I am simply telling the story of my experience with Freemasonry; and if, when nearly all the states passed laws prohibiting extra-judicial oaths, and the churches of Christ everywhere disfellowshipped adhering Masons, the institution had actually died down as it feigned to do, I should probably make this my concluding chapter, or, what is more likely, not have written any story at all, preferring to let the dead bury its dead in decent oblivion.

But the wounded dragon of Masonry did not yield up its life so easily. At the South, under cover of the night-dark wing of slavery, it hid in shame and dishonor, to slowly recover from its grievous hurt, and finally creep forth again into the light—not always under its true name—while brave men and women, fighting with tongue and pen for the freedom of the slave, never dreamed what chains were forging in secret, or how in their own free North the time would come when, under the intimidating power of the lodge, men would dare not freely discuss its claims; when editors of religious journals would refuse, in their craven fear of losing patronage, to publish articles against it; and even the Christian ministers, while hating it at heart, should be afraid—Oh, shame!—actually afraid to stand up in the pulpit and speak God's truth concerning it.

But in passing over such an interim of time, there must necessarily be many scattered threads, which it behooves me to gather up and knit into one general whole before I proceed further.

Of the scores of persons actually participating in the murder of Morgan or consenting thereto, only five were convicted. Loton Lawson was sentenced to two years' imprisonment, Nicholas G. Cheesboro to one, and Eli Bruce, Edward Sawyer and John Whitney to varying terms of one month or more, and this was all that resulted from four years' trials and investigations.

That these men were considered by their brethren of the lodge, not as convicted felons but as martyrs to the Masonic cause, may be inferred from the fact that they remained in full fellowship therewith as members in good and regular standing; that they were visited daily while in jail by their Masonic brethren, in many cases accompanied by their wives and daughters; that they were furnished with every luxury money could procure, and, when their term was up, escorted from prison in triumph. But O, most benevolent Masonry, where were thy bowels of compassion for many an unfortunate brother confined within those very walls, not for kidnaping and murder, but for debt?

Darius Fox came unexpectedly back to Brownsville about a year after his sudden flight—nowise improved by his stay among the wild and reckless characters of the Western frontier. Why he chose to run the risk of returning; whether he had been led to believe that all danger of conviction was over, or whether his course was dictated by mere braggadocio, is more than I can say. But he talked swaggeringly about having "come back to stand his trial," and had his small circle of admirers, who surrounded him in store and tavern, and praised and cheered him as if he had done a very brave and plucky thing in returning.

Perhaps he had overlooked the possibility that some of his associates in evil

might turn state's evidence against him. A few days after his unexpected appearance in Brownsville one of the men convicted of abducting Morgan gave testimony in regard to his own share in that transaction that would inevitably have consigned him to a felon's cell had he not been found dead the next morning. The cause of his sudden death was said to be apoplexy, though a story, never exactly authenticated, was whispered about and believed by many in Brownsville that he had really hung himself in a moment when remorse and fear of punishment so acted on a mind unbalanced by drink as to drive him to self-destruction; and his family, to avoid the dishonor attaching to the name of suicide, had attempted to cover up the fact by ascribing his untimely end to a cause which was not the true one.

But whether he met death by his own hand or in the common orderings of Providence, Darius Fox went to his own place, where, in the course of years, all his companions in crime followed him; into that dim eternity towards which the evil and the righteous are alike hastening, where the deeds done in the body are either angel's wings ever raising us higher in the scale of purified being, or weights sinking us deeper and deeper into the pit of final despair.

For three years the proprietor of the Park Tavern tried to carry on his business in the face of wrongs and outrages that in number and petty malignity fell to the lot of no other anti-Mason of those days. Hear his own words on the subject:

"My help was hired to leave me; others sent who, after being hired, would get in debt and prove unfaithful. Sham sales of stage horses would be made to unprincipled drivers who would keep their horses at my house on usual contracts, and, when a quarterly bill was presented against the ostensible owner, it would be shoved off upon the driver, who was irresponsible and would abscond; or, if sued, pay the debt on the jail limits. Merchants with whom I had dealt would divide my accounts, and sue me on each day's trade, causing me to pay unnecessary costs."

Nor did they stop short at personal violence, as witness his further testimony:

"My furniture was injured, and, in my attempts to save it from destruction, I have been choked in my own house till my family were alarmed lest my life should be taken. All this was done with the avowed intention of tempting me to commit assault and battery, or seek redress by lawsuit, that they might avail themselves of the law to destroy me effectually."

The fight was too unequal. What chance had one man, however just his cause, against hundreds working in secret conclave to accomplish his ruin? Mr. Greene disposed of his business in Batavia, and as a public lecturer did more, perhaps, than any other man to enlighten the public mind on the real nature of Freemasonry.

Undaunted by opposition, undismayed by danger, though he once came very near sharing the fate of Morgan, he kept on his way, lecturing, editing, publishing, side by side with a young man, William Lloyd Garrison by name, who had just heard the bugle-call to another conflict which was destined erelong to be the one great absorbing issue that should swallow up all others.

The *Liberator* and the *Antimasonic Christian Herald* were both published in the same building and delivered by the same carrier; but, while one waxed and grew, the other waned before the new struggle for human rights. And when a terrible punishment was at last meted out to us; when every newspaper was, like the prophet's scroll, written throughout with mourning and lamentation and woe; when Rachels wept their dead in Northern and Southern homes alike, who saw the secret hands working in darkness and silence to prolong the contest?

Good patriots on the Union side blushed for the cowardice and incompetency that stayed idly in the trenches for weeks and months; that led hosts of brave men to inglorious slaughter or disgraceful flight before the enemy. Could they have known that promotion did not depend on bravery or merit, but on the number of Masonic degrees; could they have witnessed those secret midnight meetings when Northern generals fraternized with the enemy, they would

have had a better understanding of the whole subject. And when the guns of the Rebellion were silenced and the smoke cleared away, could they have seen delegations from Northern lodges on a visit to Southern cities uniting in brotherly union with Knights of the Golden Circle, these same good people would not have been so slow to recognize, grinning under the mask of the Ku Klux, the same old enemy against which Samuel D. Greene so faithfully warned his countrymen.

He died on the threshold of the oncoming struggle—a new struggle with an ancient foe, and saw not its end. Pursued even to the last by the unsparing hatred of the lodge he died as he had lived, boldly testifying to "the truth as it is in Jesus" against every "unfruitful work of darkness," and now, translated into that great "cloud of witnesses," perhaps he *does* see the end after all.

Bright, mischievous brother Joe married early in life a fair acquaintance, of Brownsville, who, I have reason to suspect, was the same he accompanied home from Jake Goodwin's party, and emigrated to Kansas in the early stages of its struggle to be a free state, where, as a friend and associate of John Brown, he participated in more than one stirring scene of that eventful era.

Sam Toller has long since passed from earth, but there is still a circle, slowly narrowing, who hold him in kindly remembrance.

Luke Thatcher has represented his native state in the legislature, and is looked up to by his neighbors as an honest, far-seeing man who is always on the right side of every social and political question.

Mr. Jedediah Mills lost his lawsuit and his farm—a result not hard to predict from the beginning. Anxiety and trouble so wore upon him that he did not live long after, and another name was added to that hidden roll of martyrs to the lodge which God keeps in his secret place against the day "when he maketh inquisition for blood."

Mark Stedman's life has been one of constant warfare with every prevailing and popular form of sin. When the anti-Masonic excitement died away, and even he believed that the lodge had fallen never to rise again, he turned his attention to the crime of American slavery. At a time when the mere avowal of Abolitionist principles cost more than the present generation can readily conceive, he preached, prayed and worked for the emancipation of the slave. And careless of fine and imprisonment, out of his own slender store he and his good wife Hannah sent many a fugitive rejoicing on their way towards the North Star—a work in which Rachel and I not infrequently had the pleasure of helping, for both families left Brownsville and moved to Ohio about the same time, where we settled in easy visiting distance of each other.

We are a staid elderly couple now, Rachel and I, with a number of grandchildren to spoil, and one or two grown-up fledglings still lingering about the home nest. But our little David never went forth with sling and stone against any of these moral Goliaths that from time to time have come out from their Philistine fastnesses to defy our American Israel. One bright summer day we laid him under the green grass in Brownsville cemetery, and on another summer day as bright, there came to our home a second little David. He sleeps in his nameless grave at Antietam. Still another of our boys donned the blue and marched proudly away to die by slow starvation in a Southern prison.

Oh, it is not in hours of joy that hearts knit together the closest and strongest! From that mighty baptism of anguish Rachel and I came forth united in the grand fellowship of suffering, without which love is like gold that lacks the test of the crucible.

And now, having brought my story down to Anno Domini 1870 or thereabouts, I take it for granted that the reader is sufficiently interested to wait its further development, first promising that the end is not far off. For with Rachel and me the shadows are beginning to stretch eastward. She sits shelling beans on the porch, which commands a view of rich Ohio cornfields basking in the August sun, a gray-haired, placid-browed matron. But the fires of youth flash still from her brown eyes, showing that she has not materially altered from the quick, imperious Rachel of former days.

If any one doubts it, let him rouse her

indignation by some act of meanness or duplicity, and if he doesn't have cause to remember that day as long as he lives, I am very much mistaken.

(To be continued.)

Contributions.

THE SHAME OF THE CHURCH.

PRESIDENT BLANCHARD'S LETTER.

For many years it has been the custom of various secret orders to ask the privilege of coming once a year into some church and having a sermon preached in glorification of the order. We have also known that on the occasion of corner-stone laying, lodge men have been accustomed to seek some notoriety for their lodges by having a place given to them in the order of exercises. On funeral occasions also lodges have been for many years accustomed to seek to force their way into homes and churches irrespective of the wishes of the afflicted ones. Few men have been conversant with the life of the Church during the last twenty-five years who could not relate instances of one or all these lodge impositions on the church of Christ.

In our time, however, there is a new and a most humiliating change in this respect. Instead of the lodge begging for the notice of the church, the church appears on her knees before the secret society. So far as we are informed this movement began with some of our evangelists. They, as was recently remarked in the CYNOSURE, began to invite various lodges to attend their meetings, and a rivalry was instituted among the secret orders to see which one could or would turn out the greatest number of men at the Evangelist's meeting. This movement seems to be on the increase at this time.

It is natural that such a plan should extend, and it is moving in that direction. There lies before me as I write the weekly circular of a rich Presbyterian church of New York City. It mentions the different meetings of the week, tells of the special music which is to be rendered, and then says that all the Masonic lodges of the district in which it is located are invited to attend the gatherings on Easter day. Of course all well informed people know that secret society men are not usually members of churches and that they do not ordinarily attend their meetings. It therefore seems as if there is on foot an effort to secure a crowd on a few occasions by asking lodgemen who do not care enough for the church to become identified with it to turn out and give it a boost.

What Is the Real Motive?

It is always dangerous to judge men's motives. We can hardly be sure of our own, and of course to know those of other people is far more difficult. The natural feeling is that such efforts are intended to increase the contributions. It would probably be said by those who adopt these means of getting in men that the plan is adopted in order to get men who do not go to church ordinarily to come. It would very likely be said that it is a good thing to get men to religious gatherings by any and all means in order that they may be saved. The character of the Evangelists who have used this method, is such that we ought to hope as firmly as we can that their intentions are not selfish, but benevolent.

But whatever the actual motives may be, we are fully persuaded that the result of such attempts will be evil, and not good. Elijah invited the Priests of Baal to his great meeting on Carmel. They also came. But the meeting did not involve any flattery of Baal or his servants. The Evangelist on that occasion called for a decision between the two

objects of worship, and when the people had declared that Jehovah was God he had the prophets of the idols slain. If the method of our modern preachers were the same, there could be no objection to them on the score of infidelity to God's word. We fear that they are not the same. From what we have seen and heard we cannot hope that prophets who in our time invite lodgemen to their meetings, are disposed to draw the line between the worship of Jehovah and the false gods as Elijah did. On the other hand, they seem disposed to mix the two worships up, and to intimate, if they do not say, that Jehovah and Baal can in our time work in perfect harmony if their followers will try to do good.

If the Bible is true, this is an awful mistake. It does not give us the least reason to suppose that the real antagonism between Christ and his rivals has lessened with the lapse of time. If Elijah were to conduct a meeting in Chicago it would go forward on the very lines of Carmel. No man has warrant from Scripture for proceeding on any other. In fact it appears to us a fearfully dangerous thing to attempt any modification of the pattern set before us in the mount. We are not speaking of the death penalty the prophet inflicted, but of the declaration of an irrepressible conflict which he made.

The Beast and the False Prophet.

We have heretofore spoken of these two great enemies of God and man and do not purpose to repeat the argument. We do, however, wish to recall the essential facts and to give an illustration from current history. The wild beast of Revelation is a representative of godless government, and the False Prophet is a representative of Christ-rejecting religions. The godless government carries the harlot church, and the harlot church directs the wild beast. We may, therefore, expect to find members of the Christ-rejecting lodges in legislative and executive and judicial stations, and to find government making provisions for defending the false religions. The wild beast carries the harlot, and the harlot guides the wild beast.

The state legislatures of Ohio, Indiana, California, Oregon and Nebraska have all been attempting, recently, to pass laws making it an offense punishable by fine or imprisonment to "publish, sell or offer for sale any book, pamphlet or circular" exposing the secret work of any fraternal society, except under the supervision and authority of the grand body of such fraternal society. These laws mean that lodges may organize and sell their ceremonies, oaths, and obligations to deceive, ensnare, humiliate and paganize the young men and women of our nation, and if any servant of God and friend of humanity undertakes to prevent the lodge doing so by revealing its traps, snares, and pitfalls to the public which it wishes to plunder and enslave, the state will step in and punish him for doing so.

All students of the Word of God will remember that both godless government and the false prophet, or the harlot, are to be cast into the lake of fire. That is to be the end of them. Meanwhile they will do all the evil they are permitted to do. We are not to fear them. Satan is mighty, but God is Almighty. The Dragon animates and controls both the wild beast and the false prophet, but at the end he also will be thrown into the lake of fire. Thus far these attempts of godless government to defend Christless rites and ceremonies have not succeeded very well. Such attempts will not succeed if God's people are watchful. If they slumber and sleep they will justly suffer. But when the church is caught

away the wild beast, the false prophet and the dragon will work fearful havoc among the tribulation saints, until they are cast into the fiery lake.

A Governor's Excuse.

The Governor of Oregon, one of the states in which one of these laws was recently enacted, replying to a remonstrance, wrote as follows:

Dear Sir:—

I acknowledge receipt of your letter of March 28th. I have received in the last few days a number of letters of similar purport to yours, several of them enclosing the draft of the bill in question, and most of them being circular letters signed by the party sending them. It seems to me that those who are sending these letters (whose sincerity I do not doubt) have been misinformed regarding this bill. The bill, as I understand it, was framed as a remedy for recent occurrences in this state, in which a man who had formerly been a member of a secret society advertised himself as being authorized to confer the degrees and teach the ritual of this society. In doing this he violated the oath which he had voluntarily taken, and perjured himself for the sake of financial gain. It was from this condition that I understand that the bill came, and I could see no harm to it and filed it with the Secretary of State. I trust that its workings will disabuse your mind of your belief in its viciousness.

With kind regards and best wishes, I am,

Very sincerely,

Oswald West.

But the law was as follows:

"Section 1. That it shall be unlawful for any person, firm or corporation, either directly or indirectly, to write, print, indite or circulate, or procure to be written, printed, indited, or circulated in any language, any signs, plates, rituals, or secret work, or any part thereof, of any fraternal order or fraternal society, having a Grand or Supreme lodge in this state, or having a Grand or Supreme lodge with jurisdiction in this state, without the written authority of such Grand or Supreme lodge. Any person, firm, or corporation violating any of the provisions of this act shall be deemed guilty of a misdemeanor and upon conviction thereof shall be punished by a fine of not less than $50 nor more than $500."

The reader will observe that this law says nothing about seceding members of secret orders, but forbids free speech to any and all persons, firms and corporations. Just as slavery a few years ago would not permit men to say anything against the buying and selling of men, women and children, so secret orders in this state by this legislation are seeking to gag every man who wishes to save his fellow men from lodge bondage by revealing the bloody oaths and foolish ceremonies by which it enslaves its victims.

But suppose the law was intended to stop the mouths of seceding lodgemen only; in what respect would that improve the situation? Does a man lose his right to free speech when he joins a secret order? If he finds the order evil, has he not a right to say so and to seek to save men from the trap into which he has fallen?

Or suppose he is not moved by Christian motives but by desire of gain, what then? Is it worse for him to sell the secrets, for which he had paid, than it is for the lodge to do so? Is it the office of government to create monopolies in secret societies, and to let one set of men sell what it punishes other men for selling?

No Buying or Selling Without the Mark of the Beast.

The fact is that we have here another case of the great movement above indicated. If a man wishes to work and does not wish to pay tribute to a lodge, put him out of the shop, and if he comes back, kill him. If instead of a man it is a woman who wishes to earn honest bread without the permission of a secret society, then kill her. And if some one who has joined one of these organized

bands of murderers wishes to come out and warn his fellows against the order, send a sheriff after him and fine him or put him in jail or do both.

Nullification in Our Public Schools.

It is sad to see that in some cases the officers of our public school system are failing to do their duty in regard to the boy and girl fraternities which were destroying the morals and the scholarship of our young people. This seems notably true in Chicago, if we are to believe the newspaper reports. It is significant, however, that the law in general stands fast. In our state legislature a bill proposing to regulate the public schools in this particular was referred to a committee of which a Freemason was chairman. As, however, he was also a minister, and is strongly opposed to the liquor business, we trust that this will not be a case of putting the lamb to nurse with a wolf. As all know, there are some Masons who value their duty to the community more highly than their lodge obligations; we trust that this is such a case. No matter how this may be, the argument is over, and the verdict is rendered. The American people know that secret societies are bad for young folks, and even if they are foolish or wicked enough to unite with such orders themselves, they do not wish their children to do it. Let us therefore take courage and press on.—*Wheaton College.*

A CALL TO PRAYER.

The enemy has come in like a flood. False systems of philosophy, false worships, science falsely so called—all these are rife. The Sabbath is desecrated. Satan is "transformed into an angel of light." Churches, stumbled by the very simplicity of the Gospel, and affrighted at the clamor and boasted power of the forces of evil, are trying to make the truth more attractive. Men are forgetting that, when "the offense of the cross is ceased," the truth has lost its regenerative power. They forget the fact, enunciated so clearly by the great reformer, Martin Luther, that in religion "What is not of God must needs be of the devil."—*D'Aubigne's Hist., page 146.*

How reassuring, how comforting in such times of confusion and conflict are God's promises. How simple, reasonable and necessary are the conditions upon which we may claim them. "If ye abide in Me," if "My words abide in you," "Ask what ye will, it shall be done." "Ask anything in My name, I will do it." "Nothing shall be impossible to you." And how gracious is God! He does not stop with promises; lest a sense of our failure in meeting the conditions should overcome our faith and deter us, he commands us to "pray without ceasing," to "continue in prayer." And as we know not what to pray for, oftentimes, the Spirit himself "helpeth our infirmities."

How should we cry "day and night," and give Him no rest until He overthrows Satan's substitutes for His way of salvation. Specially in view of the Convention of the National Christian Association soon to be held in Wheaton, Ill., shall we not pray earnestly that those who plan may have wisdom from above; and that the power of God may rest upon all who attend this meeting? K.

REMINISCENCES.

Discussion on C. & N.-W. Train.

BY EZRA A. COOK.

In the seventies I spent much time along the line of the Iowa division of the C. & N.-W. R. R.

Early one Saturday morning, when speeding eastward, I was drawn into a discussion that lasted more than an hour. Our car had at first but twelve or fifteen passengers, all men, but the entire car, even to the aisles, was soon filled from the other cars. The conductor, wearing a large Masonic 32d degree gold badge, standing near us, was an interested listener, except when his duties at stations called him away. My interrogator proved to be a Methodist minister, who occupied the seat in front.

Although many of the very words

used in this debate are photographed on my memory. I have the aid of memoranda made immediately after the occurrence. The moment I handed this Masonic champion my business card in answer to his query as to my business, he attacked me viciously, and as was doubtless his intention, he gave me little opportunity to ask his name. I will give the account in the dialogue form in which it occurred.

Minister (turning to me)—"What business are you in? I handed him my business card.

Minister—"You publish a paper opposed to Secret Societies?"

Cook—"Yes, sir; CHRISTIAN CYNOSURE.

Minister (in a loud tone)—"I met one of your ilk the other day, and I gave him a drubbing that he will not soon forget. He began to tell me how he got a free ride by giving the conductor a Masonic sign instead of his fare."

Cook—"Yes, the grand hailing sign of distress?"

Minister—"That's what he called it, I believe. He wanted to go on and tell me more about it, but I shut him up mighty quick and said, 'You infamous, swindling scoundrel and hypocrite—you pass as a Christian reformer, and yet confess to have deliberately swindled a railroad company.' He tried to quibble and explain, but I told him to shut up."

Cook—"For all you know he paid his fare to the conductor, after he had proved that the sign he gave the conductor worked as he expected. I have no doubt that he did pay the conductor. You say yourself that you refused to give him any chance to explain, and you boast of it! Christ's picture of a Christian is a man who does not strive or cry; but you strive and cry out about a man that you say you called the worst names you could think of, though you had not proved him guilty of any offense against law or morals. And you are so anxious to proclaim your unfairness that you raise your voice and call me a man of his 'ilk,' with the evident purpose of bringing reproach upon me, a man whom you never saw before. But please take notice my friend that I am ready to defend the truth of God, and my belief that Freemasonry is a curse and an abomination."

Minister—"Freemasonry is a moral institution established by virtuous men with the praiseworthy design of calling to remembrance the most sublime truths in the midst of the most innocent and social pleasures, and is founded on liberality, brotherly love and charity. It is a beautiful system of morality veiled in allegory and illustrated by symbols."

Cook—"That sounds pretty good to you, doesn't it? I have read it and heard it before. It is a good quotation from Sickels' Monitor."

Minister—"You outsiders know nothing whatever about Masonry. The Bible is the great light of Masonry. The best men that ever lived have belonged to the order. The immortal Washington was our Grand Master."

Cook—"You need to keep a little closer to the book. Freemasonry simply claims that the Bible is one of the *three* great lights, which are: the Holy Bible, square and compass. As to the good man argument, that hardly holds good, I take it, or if it does, the bad man argument matches it. Aaron Burr was a high Mason, and I believe Benedict Arnold was also, and some of the vilest men that have ever lived have been members. Therefore, according to your logic, it must be bad. If this good man argument holds water, then that murderous institution the Ku Klux Klan was an ideal institution, for not only deacons and elders, but ministers like yourself, were honored members of that treasonable order. By the bye, Mackey, your great Masonic lawgiver, says that treason is not Masonically a crime."

Minister—"I reiterate my statement that the Bible is the great light of Masonry. True, the square and compass rest on the Bible, but they are speechless, while the Bible speaks to all humanity. I concede that scoundrels sometimes worm their way into Masonry, as they do into the Church. You sneer at what you call the good man argument, but I say the best criterion of the character of any society is the men it produces; and the membership of such men as Washington, and all of our other presidents of the Union, is the best possible proof that Freemasonry is the grand-

est institution on earth; and as I said, the Bible is its standard guide and law book. Everywhere throughout the world Freemasonry is known, revered and practiced."

Cook—"You say Freemasonry is known and practiced all over the World?"

Minister—"Yes, wherever man is found this fraternity blesses him."

Cook—"Is the Bible found on the Masonic altar in Mohammedan countries?"

Minister—"Well, no; the Koran is used there."

Cook—"With square and compass upon it?"

Minister—"Yes, of course, they don't have the Bible in a Mohammedan country."

Cook—"Or in any country except in a Christian country?"

Minister—"No, I suppose not."

Cook—"Did you ever take the Bible on the Masonic altar and read from it, in the lodge or chapter?"

Minister—"No, we have Monitors, where the prescribed Scripture passages are printed, and we use those."

Cook—"You say the 'prescribed passages.' Then, certain passages only may be read. And the prayers too are prescribed, are they not? You don't dare pray in the name of Christ, but must use the prayers found in the Monitor?"

Minister—"Emphatically no! I pray as I please, and I use the name of Christ always, and I always shall."

Cook—"Even when Jews are present? You know perfectly well that in connection with the prayers printed in the Monitor, there is a note saying that all prayers must be of like tenor, i. e., Christless.

"You make a great ado about Grand Master Washington. The Masons could not wait until Washington's mouth was closed in death before they began to use his name as a bait to draw men into the order. So generally was this lying story of Washington's Masonic leadership published, that even Rev. Snyder, whom Washington had appointed his historian, was deceived and wrote to Washington about it. In Washington's reply he said on this subject: 'The fact is, I preside over none, nor have I been in one more than once or twice in the last thirty years.' Still further, Edward Livingston and Andrew Jackson, both Freemasons of high degree, were the two men who opposed a vote of thanks by Congress to Washington when he retired to private life.

"After Washington's death Freemasons again began to talk about Grand Master Washington. A little later, in a most singular manner, the question of Washington's Masonic connection was carefully investigated, and it was not only proved that Washington had never held Masonic office, but that any Masonic honors would be distasteful to him. When it was proposed to honor Washington by Congressional action at the close of his wonderfully noble, self-denying patriotic services, the only men who opposed such a vote of thanks were Livingston and Jackson, both high Masons. The man who, after reading Washington's farewell address, could believe him capable of promoting the interests of such an institution as Masonry must consider him the champion hypocrite of the age. Undoubtedly these prominent public men and high Masons knew of his letter to Rev. Mr. Snyder and considered Washington a seceder."

Minister—"I don't care what the Monitor says. I pray as I think right and best. I am a Freemason and a free man. What you say about Washington is a pack of lies invented by reckless men."

Cook—"Well, of course, you know that prayers in the name of Christ are unmasonic. Have you ever been in a lodge with Jews?"

Minister—"I don't know, and I don't care. You anti-Masons are all of the time lying about Masonry. Of course, it depends on the chaplain as to the prayers. Some use the prayers from the Monitor, but I don't."

Cook—"Well, I suppose these gentlemen listening are perfectly willing to admit that you are lawless. Some of them will tell you that, if you ever do pray in a lodge where there are Jews, the Worshipful Master, if he knows his business, will certainly publicly call you down. You brag of the universality of

the order, and yet the 'real moral standard' is the sacred book of any country; and that great light, as you call it, is always whatever will catch gudgeons.

"Doubtless you have orated about the great age of the order. You know that, strictly speaking, historically, the order is about 150 years of age—born in a tavern, as was appropriate, the Apple Tree Tavern, of London, in 1717. I am willing to admit that its principles are as old as sin. You are a Royal Arch Mason?"

Minister—"Yes, I have taken the Holy Royal Arch Degree and am a High Priest of the Chapter, which I consider a great honor, as several gentlemen here present know. And I am not used to the discourteous treatment I have received at your hands. You know nothing about Masonry, nor does any one else, who is not a Mason, know anything whatever of the character of this order. Their pretended knowledge is a fraud. They would show true wisdom by minding their own business. They can't hurt the order which has lived for ages unharmed—never loved and more highly appreciated than to-day; while the wretches who have broken their solemn obligations will rot in dishonored graves. You have made a great ado about the exclusion of the name of Christ from Masonic prayers. His name is not excluded in my lodge or chapter either, your lies to the contrary notwithstanding; but I don't blame those who do omit His name, or even those who have no other religious belief than in that of the Great Architect of the Universe. I still insist that the Bible is the great light of Masonry, in this country at any rate."

Cook—"It seems to me about time this discussion about the Bible being the Masonic guide and the Masonic use of the name of Christ was settled. I refuse to admit that, in comparison with Albert G. Mackey, Robert Morris, D. D., LL. D., and Daniel Sickels, 33d degree Masons, men who have made Masonry, the Masonic champion here knows very much about Freemasonry. It grieves me to feel compelled to say to him: You are not honest in stating what you do know. You are not only a Royal Arch Mason, but at the head of your Chapter—its High Priest. You have confessed that you do not read the Scriptures in either the lodge or chapter directly from the Bible. You have tried to deny the authority of these books, even while using them. There is no Monitor in as general use as Sickels, but the Scripture readings are the same in all of the Monitors. What is the Scripture reading in the Mark Master or 4th degree, and in the Royal Arch degree?"

Minister—"From 1st Peter, 2d chapter, and 2d Thess., 3d chapter."

Cook—"Yes. Quotations from the New Testament. That does not betoken a time immemorial in age, does it? Nor does it confirm as valid the plea that the barbarous oaths of the order are the relic of ancient heathenism, which clings to a savagery practiced at the time this ancient order was born; but this is neither the only nor the worst fraud. In this Mark Master's degree the name of the Lord Jesus is cut out of His own Word! In the Monitor we read: 'Wherefore, brethren, lay aside all malice, and guile, and hypocrisies, and envies, and all evil speakings. If so be ye have tasted that the Lord is gracious; to whom coming, as unto a living stone, disallowed indeed of men, but chosen of God and precious; ye also, as living stones, be ye built up a spiritual house, an holy priesthood, to offer up sacrifice acceptable to God.' In the Holy Royal Arch degree the name of the Lord Jesus is also cut out of His own Word. In the Monitor we read: 'For we hear that there are some which walk among you disorderly, working not at all, but are busybodies. Now them that are such, we command and exhort that with quietness they work, and eat their own bread.' Thus it is shown that in both of these passages Masonry cuts out the name of the Lord Jesus Christ from His own Word.

"The truth is that this order, famous, or infamous, for its power to shield criminals and promote favoritism and misrule, is infinitely more dangerous as a false religion—a religion without Christ, yet definitely promising its votaries salvation.

"Robert Morris, D. D., LL. D., says Freemasonry is a religion. Albert G. Mackey says, Freemasonry is a religion in which all men can agree; and in his

Ritual he uses these words, which are burned into my memory all the deeper when I think of the murder and resurrection play which all Masonic writers say forms the basis and the subject of 'their Sublime degree of Master Mason.' Most of you who are listening to this friendly debate know exactly to what I refer; and when you were the victims of that murder play some of you were Christians, and probably those of you who were not promised Almighty God you would never engage in such a horrible tragedy again in any capacity. The quotation I refer to is as follows: 'The Master Mason represents man when youth, manhood, old age and life itself have passed away as fleeting shadows, yet raised from the grave of iniquity and quickened into another and better existence.' But for the horror with which such passages filled me (and there are many more of like tenor), I should never have entered the fight against this devils' religion. If any of you object to my designation of the order, which my opponent delights to term the handmaid of religion, please note the justice and accuracy of my description. All must agree that at best the religion of Freemasonry is not the religion of Christ, whom they exclude from the order, and whose name they even cut out of His own Word. It is no more than just to say that Freemasonry is gentile worship. That great expositor of Christianity, Paul, says the things which the Gentiles sacrifice, they sacrifice to demons, and not to God. Friends, it is a terrible, terrible thing to sell yourselves to Satan. There is only 'one name given under Heaven among men whereby we must be saved,' and Freemasonry robs you of that name which is above every name."

Minister—"Of all the contemptible screeds to which I have ever listened, this is the worst—the most contemptible; and you, my lodge brethren, must agree with me that this debate has gone beyond the bounds of common decency. This ignoramus insists on forcing us to judgment on statements by men whose authority I dispute and repudiate. I am the slave to nobody's opinion or teachings. As I have said, I am a Freemason, but a free man, and will do homage to no one."

Cook—"Well, I will 'appeal from Cæsar drunk to Cæsar sober.' This sounds like charging the dominie with drunkenness. I do not mean that he has been imbibing real corn juice, but I do charge that he is drunk with his own importance, and I can see that you agree with me. More than one high Mason, who knows that I have as extensive a Masonic library probably as is found in the State of Illinois, has frankly said, 'Mr. Cook, you know a great deal more about Masonry than I do.' My ministerial friend will, I believe, concede, when he cools off, that all wisdom, even all Masonic wisdom, will not die with him. Gentlemen, I thank you for your courtesy extended toward me in this debate. I assure you that the Golden Rule is the rule of my life, and its author, Jesus Christ, is the one whom my soul loveth. I shall meet you at the bar of God. If I am to greet you as a fellow inhabitant of a mansion in glory, I know it will be because you have abandoned yourselves to Jesus Christ, and decided no longer to remain in fellowship with an institution which has cast out as vile that name which is above every name in earth or Heaven."

Wheaton! called a brakeman. I knew that we were nearing the lovely town where I should meet beloved children who were attending what seemed to me the best school in the world—Wheaton College, but I did not realize that we were so near the town, and I was startled at the brakeman's cry. And if I was startled, what shall I say of my trembling, dejected ministerial antagonist, who an hour and a half previously had so recklessly, not to say brutally, attacked my personal character and the cause of Christ, which includes anti-Masonry as well?

The man called to a great work must not waste his life on trivial things. He must not act like the keeper of the lighthouse who gave to the people in the cabins about him the oil which was intended for the mighty lanterns of the sea.—*Macterlinck.*

Editorial.

ANTI-FREE-SPEECHISM.

Those who swear men to blindfold secrecy, naturally wish to enforce secrecy upon those who do not submit to their oaths of darkness. In their interest, and to further this mediæval design, the Oregon legislature has subserviently passed House Bill No. 6, entitled, "A Bill for an Act prohibiting the writing, printing, or circulating of the secret work of fraternal orders without express authority of such orders, and providing a punishment therefor.

"Be it enacted by the Legislative Assembly of the State of Oregon:

"Section 1. That it shall be unlawful for any person, firm, or corporation, either directly or indirectly, to write, print, indite, or circulate, or procure to be written, printed, indited, or circulated, in any language, any signs, plates, rituals, or secret work, or any part thereof, of any fraternal order or fraternal society, without the expressed authority of such fraternal order or fraternal society.

"Section 2. Any person, firm, or corporation violating any of the provisions of this act shall be deemed guilty of a misdemeanor, and upon conviction thereof shall be punished by a fine of not less than $50, nor more than $500."

We note a few implications and effects of this inquisitional legislation.

1. It betrays the lack of previous enlightenment in Oregon.

2. It betrays vestiges of the tenth century still traceable in the twentieth.

3. It offers that protection to the Jesuit order, together with the federation of societies under its control, which is adapted to facilitate its purpose to make American education parochial, and inefficient.

4. It makes a misdemeanor, punishable upon conviction, of mentioning in print, or making known in a letter of warning to an intended victim, anything accounted secret by any Chinese Tong, Clan-na-Gael, Mafia, Mollie Maguire, or kindred conspiracy against public or private welfare. A man cannot write such a letter to a member of his family, without breaking Oregon law.

5. The bill is a complete endorsement of exposures and rituals as correct and true. It recognizes that the secrets are not secret.

6. It is of the nature of the old laws belonging to union of Church and State. It savors of the colonial mustiness of some Atlantic coast early history; it even smells of the old Spanish dungeons.

7. No more than the edicts of earlier paganism, can this kind of prohibition extinguish the light of Christian civilization so that it cannot shine into the dark corners where the devotees of darkness wish to hide. The servants of Christ, free elsewhere, have still a large range in which to teach Christian truth even in Oregon. The bill does not cover all Christian service; it does not suspend its penalty over every act of light bearing patriotism. Besides this, it can dig a dark dungeon for "Giants Pope and Pagan" only within the fields of Oregon.

THE CAMORRA.

"Americans have become familiar with the 'Black Hand,' an organization of Italian criminals which has instigated many crimes in this country, and which extorts money under threats of violence and murder. It is also known that this, in America, is a mere extension to this country of the methods of what is known as 'The Camorra,' in Southern Italy. This is an organization, with a well-known head, many of the members of which are also known; but it is so skillfully managed, and has so many members, that its crimes can seldom be traced to any one person, and its members are so high in official position that the guilt of any member can seldom be proved.

"The Italian government has been trying for years to suppress the Camorra, but has not been successful. At last, discoveries have been made which it is hoped will lead to the execution of some of the leading members, and the breaking up of the organization. About three years ago a member of the Camorra was found to have been murdered. His name was Genarro Cuocolo, and his wife was also found to have been murdered. For three years the government detectives have been working on the case, and have at last obtained proof of the complicity

of the head of the Camorra, Enrico Alfano, or Erricone, and other prominent leaders in the crime. They have been arrested, and the testimony in the trial is expected to implicate many prominent persons in Southern Italy in membership in this criminal organization. The trial is expected to last two or three years, and it will be one of the famous legal cases of history. It is hoped that the result will be a death blow to the Camorra, and Americans are interested because it will also aid authorities in this country in identifying and punishing members of the 'Black Hand,' and in putting an end to its crimes."—*The Watchman (Boston).*

"THEIR ALTARS BY HIS ALTAR."

On the fourteenth day of June, at the exactly calculated hour when the Masonic grand lodge of Oregon convenes at Portland, three representative members will convene a grand lodge session on the slope of Mt. Moriah, at Jerusalem. Doubtless many of the more superstitious members of the order will feel this to be an impressively closer recognition of Solomon, whose name is falsely used in the Masonic ritual, though even high Masonic authority denies that he ever knew anything about Freemasonry. Essentially Masonic his conduct may have been, when, after having built a temple dedicated to Jehovah, he was seduced in later years into complicity with paganism.

"For it came to pass, when Solomon was old, that his wives turned away his heart after other gods; and his heart was not perfect with Jehovah his God, as was the heart of David his father. For Solomon went after Ashtoreth, the goddess of the Sidonians, and after Milcom, the abomination of the Ammonites. * * * Then did Solomon build a high place for Chemosh, the abomination of Moab, in the mount that is before Jerusalem, and for Molech, the abomination of the children of Ammon."

We have, in fact, been assured by a Freemason that he knew of no reason for supposing that Solomon was ever anything but a Sun-worshiper. One of the fraternity, who has, longer than any other of those bowing to the East as Sun-worshiping Masons, served continuously as Masonic grand chaplain, is to enact the scene at Jerusalem, opposite the Mount of Offense, in conjunction with two companions of the same cult, like a pagan "suckled in a creed outworn."

We are naturally turned back to Milton, who, reviewing the mustered forces of the fallen aspirant, tells us that:

"The chief were those who, from the pit of Hell
Roaming to seek their prey on earth, durst fix
Their seats, long after, next the seat of God,
Their altars by His altar, gods adored
Among the nations round,
* * * * * * *
And with their darkness durst affront His light.
First, Moloch, horrid king, besmeared with blood
Of human sacrifice, and parents' tears.
* * * * * * *
* * * the wisest heart
Of Solomon he led, by fraud, to build
His temple right against the temple of God,
On the opprobrious hill; and made his grove
The pleasant valley of Hinnom, Tophet thence
And black Gehenna called, the type of Hell.
Next Chemos, th' obscene dread of Moab's sons,
* * * * * * *
Peor his other name, when he enticed
Israel in Sittim, on their march from Nile,
To do him wanton rites, which cost them woe.
Yet thence his lustful orgies he enlarged
Even to that hill of scandal, by the grove
Of Moloch homicide; lust hard by hate;
Till good Josiah drove them thence to Hell.
* * * * * * *
* * * With these in troop
Came Astoreth, whom the Phœnicians called
Astarte, queen of Heaven, with crescent horns;
To whose bright image, nightly by the moon,
Sidonian virgins paid their vows and songs;
In Sion, also, not unsung, where stood
Her temple on the offensive mountain, built
By that uxorious king, whose heart, though large,
Beguiled by fair idolatresses, fell
To idols foul."

And now, long afterward, untaught by sacred writer or by poet, the devotees of the like cult return to the valley side, to bow toward the East almost opposite the other hill where the ancient high place of pagan abomination affronted the sacred city and the Temple of its God. Already Mohammedan superstition has mounted the height; Masonic superstition, crawling after, halts on the slope. So mote it be.

Praise is encouraging; it brings out the best that is in a man, and inspires him to do his duty cheerfully and faithfully.

A FOREIGN NATIONAL FESTIVAL.

In giving our readers a chance to read part of an editorial taken from the *Hibernian,* we call attention to a few points on which the secret order is congratulated by the editor. It is the leading editorial, and its heading, "Our National Festival," refers solely to the Irish nation. It may be recollected that a Pennsylvania priest identified the Mollie Maguires with the Hibernians. This Roman Catholic society may, for aught we know, be more exclusively national in the Irish sense than the Knights of Columbus, but it shares with that order in being of the group of combined secret orders of which the Jesuit is the head.

It is to be noticed that the editor is pleased with recognition of the festal day as if it were an authorized American holiday. The order of the New York postmaster is copied in full; the same conditions are said to have prevailed in all other public offices in New York City; at the Catholic Cathedral, city, state and United States officials joined the archbishop, who was formerly chaplain of the Hibernian society, in reviewing the parade. The military marched with this secret order as if with something national in the American sense. With the state militia was associated the drilled Hibernian Military Company. After making these notes, we now call special attention to this statement:

"For the first time in the history of the postoffice in that city, St. Patrick's Day was officially recognized on exactly the same grounds as a legal holiday."

We quote the first part of the Catholic secret society editorial, asking the reader to note the points to which we have called attention:

"We predicted in our last issue that the celebration of our National Festival would this year be attended by more than the usual enthusiasm and would surpass all former demonstrations in numbers and magnificence.

"Our words, we are glad to say, have been fully verified, and we can look back on the celebration of 1909 as the most successful, from every point of view, that has yet taken place.

"In many parts of the country the day assumed the proportions of a national holiday, and citizens of all classes and conditions, native as well as adopted, joined most heartily with our fellow-countrymen in adding eclat to the festivities.

"In the city of New York, the great metropolis of the nation, where our people abound in large numbers, this was especially the case. For the first time in the history of the post office in that city St. Patrick's Day was officially recognized on exactly the same grounds as a legal holiday, as can be seen from the following order issued on March 16 by Postmaster E. M. Morgan:

"'The attention of superintendents of divisions, departments and stations of this office is directed to the fact that Wednesday, March 17, 1909, will be observed as a holiday by many of our citizens, and they are directed to grant excuses from duty on that day to all employes making application therefor, when the same can be done without interfering with the requirements of the service, as has been done heretofore on days observed as holidays.

"'E. M. Morgan, Postmaster.'

"This was not only a recognition of Ireland's National Festival, but it showed the general observance of the day, for it carries with it the intimation that business would be generally suspended and that the services of the postal officials would not be required.

"The same conditions prevailed in all other public offices, and many prominent business houses suspended operations for the day.

"New York, of course, surpassed all other cities in its grand parade, which made a magnificent spectacle as it moved up Fifth avenue to St. Patrick's Cathedral, where it was reviewed by Archbishop Farley, our former National Chaplain, and the city, state and United States officials.

"At the head of the parade marched the military, composed of the historic Sixty-ninth Regiment, the First Brigade of the Irish Volunteers, St. Anthony's Military Cadets and the Hibernian Military Company, numbering in all over five thousand men, as well drilled as any soldiers in the United States; clean-cut, active and stalwart in appearance and marching in a manner that elicited the most enthusiastic applause from the hundreds of thousands of spectators that crowded along the line."

A sad but common experience of mankind is to have an appreciation of our privileges born only at the burial of our opportunities.

ARTHUR BRISBANE TO THE HIBERNIANS.

Several months ago Arthur Brisbane, of the *New York American*, was a speaker at a gathering reported by the *National Hibernian*, which said:

"Undoubtedly the most enthusiastic 'godspeed' ever given to any delegates bent upon a mission of national peace and unity was that tendered by the Hibernians of New York County to Rev. Father Philip J. O'Donnell, pastor of St. Philip's Church, Boston, and National President Matthew Cummings, by over four hundred members of our order on Friday morning, April 2, at Shanley's Roman Court, Broadway and 42d street, New York."

Mr. Brisbane was introduced as one who needed no introduction to the Irish of New York. Early in his speech he remarked:

"I suppose that I am about as Irish as anybody here really. My great-grandfather was born in Dublin, and my mother was born in Sligo. But, at the same time, I will talk to you as an ordinary American citizen, without any special pretensions to a hearing from you, about what I believe is the good influence of your organization, entirely apart from Irish matters."

Mr. Brisbane then proceeded at once as follows:

"Of course, you know that I am a newspaper writer, and I am employed by a newspaper that expresses dissatisfaction very often and protests. Now, I believe the most important thing in America, as in Ireland, is energetic, determined and continued protest against injustice. (Applause.) Your organization, which has lasted under its present name or other names for centuries, is one of the most protracted, determined, dignified and ceaseless protests against injustice that the world has ever known. You have kept it up for centuries. You have seen the same kind of thing die out in other countries. You have seen rebellions—and submissions. But the Irish people have kept up the fight, and it is as vigorous now as it has ever been in the history of the long struggle. (Applause.)

"Now, your own officers will tell you what they expect to do; what they hope to accomplish directly in Ireland or for Ireland. I want to tell you that I believe that you are doing a great thing as an example in America. The things that are done gradually in this country are as harmful and threatening in the long run as if they had been done in a more brutal, tyrannical and public way across the ocean."

Later in his speech to the Hibernians he said:

"The glorious thing for the Irish to remember is that they are a ruling race. Wherever they go they rule out of all proportion to their numbers. That is an inspiring thing. A man need not be discouraged because he does not win right away. We ought to be conscious of the fact that keeping alive Irish feeling and nationality is the main consideration. There is not a man that can help respecting the Jews, for the reason that they have stuck to their own people and belief. They have not a single bit of country that they can call their own, but they stick together, and if you hurt one of them, another one is apt to hurt you. The Irish people have got that to keep in their minds."

Finishing his address to this Irish secret society, he closed with these words:

"This is almost a speech, so I will end it. I am very much obliged to you for listening to me. I thank you for inviting me, and I advise you above all, if I may advise you, to stick close together. You are 225,000 men in America, and that is really a nation, and that is a remarkable nation, because it is a nation of successful men, picked men, and you are successful men, and you possess enough power in that to do almost anything. The thing is to stick and for the next five or ten years to keep up your protest. You set a good example for the rest of the world, and you keep alive the real Irish nationality, which is Irish thought and patriotism and character." (Applause.)

At this point, we remind the reader

that Arthur Brisbane is the leading editorial writer of a newspaper called *The American.*

BEHEADED IN CHINA.

Secret societies existed in China centuries before the first grand lodge of Masons was formed in England, or the still older Jesuit order was organized. One of the first Chinese orders was the Vermilion Eyebrows, the members of which, in order to scare their enemies, actually painted their eyebrows before going into battle. The Iron Heads, the Brass Shins, and others followed, until at length, though still hundreds of years ago, the Triad, or Society of Heaven and Earth, began its murderous career. About that time warlike monastic Chinese had saved the empire by defeating a hostile army, but their prowess having caused jealousy, the emperor was persuaded to destroy them. Trapped in their fortress by night, they fought desperately until all but five were slain. These five survivors founded the order of the Triad.

Their Heaven and Earth society has since then attacked government officials, murdered officers who killed any one connected with the Triad, fought government troops, and headed every Chinese revolution. So obnoxious to the government is this rebellious order, that any man found in China with a ticket of the society in his possession is forthwith beheaded.

The Triad has extended its power into other parts of the world wherever Chinamen have gone. Secret societies in the United States having Chinese lodges or Tongs, send thousands of dollars every year to China for the support of the Heaven and Earth society. Branches of the Triad itself are in all American cities having Chinese settlements. For example, much more than half the Chinese in Los Angeles belong to the Triad. All of them could be sent suddenly to join revolutionary forces in China and fight for the overthrow of the present dynasty. Their society is said to have been originally formed for the purpose of supporting the old dynasty of Chinese emperors: it is said to have for its present object the overthrow of the rulers of the dynasty bearing rule.

One member of this secret society is Leon Ling, suspected of the murder of Elsie Sigel. The Triad will protect him, and probably no other Tong would dare, if it wished, to fail to share in his protection. It is probable that he belongs to some other order, if not more than one, and he may be a Royal Arch Mason, under its shield for crime—murder not excepted. To give information leading to the arrest of this famous, or infamous, member of the Triad fraternity, or to fail to assist him in trouble, would be to incur an almost Masonic penalty: both ears would be cut off, and one hundred and eighty blows would be laid on the bare back. In America members of the Triad, though well known, can still live; in China as soon as discovered they must die. Here they can be Highbinders or Masons, they can join any sort of Tong; there they are sent at once to keep only the secrets of the dead.

ONLY CHRISTIAN, SO PROFANE.

"The eyes of the profane are upon us all as Masons, and they are particularly focused upon those who are in authority. It becometh us, therefore, to walk worthy of the vocation wherewith we are called, for 'By their fruits ye shall know them.' It is not all of Masonry to wear a Masonic pin nor to know certain letters better than the Ten Commandments."

The *Fraternal Record,* which prints these words from a P. G. M., adds the following from another Mason: "My brethren, let us not forget that Masonry is founded on principles that have stood the test of time. It stands to-day the peer of any order or institution, and its future is firmly established as the Rock of Ages."

The peer of any institution is the peer of each among all institutions—at least the peer of the best. Masonry is the peer of the family; Masonry is the peer of the school; Masonry is the peer of the Sunday-school; Masonry is the peer of the Christian church.

Rock of Ages is the name given to

Christ in one of the best known hymns. Another hymn sings: "The church's one foundation is Jesus Christ the Lord." The future of Masonry is "as firmly established" as Jesus Christ. The peer of the church, with its future as firmly established as Jesus Christ, is Masonry. What madness seems sometimes to smite the sun-worshiping mind!

Another writer is allowed by the *Record* to represent "the work of Masonry" in a way that is no doubt charming to the Masonic ear, as a work "the full accomplishment of which we are promised in that Celestial Lodge where the Supreme Architect of the universe presides." This should be encouraging to a Chinese Buddhist, or a Turkish Mohammedan fresh from Armenian massacres, or to a Parsee or a Hindoo Mason.

From the same journal we learn that ninety years "have passed since Wiley, Welch, Duncan, Rushworth and Cheatham, the original quorum, humbly, yet in faith, planted the seeds of Friendship, Love and Truth on the American continent." The exact ninety year date was April 26, 1909, hence the planting referred to took place in the spring of 1819. We had the impression that friendship had not continued to be unknown from the time of settlement through the Colonial and Revolutionary periods. Ten years before this seed-time, Washington died; five years later than this alleged planting of Friendship, Lafayette revisited America. We have had the idea that when he came to the resting place at Mount Vernon he was regarded as a friend visiting the grave of one who was his friend until death. If there was friendship between these two it showed itself at least fifteen years before this visit to the tomb.

A little further along we read: "We turn to our own country for a conspicuous example of friendship. Washington and Lafayette were united in a common cause, and history records that they had a strong attachment for each other. Friendly ties bound these great soldiers and statesmen."

Did not John Alden love Priscilla in Plymouth times, almost two centuries before this alleged planting of the seeds of love in America? Or if a different type of love is demanded, is any type wanting from the record of the colonies, the Revolution, and the first score of years under constitutional American government? As to truth, were its seeds planted two hundred years after surviving Pilgrims planted the hill beside Plymouth rock to conceal the graves of martyrs to the truth? Something better than boasted Oddfellowship came far earlier and is still here.

The *Fraternal Record* rather wisely says: "When you put a pistol in your pocket you have it there for a purpose. You may salve your own conscience by saying that you have it there to defend your own life, but the truth is that you have it there to take a life if you become offended, and in your heart of hearts you think that the provision of the Constitution of the United States permitting the bearing of arms justifies you in what you are doing."

But the *Record* fails to proceed and show how the same principle applies to murderous, and otherwise immoral lodge oaths. The *Record* thus advises:

"Don't stand on the corner of the street and growl about what they are doing at the lodge. Go up and 'kick.' No one may pay any attention to you, but it won't hurt the lodge, and the exercise may do you good. The 'kicking' at long range has a tendency to dislocate the joints, because it misses the mark so often. Close range 'kicking' always does the kicker good, and he is the brother who needs it most."

That is what we keep doing.

We also find this in the *Record*: "The Master has a right to be firm in his decisions, but he has no right to forget the humble origin from which he was called, and which its proximity to the northeast of the lodge should ever remind him. By slow degrees he has reversed the position in which he then stood, but in this triumph he should exhibit self-abnegation. He is now a ruler, he was then but a servant, but his rule should be as gentle as his obedience was then sincere."

And this in the New Testament, "No man can serve two masters."

HOMILETIC REVIEW CORRESPONDENCE.

In the department for Preachers Exchanging Views, a correspondent of the *Homiletic Review* who asked in September what reason can be given for asking Masons to lay church corner-stones condemned the custom as unfit and offensive. John Erler replied in December, and to the complaint that when a corner-stone was laid for a church some profane and godless Mason often read the prayer, replied that Masonry never admitted a godless Mason often read the prayer, arise from using the word in two senses. The objector could mean ungodly—godless in the sense of being without God; the defender could Masonically mean an Atheist. To him no other would be godless. Universal Masonry must accept men of all beliefs—Christian, Mohammedan, or Pagan. No one is Masonically godless until he burns his last idol. There is no Masonic reason why a Pagan could not read the prayer at a church corner-stone laying. Though Mr. Erler indicates truly that no extreme Atheist can be a Mason, he does not squarely meet and fully remove the objections made in September. If the corner-stones of Christian churches are often laid with prayer formally read by profane and ungodly men, complaint is merited.

While attempting to defend the custom, Mr. Erler adds the claim that the Bible is the only text-book of Masonry. Yet the authoritative text-book of Masonic jurisprudence would have taught him that the Bible need not be on every Masonic altar. The New Testament need not be on a Jewish altar, and the proper book for a Mohammedan lodge is the Koran. Chinese Pagans often become Masons, while Masonic lodges are numerous in India. Can Mr. Erler imagine that Masonic Buddhists are Bible students? Even an American lodge is no Sunday-school room, and any one can become a full-fledged Mason without reading one page of the Bible.

The text-book already cited says: "The precepts of Jesus could not have been made obligatory upon a Jew," and declares that "The Mohammedan must have rejected the law of Moses."

In like manner another Masonic text-book, "Chase's Digest of Masonic Law," says: "The Jews, the Chinese, the Turks, each reject either the New Testament or the Old or both, and yet we see no good reason why they should not be made Masons."

To claim a book which multitudes of Masons never study or even read, and which multitudes more of Masons pointedly reject, as the sole text-book, is to ignore such books, for example, as Mackey's Text-Book and his Monitor, Webb's Monitor, Chase's Digest, Anderson's Constitutions, Sickles' Ahiman Rezon or Freemason's Guide. Only these need be mentioned to disprove that a largely neglected or repudiated book is the only one that Masons study. From the class of works to which these belong Masons can learn matters pertaining to Masonic ritual, doctrine, and conduct, but neither Masons nor any one else could acquire them from the Bible. The ritual is not in the Bible; the doctrine is not in agreement with the Bible, and the moral teachings do not coincide with Biblical morals. It would be an erratic Mason who made the Bible his only text-book. He would verify that high Masonic dictum, "The fact is that Masonry has nothing whatever to do with the Bible; it is not founded on the Bible; if it were founded on the Bible it would not be Masonry; it would be something else."

WHISKY AND INSTRUCTION FOR COLORED MASONS.

The *Enterprise*, published in Arkansas, is said to be a Masonic paper edited by negroes.

As printed, the names of the "publishers and editors" are M. A. Clark and J. M. Murchison. One of them has contributed this signed letter to the paper:

Marianna, Ark., Aug. 21, 1907.

This is to certify that I am wholly and solely responsible for all ads that appear in the columns of *The Enter-*

prise. That is part of my work as business manager. I have the business side of the *Enterprise* exclusively in hand, and the editor hasn't any right to set aside any business contract which has for its object the financial strengthening of the company's project. As business manager and full partner of *The Enterprise*, I reserve the right to advertise any lawfully authorized commodity of our town. The company has protested against whisky ads especially, but I have not yet conceded to their wishes. The fact that the editor is a minister and despises the drug as the devil does holy water, I have some regret that it becomes necessary for us to continue such ads, but would have it understood that I have no respect for a certain class of men who speak deridingly of newspapers that carry whisky ads when, at the same time, they are continuously under the influence of whisky.

M. A. CLARK,
Managing Editor.

The same issue contains a long article on "The Masonic Order," in which it is said that "The mother of all Masonic lodges of the three craft degrees was the Premier Grand Lodge of England, organized in 1717."

This refers to the first Masonic Grand Lodge ever formed in the world. At that time, we are not sure that more than one degree was known, or that it was identical with any now existing. No doubt there were three degrees not many years afterward, possibly within ten. The year is correctly given, and we will add that the exact date was the 17th of June. The place was a London tavern.

The article claims, with truth, that "there are many Free Masons in India, citing, also, by name, one who is a Parsee. It avers that "Masons may be Jews, Moslems, or Christians," and that "the order merely teaches the larger doctrines of all religions."

"The Knights Templars are the display feature of the order, and their drills at triennial encampments are immensely popular as spectacles. The Ancient Order of Nobles of the Mystic Shrine is not a regular Masonic body, but only thirty-second degree masons are eligible for membership." (Knights Templar are also eligible.) "The order of the Eastern Star is an auxiliary body, composed of wives, daughters, sisters, and widows of masons. . . . Unlike most fraternal orders, the masons have no insurance feature."

When speaking of the Anti-masonic political party of about 1830, he mentions that Thurlow Weed was quoted as saying of the body that was found, that it was a good enough Morgan until after election, but the writer fails to explain that the quotation was garbled, and that what Mr. Weed said was "a good enough Morgan for us until you bring back the one you carried off." The writer also asserts that "masonry has long ceased to affect or be affected by politics." Such an assertion needs either support, or qualification, or retraction.

BEAST AND BIRD FIGHT.

The *Boston Herald* reported that there was "a clash of the Owls at the State House. James A. Watson, of Roxbury, and Thomas J. Coffey, of East Boston, mixed it up. Just how it happened, is a matter about which there is little agreement. The New England order of Owls, of which Mr. Coffey is a member, was having a hearing before the legislative committee on insurance, the state insurance department having taken exceptions to the Owls doing business here without authority. Therefore the Owls sought to incorporate under the Massachusetts laws. Mr. Watson, who is a member of the independent order of the Moose, appeared. Watson says that Coffey called him names. Watson resented this with a blow. A second afterward Coffey had Watson by the neck, and a dexterous twist landed Watson on the concrete floor. The battle continued from the fifth floor of the State House to the Hooker statue in the yard. The Moose representative went one way, and the Owl another."

W. B. Stoddard sagely observed that "Just why a man calling himself a

Moose should object to another's calling him names is not apparent." Moose are horned cattle any way and given to fighting, but what sort of insurance the Owls may have hatched we do not know. The whole flock of night birds must be blinking Owls, so far as knowledge of the necessary principles and conditions of insurance is concerned; and one should be blind in daylight, to risk anything in such orders without the most searching investigation of plans, since it is a kind of insurance that without chart or compass has commonly sailed in the fog toward wreck. We fear that, like other flitting flocks, trying to hide from the inexorable laws of mathematics, these Owls will find themselves lost in the woods. It may be that the Massachusetts commissioners and the Fraternal Congress will, between them, cage these particular financial birds, and compel them to hang on a reasonably safe perch until their patrons get tired of what, even yet, is liable to be unsatisfactory insurance. Yet if the Owls have the wisdom of Minerva's bird, they may surprise us all and really insure their patrons. More than a fight, however, appears to be risked.

"ET TU, BRUTE?"

We have feared that Brown University influence was too much thrown into the wrong side of the scale, but we are now encouraged by news relating to an investigation conducted in that ancient yet progressive institution. It appears that Dean Meiklejohn has reduced the question to arithmetical terms, and ascertained the definite answer. As might have been expected, the results obtained at Brown and those already discovered elsewhere are practically identical. Scholarship being the subject of inquiry, it is known there that the standard of fraternity scholarship and that of non-fraternity scholarship do not correspond. The difference appears favorably in the higher standard maintained by students not connected with Greek letter societies. Above a lower average standard, members of secret societies do not succeed in rising. Scholarship is evidently put at a disadvantage. The prospects of a student loaded with this clog are less encouraging.

This cannot be set aside as the prejudiced opinion of an instructor speaking for himself; it is the necessary result derived from a study of class records in the form of regular scholarship markings made without reference to this question, and made by no less competent an examiner than the Dean of a great University. It is a statistical study ascertaining facts by means of figures recorded for a different purpose. Moreover, the results are in distinct accord with those already known as obtained in the same dispassionate and mathematical way elsewhere. Morals are not now the only consideration. Vice and virtue are not solely under present inquiry. Scholarship has been called to the bar, and the verdict is known. If to a lower standard of morals must be added a lower standard of scholarship, the matter is for one more imperative reason, not to be left to students, and alumni, and faculties. It is to be canvassed beforehand in the home of the prospective freshman before he leaves that home to enter college. Parents have primary and paramount rights in their own sons.

In answer to a request in the April CYNOSURE, Rev. J. S. Baxter, 1306 W. 23d street, Oklahoma City, Oklahoma, writes that he will attend a convention in Kansas, if one is held, and give one or more addresses as may be desired. Our friends in Kansas will please make a minute of this.

We shall do so much in the years to come,
But what have we done to-day?
We shall give out gold in a princely sum,
But what did we give to-day?
We shall lift the heart and dry the tear,
We shall plant a hope in place of fear,
We shall speak with words of love and cheer,
But what have we done to-day?
—Nixon Waterman.

The greatest grief may be buried under a big dinner. The greatest joy or the greatest possibility of mind or soul may suffer a like fate.

TESTIMONIES OF PASTORS

REV. E. P. GOODWIN, D. D.

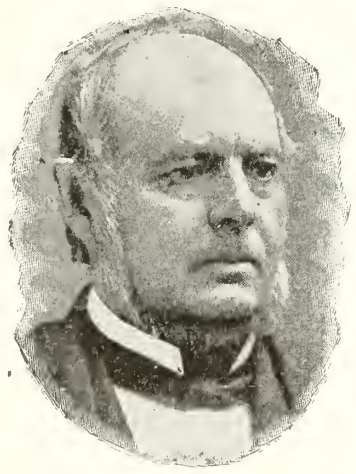
Late Pastor First Congregational Church, Chicago

Why, the very claims that put Masonry back into antiquity, if they are to be granted, would only prove it heathenish.

A. J. GORDON, D. D.

Late Pastor Clarendon Street Baptist Church, Boston

The heart cannot be halved; and he who attempts to love the church of God with one hemisphere of his heart, and the secret society with the other, will speedily find that he is very much more of a lodgeman than a churchman.



REV. B. T. ROBERTS

REV. B. T. ROBERTS

Late Editor of The Free Methodist

For us to keep silent respecting Masonry, and thus tacitly endorse the idea that a man can both accept Christ and deny Him—that is, be a good Mason and a good Christian at the same time—would be treason to Christ.

REV. O. P. GIFFORD

From an address delivered in Boston in 1889

The multitude of secret societies is something wonderful. It would be easier to take the census of the frogs in Egypt, or the lice on the persons of Pharaoh's people.

They tell us to spare this or that secret order, but it will not do. They are all organized on a false basis of morality, and our eye must not spare, any more than did Samuel when he slew Agag.

REV. M. C. RANSEEN

Vice-President Swedish Lutheran Augustana Synod

From personal observation, as well as from authors on the secret lodge system, I have more and more come to the conclusion that the principles underlying the secret orders, and operating therein, are radically different from the principles laid down in the Word of God, and governing true Christianity. Faith, hope and charity in the secret societies are not the true Christian faith, hope and charity.

REV. P. S. HENSON, D. D.

Pastor Baptist Church, Boston

Secret political organizations are utterly foreign to the genius of our free American institutions. Whatever plea may be made for their necessity under despotic governments, where free speech is throttled and death is the penalty of attempting reform, surely there can be no excuse for such secret oath-bound cabals in a republic like ours, where the people are the sovereigns and every man has absolute liberty of political action. * * *

We are often told in vaunting speech of the illustrious names that have given their sanction to secret societies. No matter for that—the name of Jesus is above every name, and His name is recorded in reprobation of them

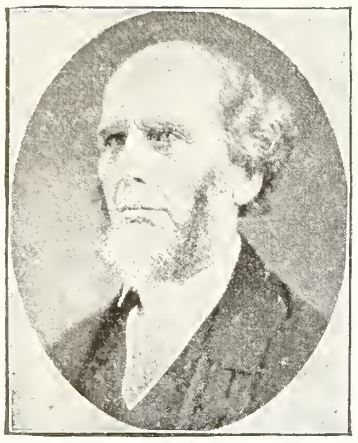
DR. P. S. HENSON

TESTIMONIES OF SECEDERS

PRESIDENT C. G. FINNEY, OBERLIN, OHIO

Pastor, Evangelist and a renouncing Mason

"How can we fail to pronounce Freemasonry an antichristian institution? Its morality is unchristian. Its oath-bound secrecy is unchristian. The administration and taking of its oaths are unchristian, and a violation of a positive command of Christ. Masonic oaths pledge its members to commit most unlawful and unchristian deeds; to conceal each other's crimes; to deliver each other from difficulty whether right or wrong; to unduly favor Masonry in political actions and in business transactions; its members are sworn to retaliate, and persecute unto death the violators of Masonic obligations. * * * Its oaths are profane, the taking of the name of God in vain. The penalties of these oaths are barbarous, and even savage. Its teachings are false and profane. Its design is partial and selfish. Its ceremonies are a mixture of puerility and profanity. Its religion is deistic. It is a false religion, and professes to save men upon other conditions than those revealed in the Gospel of Christ. It is a virtual conspiracy against both church and state. Those who adhere intelligently and determinedly to such an institution have no right to be in the Christian church. * * * If Freemasonry is a sin, a sham, an abomination, as I know it to be, and as you also know, then there is but one way open to us, or to any honest man who knows what Freemasonry is, and that way is to bear a most decided and persistent testimony against it, cost what it may. If any man will withhold his testimony against so great a wrong to save his influence he will sooner or later lose it."

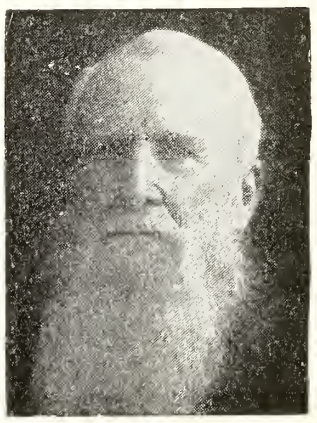


PRES. C. G. FINNEY

REV. M. L. HANEY

Pastor of M. E. Church, Evangelist and a seceder from Masonry

"I have seen the church prayer-meeting nearly desolate in every part of the country, because many of its members had their hearts divided with the lodge. I have demonstrated, in thirty years of evangelism, that it is well-nigh impossible to have a wide, deep, thorough revival of religion in any community, town, or city which has been honey-combed by the influences of the lodge. In my seventy-ninth year, and before I depart to God, I felt I must leave the above testimony."



REV. M. L. HANEY

COL. GEORGE R. CLARKE

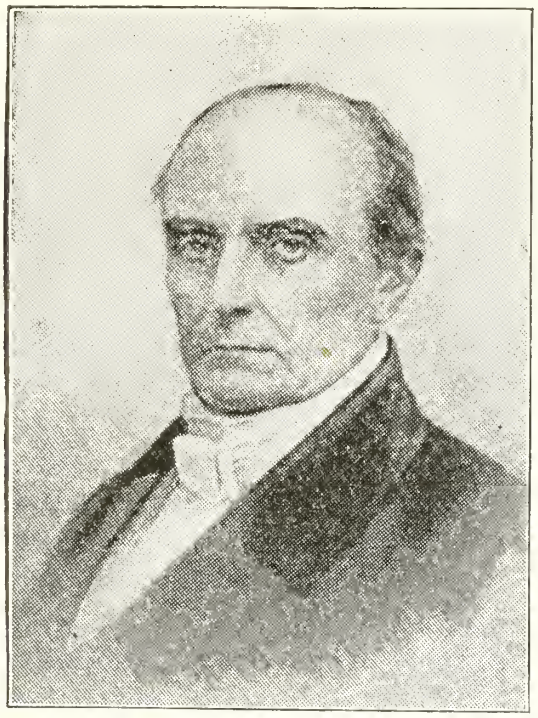
Founder of the Pacific Garden Mission and a renouncing Mason

"I have been a member of several secret societies. I was a 32° Mason in Chicago before the fire; I also belonged to the Blue Lodge and other intervening orders. In all those that I belonged to, the association was with the men of the world, without respect to their religion, whether they had any or had none at all. Such men as atheists, infidels, Mohammedans, Catholics and Protestants can all unite together in these secret associations on an equality, in a bond which they call the 'bond of brotherhood.' "

TESTIMONIES OF STATESMEN

DANIEL WEBSTER

American Statesman and Jurist



DANIEL WEBSTER

"I have no hesitation in saying that however unobjectionable may have been the original objects of the institution, or however pure may be the motives and purposes of the individual members, and notwithstanding the many great and good men who have from time to time belonged to the order, yet, nevertheless, it is an institution which in my judgment is essentially wrong in the principle of its formation; that from its very nature it is liable to great abuses; that among the obligations which are found to be imposed on its members, there are such as are entirely incompatible with the duty of good citizens; and that all *secret associations*, the members of which take upon themselves extraordinary obligations to one another, and are bound together by secret oaths, are naturally sources of jealousy and just alarm to others; are especially unfavorable to harmony and mutual confidence among men living together under popular institutions, and are dangerous to the general cause of civil liberty and good government. Under the influence of this conviction it is my opinion that the future administration of all such oaths, and the formation of all such obligations, should be prohibited by law."—Letter dated Boston, November 20, 1835.

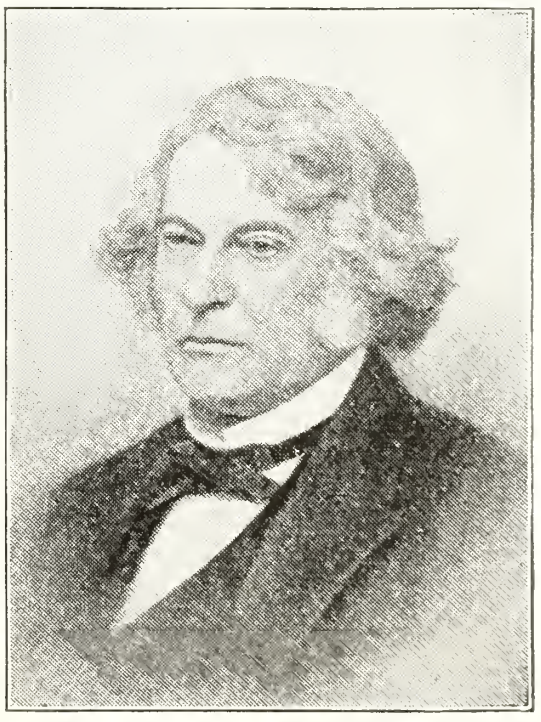
GENERAL U. S. GRANT

"All secret, oathbound political parties are dangerous to any nation, no matter how pure or how patriotic the motives and principles which first bring them together."—In his autobiography.

CHARLES SUMNER

Eminent American Statesman, Senator and Orator

"I find two powers here in Washington in harmony, and both are antagonistical to our free institutions, and tend to centralization and anarchy—Freemasonry and Slavery, and they must both be destroyed if our country is to be the home of the free, as our ancestors designed it."—Letter to Samuel D. Greene, Chelsea, Mass.



CHARLES SUMNER

CHARLES FRANCIS ADAMS

"Every man who takes a Masonic oath forbids himself from divulging any criminal act, unless it might be murder or treason that may be communicated to him under the seal of fraternal bond, even though such concealment were to prove a burden upon his conscience and a violation of his bounden duty to society and to his God.

"A more perfect agent for the devising and execution of conspiracies against Church and State could scarcely have been conceived."

News of Our Work.

We have been privileged to see a letter written by Prof. H. R. Smith of Houghton Seminary, New York, which has interested us very much. The letter refers to a movement originating in the Seminary, but the effort extends beyond the school, and centers around the Wesleyan Methodist denomination. The movers in this effort realize the compromising tendency of all the reform churches and the remedy for it. Prof. Smith writes: "It has been in my mind for a long time that denominational schools ought to play a more definite part than they do, in the training of young people for aggressive reform service. If reform churches are to live, they must proclaim their reforms. They cannot do this successfully unless their schools co-operate in the work."

God bless the "Christian Association" of Houghton Seminary.

SECRETARY STODDARD'S REPORT.

Boston, Mass., April 17th, 1911.

Dear CYNOSURE:

Never was the N. C. A. work needed more than now. A paper condemning the Catholic Church in its rejection of the Bible was applauded by a gathering of Pastors here this morning. A part of them would not have complimented a paper showing lodge folly and sin. It has been my privilege to participate in meetings in the First Covenanter and First United Presbyterian Churches of this city. A Presbytery meeting gave opportunity to speak to some unacquainted with the N. C. A. work. There is a noticeable tendency to let down and give way to lodges in some quarters among those who recognize the evil. There are, however, those contending for the right, and some new ones joining our ranks. Surely there is no reason for discouragement, but every reason to press forward with renewed faith in God. One week from to-night there is to be a public meeting in the First Covenanter Church; addresses by Dr. Atchison, pastor of the Eighth Street Covenanter Church, Pittsburg, Pa., and Amos R. Wells, of the Endeavor movement. The addresses will be directed especially in opposition to the school fraternities.

Some days spent at Worcester, Massachusetts, discovered new friends and centers for work. What is known as the Pauline Mission has been recently opened by our good friend J. P. Grosvenor. I gladly responded to an invitation to address the friends in this mission, being assured there was no padlock to be put on the expressions of any needed truth there. Some members of the I. O. O. F. lodge had renounced their lodge allegiance and come out on the side of Christ. An organization of our Free Methodist brethren has been effected in Worcester. A desire for our aid in their anti-lodge efforts was expressed. There was a call for literature and a lecture. Several Swedish pastors expressed sympathy with our efforts, but did not find themselves in a position to give much anti-lodge light, or invite others to do so. My work was centered in Pennsylvania, in towns north of Philadelphia, for more than a week. The Allentown, Pa., CYNOSURE list was considerably enlarged. There was an open door for addresses in the Mennonite churches of Allentown and Zionsville. Brother Preheim, who ministers to this people, has attended our meetings in Chicago when training in the Moody school. He backed my effort with a strong endorsement. An extensive but inaccurate account of my address was published in the *Allentown Call*.

I found New York City alive as ever. In the days of work there I came in touch with many people, and believe our cause was strengthened. Stephen Merritt is alive and at work. He is still with the great undertaking establishment bearing his name. He had been nearly blind, but is praising God for the partial recovery of sight. It is his hope to again read the CYNOSURE. The copies are carefully preserved as they come. He reported wonderful blessings and help in his mission work among the "bums," as they are known. Recently receiving Masonic grips in his audience from those advanced in Masonry, he went to the platform and warned against trying to live sober Christian lives while in connection

with the lodge. As he had been Master of the largest Masonic lodge in the State, he could of course, "speak as one having authority." Lodges make outcasts, but do not lift the fallen. I visited several city missions. A brother at the old John Street Mission was giving a series of excellent addresses to the business men at noon, on the life and work of John the Baptist. He dwelt upon his fearless, straightforward utterances and the unpopularity of his message. He deplored the tendency to cut out and omit needed truth, to please an unregenerate audience. Reference to many sins not commonly rebuked was made, but the lodge was not of this number. It is to be hoped that he was not afraid of the opinion of his audience. As a reader of the CYNOSURE, he knows the lodge evil. If any one thinks it is easy to bear testimony against the lodge while addressing a popular audience, let him take up this cross and try it! Brethren and friends, let us "earnestly contend for the faith," and when enumerating evils of our day, don't let us overlook one of the greatest.

God willing, ere this reaches the CYNOSURE family, I shall be at work with you at the Center. May God bless this year's Annual Meeting at Wheaton, Illinois, and make it a power for good.

W. B. Stoddard.

REPORT OF INDIANA STATE PRESIDENT.

Elkhart, Ind., April 1st, 1911.

Wm. I. Phillips, Chicago, Ill.

Dear Brother Phillips:

Because of many duties since my return home I have been delayed in complying with your request in giving a report of my work during the past winter in the interests of anti-secrecy. In the first place permit me to say that my duties through the year have been primarily along evangelistic lines and Bible lectures. However, as opportunities presented themselves, I did deliver a number of anti-secret lectures. My work for the past year was through parts of Indiana, Michigan, Ontario, Ohio and Pennsylvania. In many places the lodge seemed to have quite a strong hold, but in every place the lectures were well attended and due respect was given by the audiences.

Facts are stubborn things, yet most convenient things. I have found in my earlier experience with the lodge question that the presentation of the facts concerning secrecy is sufficient for any or most fair-minded men. Men of reason and of any degree of moral character or self-respect are able themselves to decide as to the propriety or impropriety of the secret work and conduct of the modern lodge. I have often found that the revelation of the secret work of the lodge is sufficient to offset the intentions of a fair-minded man in his contemplation of joining the lodge. My efforts have been largely along lines of information and instruction having in view the object of prevention. I am convinced that what the coming generation of young men and women need is information concerning the works of darkness, and our victory will be largely won. Lodge men themselves have admitted this statement to be true. In fact, an editor of a newspaper (himself being a leading man in the I. O. O. F.) confessed through his paper, while commenting on one of my lectures, that the element of secrecy in the lodge served as one of the greatest agents in gaining recruits. A number of cases have come under my observation, both through personal interviews and lectures, in which men who were contemplating the act of joining, or had already joined the lodge, gave up such intentions or were converted and gave up their order.

For myself as an evangelist and pastor, I am thoroughly convinced, and am teaching on every proper occasion, that modern secrecy is anti-Christian; that it robs the church of men and money; that it hinders very materially every Christian professor (who is a lodge member) in his or her duties and relations to the church; that it hinders in the first place many men and women in becoming Christians; that the result of secrecy is that of deceiving men rather than enlightening them, and that it leads men away from God rather than to Him; and finally, that there is not one legitimate or righteous reason for the existence of a secret order anywhere on the face of the earth.

J. E. Hartzler,
President, Indiana Christian Assn.

AGENT DAVIDSON'S REPORT.

Shreveport, La., April 13th, 1911.

Dear CYNOSURE:

Since my last letter I have not been very well, but I am still on the firing line. Some of the subjects of the Secret Empire are growing desperate because the CYNOSURE is continually throwing out the calcium light of truth upon their unfruitful works of darkness, and reproving their evil deeds of sworn secrecy.

A very prominent grand officer leader a few days ago accosted me here and with some excitement and indignation said: "Sir, I think you ought to preach the Gospel of Jesus Christ, and let secret societies alone. Secret societies are doing Christian work. We are sending our checks every week for from $100 to $200 to the poor. If that ain't Christian work, I don't know what Christian work is. I think if you preach the gospel you will have your hands full. There is not another minister in this state who is identified with the CHRISTIAN CYNOSURE, and who would dare to write for such a dirty paper, but you. I think you ought to keep in touch with the other city preachers and say nothing against secret societies. You are going to hurt yourself and church by fighting secret societies. The President of the United States is a secret order man, and all of the best people in America are secret order people. All of the leading men and women of your church are secret order people, and it reflects on them for you to be associated with such men as are connected with that dirty CYNOSURE. I am a Christian, and I know there is nothing in secret societies that prevents me being a Christian: if it did I would leave the lodge at once."

This poor man is a preacher; he is held in very high esteem, and I really believe he is a good man, honest and sincere, but he has simply gone wild after the idols of secrecy, and has not permitted Christ to reign supreme in his heart. I assured him that I was not ignorant as to how lodge men will blindfold folks and lead them captive by the penalties prescribed.

We will be having secret society anniversaries in different churches every Sunday now until November. The sentiment expressed by this supposed preacher of righteousness, shows convincingly how the lodges are victimizing their subjects and leading them on and on into sin and folly.

I assured him that to preach the gospel meant to reprove sin whether in church, lodge or private individual, and if I could not preach the gospel of separation from sin in Shreveport, I could preach it, and would preach it elsewhere. I told him: "I am a man, and I decline to be forced or whipped into line by the lodge people." I will not yield my private judgment to any man or set of men, even though they be supreme lodge dignitaries.

May God bless the faithful who are standing on 2 Cor. 6:14-18, and enable them to be faithful, and to pray most earnestly for the deliverance of the faithful few. I am still laboring, preaching and enduring hardness. I don't know what the lodgeites may resort to here to silence my tongue, but I shall continue to work while it is yet day.

Yours in the Lord,

J. F. Davidson.

"WHAT IS DUTY?"

The above is the caption of W. L. Brown's letter in the April number of the CYNOSURE.

I have had similar experiences to his. I could not get right with God while remaining in such a church. I took the Masonic oaths and read them to the lodge members, and tried as best I could to show them how opposed such oaths were to the spirit of Christianity; that a man that was governed and ruled by such oaths could not be governed and ruled by the Holy Spirit, but he would be a child of the Devil. I tried to show them the inconsistency of trying to live the Christ-life and the Masonic-life. Their oaths made men Masons, but the Holy Ghost made men Christians, and so Christ-like, and it was an impossibility for them to be both.

Now the church is the body of Christ. In the 12th chapter of 1st Corinthians the church is set forth and described as the mystical body of Christ. Would anyone dare to say that the horrible oaths of Masonry had any place in Christ's mystical body—the Church?

I was the means of many giving up

their lodge, and I wanted the church to vote it out of its fellowship; but this they would not do, so the time came when I had to leave them, that I might be right with God. I could not endorse, protect, uphold and defend the receiving into fellowship in the church members of this vile, sacrilegious, blasphemous and idolatrous "masterpiece of Satan" for the leading of immortal souls into hell. Hence I asked for and received a letter of dismission from them and joined the Holiness Baptist Church, the members of which have no desire to belong to any such ungodly order of the World. In this church we all see alike, because the Spirit leads. Any organization calling itself a church and harboring persons possessed of the spirit of the devil, is not a church, but a synagogue of Satan.

A. J. Millard.

Little Rock, Ark.

MRS. LIZZIE WOODS' LETTER.

Dermott, Ark., April 11th, 1911.

Mr. Wm. I. Phillips.

Dear Sir: I was at Portland last month visiting a woman's meeting. Where I was entertained I asked that night, "Are all of your family Christians?" The mother said, "My boy and I are Christians, and my little girl is a sinner." She did not say whether her husband was a Christian or not.

I read Psalms 85:8: "I will hear what God the Lord will speak, for he will speak peace unto his people, and to his saints; but let them not turn again to folly." I said "Let us examine ourselves and see if we have turned again to folly." I looked to hear her husband say a word, but he was silent. I wondered what was the matter with him. I talked about backsliding. I said, "I believe if we are lost after being converted, it is because we back our way into hell." Jer. 3:12: "Say, Return, thou backsliding Israel." I said: "Now, that verse shows that we have been with the Lord, but somehow we have gotten away from him by crawfishing, going backward to hell. Some back off into the saloon; some into the lodge." When I named the lodge, the old man straightened up and said, "Is the lodge wrong?" I said, "Yes, it is wrong." He said, "I don't think so, because I belong to the best lodge in the world! It is more like the church than any of the secret fraternities." I said, "What lodge do you belong to?" "I am a Mason." I said, "Brother, your lodge is like Jeroboam the son of Nebat, who caused Israel to sin, because all of the other lodges came out of yours, and they have caused the people to forsake the church of God." "Do you belong to the church?" He said, "I used to belong to the church, but they had some kind of a charge against me, and wanted me to answer to the charge, and I never did go to see what the charge was." "How long have you been out of the church?" He said, "Sixteen years."

His wife and son were so glad that I spoke about the lodges, for that was the very reason he quit the church, his wife said. He was a good Christian, and is a good husband and father, but he has given up the church for the lodge. She said, "He tells me, My lodge came from the Bible, and is as good as the church."

He did not say any more about the lodge that night, but next morning he asked me to tell him how the lodges were wrong. I said, "Do you feel as safe in the Masonic lodge as you did in church, when you think about where you are going to spend eternity?" "That is the very thing that is troubling me," he said, with a trembling voice. "May be you can help me right now, because I don't feel safe, and yet the preacher says it is all right, all based on the Bible. I love the lodge, but I am not satisfied about my soul."

I then told him how wicked all the lodges were, and how they had taken God's people away from the church. I told him so many of his secrets that he was afraid for me. He said, "I am glad you came. You have helped me more than the preachers." I said, "Don't talk about the preacher. You will have to go back in fellowship with God, and when you go, the preacher will be the very one to welcome you back again into the fold of God."

He says, "Well, I see my wrongs this morning as I never have before, and I am going back to the church. Will you pray for me? I have started to go back a good many times, but when I see how wrong the preacher is, I get weak." I said to him, "The preacher that is in the lodge is just as blind as you are; he is to

be pitied, for he does not know that the lodges are wrong, any more than you did; he has lost his spiritual strength, just as you have, and he don't know the cause. The devil has him in a trap. When the devil caught him, then he caught you, and most of the flock, and all 'like sheep have gone astray' and broken out of the fold of God, each wandering a different way, but all the downward road."

He used to be a deacon in the church, now he is a senior deacon in the lodge. He said, "Sister, here is fifty cents; send me one of the old Baptist Hymn Books. I am going back to Jesus, back to the church and fill my place as a child of God. I said, "Will you give up the lodge?" He said, "I think I will—just give me time. I feel a peace this morning in my soul that I have never felt in all these years before, because I have made up my mind to go back to the church." I caught his hand in mine and asked my heavenly Father to give him the moral courage to go back to the church, and to go to work for the Master, and leave that old serpent church called the Lodge.

"I am so afraid some of the lodge men will kill you, just as sure as some of them know for certain that you are exposing their secrets! They will kill you." I said, "Well, I will die for the truth, for there are so many in the dark as you were before I made it plain to you, and somebody has got to cry against this great sin."

His wife said, "We cannot give you up, don't say any more about them. I am afraid for you, and yet I know that is the thing that has caused my husband to backslide. I said, "Well, you pray for me that I may have more boldness to stand up for Jesus."

Lizzie Woods.

THE NEBRASKA BILL.

In a letter under date of April 12th John L. Marshall, Jr., Pastor, says: "The legislature of Nebraska has adjourned and the bill making it unlawful to publish the secret work of fraternal societies was not passed. Thank God! He heard prayer in the matter.

"The bill did not pass either house. On March 31st it was considered in the Committee of the Whole in the Senate and indefinitely postponed. In the House of Representatives it was placed on General File, and on April 6th all bills in the House on General File were postponed.

"I doubt not that God used the opposition to the bill, which came from various directions, to keep the bill from getting any farther than it did."

Wiseman, Ark., April 12th, 1911.

Dear CYNOSURE:

The Masons and Odd Fellows are holding their own pretty well here. But I know of several men who have left the lodges in this part of the country. My brother is one. He was an Odd Fellow, but has quit the lodge, and freely admits the exposition you publish is true; and he did the first time he saw it.

I've been preaching against the lodges for the past three years, and I never heard of your publications until about a year ago. I expect to sell all the books and tracts I can.

Yours for the truth,

D. H. Boles.

CANADIAN CORRESPONDENCE.

Coblenz, Sask., April 14th, 1911.

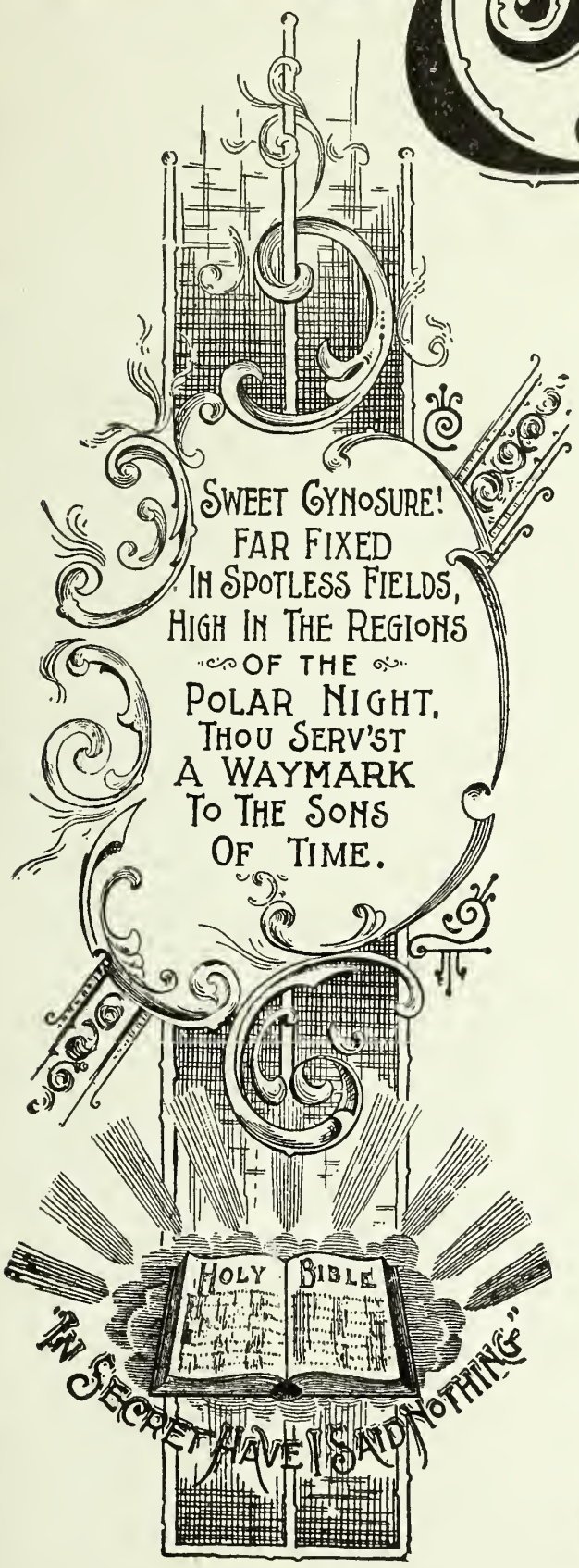
Dear Brother Phillips:

I am still pegging away endeavoring to arouse the English, German, Norwegian and French speaking Canadians on the lodge question. Quite recently I received an encouraging letter from a French Canadian brother in Montreal, a D. D., who says, among other things: "I am in full sympathy with the principles enunciated by Dr. Torrey on Freemasonry. I have never been able to comprehend how Christians, still less pastors, could conscientiously participate in these organizations." Most of the Norwegians are Lutherans and opposed to the lodges. Since coming to Saskatchewan I have spent considerable time among the Norwegians, and I am now able to correspond with them in their own language.

Your Prayer Circle is a good suggestion. In order to cope effectually with the powers of darkness, we must retain connection with the great Source of light and of power.—Moses H. Clemens.

Christian Cynosure.

CHICAGO, JUNE, 1911



The King's Battle Prayer

¶ Jehovah, there is none besides Thee to help between the mighty and him that hath no strength: help us, O Jehovah our God; for we rely on Thee, and in Thy name are we come against this multitude. O Jehovah, Thou art our God; let not man prevail against Thee.

—2 Chron. 14:11 (R. V.)

CHRISTIAN CYNOSURE

WILLIAM IRVING PHILLIPS

Managing Editor.

850 West Madison Street, Chicago.

TERMS OF SUBSCRIPTION

PRICE—Per year, in advance, $1.00; three months, on trial, twenty-five cents; single copies, ten cents.

PRESENTATION COPIES—Many persons subscribe for the Christian Cynosure to be sent to FRIENDS. In such cases, if we are advised that a subscription is a present and not regularly authorized by the recipient, we will make a memorandum to discontinue at expiration, and to send no bill for the ensuing year.

Entered as Second-class matter May 19, 1897, at the Post Office at Chicago, Ill., under Act of March 3, 1879.

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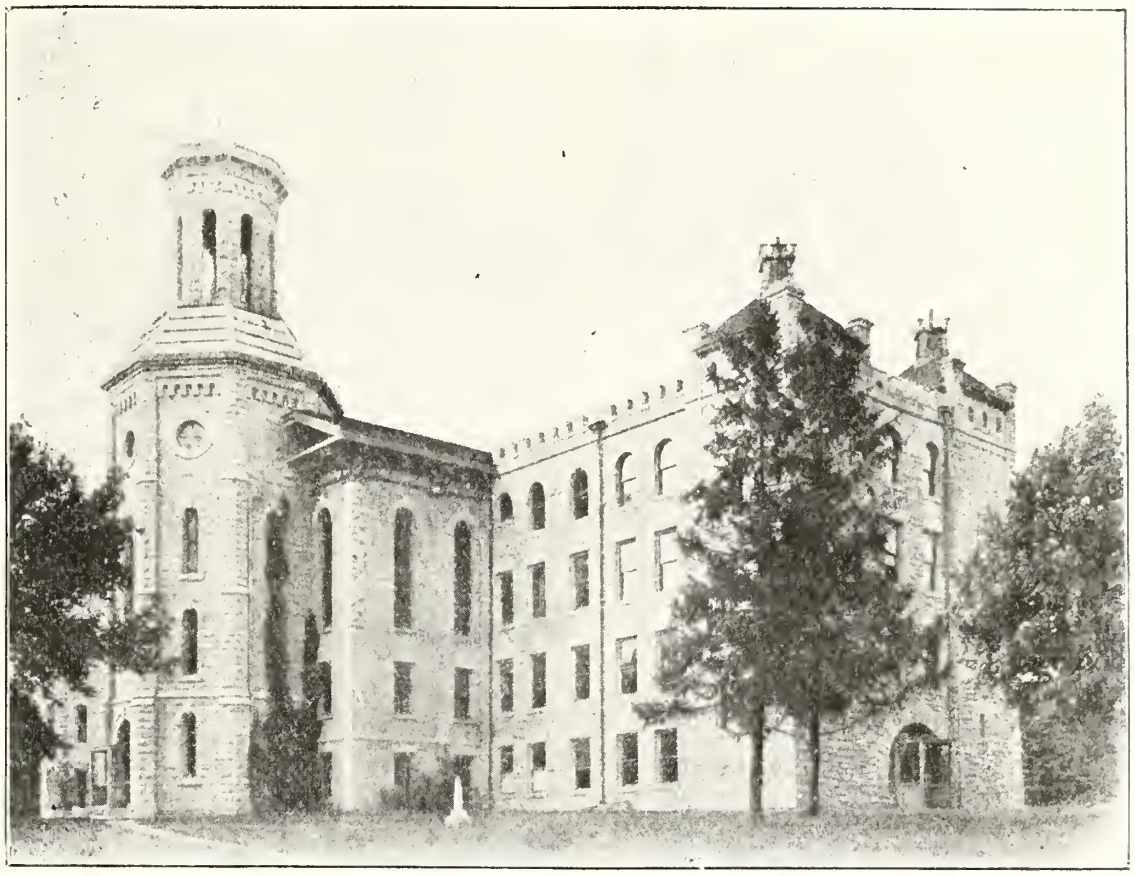
Christian Cynosure.

"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

VOLUME XLIV. CHICAGO, JUNE, 1911. NUMBER 2.



THE CONVENTION HALL.

We met in Wheaton College chapel on Wednesday evening for prayer and testimony, and the time was fully and profitably occupied. We were favored in having as the leader, Rev. D. S. Warner of the Free Methodist Publishing House, who gave as the key-note of the session "Separation." There were more prayers than testimonies, which was an omen of good for the coming conference. The remarks of J. Alex. Mackenzie on the Labor Union movement made a strong impression. To state his three fundamental criticisms of the unions without his amplification is weakening, but the best that we can do is to mention the three points. First. The restricted output, which forbids the best workmen to do more than the poorest. Second. The level wage that pays the inferior workman the highest price. Third. The closed shop, which means starvation or murder for those who from conscience or other reasons cannot join the union.

The Board of Directors met on Thursday morning preceding the meeting of the corporate body, and held their final session for the year. It was impossible for the corporate body to finish its work, and, hence, the business encroached a little on the afternoon meeting. We publish some of the reports in this number. We wish that all might have been present with us. It was good to greet Mrs. Emma Whitham of Pontiac, Illinois, at the convention for the third year in succession. We expected, of course, to see Mrs. N. E. Kellogg, who for so many years has rendered faithful service as recording secretary, but we are always in danger of forgetting these faithful ones whose quiet and unrequited service

refreshes and blesses like the dew from heaven. Mr. J. M. Hitchcock has served the association for nearly a quarter of a century in an official capacity and perhaps is as well known to our readers as any other member who has not been met by them personally. Notwithstanding the frail condition of his health, he gladdened everyone by his presence and by his contributions to the convention. There was much sorrow and sympathy felt at the breakdown which has come to our brother Ezra A. Cook, and we feel sure that all will unite in prayer for his recovery. Many have expressed their interest in his reminiscences which have appeared in the last three numbers of the CYNOSURE, and another of which will appear in this number. There has been no conflict between righteousness and unrighteousness during his life that he has not been actively engaged on the side of his Lord and Master.

It was a beautiful sight to see so many of our Mennonite friends present, both men and women, and to hear from Brethren Rutt, Leaman, Wiens, Hartzler, and others. It is the first time that we have met and heard in our conference the Rev. B. L. Olmstead of the Free Methodist Church, and Rev. Martin Doerman of the Lutheran Church, but we hope to see them often hereafter. It was a very thoughtful and fit thing for the students of the North Park College of the Swedish Friends Covenant Mission denomination to send a delegate and representative to our annual meeting with their greetings, which were ably and very pleasantly given by their Mr. P. W. Rood. The response was given by Rev. E. B. Stewart of the United Presbyterian Church.

The crowning treat of the convention was the address by Mr. E. Y. Woolley on "A Many Sided Experience." Mr. Woolley has a very pleasing and effective delivery, and made a strong impression. We were thankful to see so many young men and women in the audience.

There were many interesting letters received and read so far as time would permit, extracts from which we hope to print in a future number of the CYNOSURE, as well as to give our readers the benefit of the very able address of Rev. J. E. Hartzler of Elkhart, Indiana.

THE REPORT OF THE BOARD OF DIRECTORS

For the Year 1910-1911.

It would be difficult, if not impossible, to cultivate and bring to fruition a single stalk of wheat all by itself. The buffetings of the winds, rains and hail would probably overpower it while standing as a unit.

The farmer has learned that this difficulty is overcome by multiplying the unit blade a myriad fold, covering thousands of acres of the Dakotas' broad prairies. The magnitude of these boundless wheat fields seems to bid defiance to the storms.

It was upon some such principle that the National Christian Association was organized forty years ago.

The founders were neither weaklings nor cowards. Like the Pilgrim Fathers, they were men of conviction and daring; yet individually and alone these stalwart reformers felt inadequate for the task of a formidable opposition to the rapidly growing secret organizations. Such were the conditions that inspired the federation of anti-secret forces known as the National Christian Association.

For some reason the fathers thought wise to make Chicago the storm center of this reform, and the Constitution provides for the annual election of eleven Directors, whose business is to care for and advance the interests of this Association. No provision was made for remunerating their services, nor has any been required.

At our last Annual Meeting, held in the Moody Church, Chicago, Thursday and Friday, April 7th and 8th, 1910, the following named were duly elected a Board of Directors: Pres. Charles A. Blanchard, Mr. E. A. Cook, Mr. George Windle, Mr. George W. Bond, Rev. C. J. Haan, Rev. E. B. Stewart, Rev. J. T. Logan and Mr. J. M. Hitchcock. These eight Directors were empowered to fill the three remaining vacancies.

Giving an account of our stewardship is the object of this report.

It is altogether proper that we reverently pause for a brief moment before proceeding further with this review, to recognize God's hand in His providential dealings with this Board.

It is not the first, second or even third time that death has, uninvited, invaded

our circle. In this instance it has been our beloved brother, Prof. H. F. Kletzing, who was removed from us with only a few hours' warning. He had served upon this Board intermittently for many years, and had endeared himself to us all by his affable, intelligent, industrious devotion to the cause. In our finiteness we would have done differently, but we reverently bow to the behests of One who doeth all things well.

A few years since, almost as suddenly and with as few premonitions of dissolution, our brother, C. J. Holmes, then President of our Board, was taken from our midst.

While yet writing this report, as late as May 9th, 1911, the news reaches us that our beloved L. N. Stratton has just fallen asleep. Brother Stratton had for many years shared the labors of this Board, and was always found to be a wise and safe counselor. His age, experience and methods placed him as a sort of connecting link between the old and new generation. We seem to hear the plaudit, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

Some years previous to this event the Rev. Edgar B. Wylie, yet in the zenith of his powers, who had for years so faithfully and efficiently served as Secretary of this Board, was called to his reward.

It is within the easy recall of those on this Board that Mr. Henry L. Kellogg, whose trenchant pen in an earlier day contributed so largely to the literature of this Association, with little warning was removed from his sphere of usefulness.

Fresh in our memories, with the afflictive wound still agape, is the departure only last year of our dearly beloved Samuel H. Swartz, who, despite the opposition of his own ministerial brethren, stood as a formidable breastwork against the inroads of secrecy upon his denomination.

Such a mortuary record should stimulate us who survive to more energetic action.

It is the least we may do, and yet possibly all we can do, to make honorable and affectionate mention of our past associates, and to assure their surviving friends that their memories are yet cherished. These were worthy sons of noble sires. They all fell while active in the harness, with breasts hard pressed to the collar.

Within the memory of us who tarry for a day, have fallen the fathers of this Association—men whose shoe latchets we would have been scarce worthy to unloose. These have died unfaltering in the faith of the righteousness of a cause which they, one after another, have transmitted to a younger generation. Who, without a trembling sense of responsibility, dares presume to don the toga of a Jonathan Blanchard, a Philo Carpenter, a Chas. G. Finney, an H. H. Hinman, a James P. Stoddard, a Rathburn, Ronayne or Barlow? Who can contemplate the condition without devoutly praying, "O Lord, raise up, in a single day, giants to fill these vacancies"?

The first Board meeting for the year was held April 26th, 1910, in a committee room of the First National Bank Building, Chicago. Secretary Phillips announced the names of the recently elected Directors, and prayer was offered by Mr. George W. Bond.

A temporary organization was effected by the election of Mr. George W. Bond as Chairman, and J. M. Hitchcock, Secretary.

At this first meeting Prof. H. F. Kletzing and Mr. Joseph Amick were elected to the Board of Directors to fill two of the three vacancies.

The following committees were elected: Publication: Rev. J. T. Logan, Mr. E. A. Cook and Mr. Joseph Amick. Finance: Prof. H. F. Kletzing, Mr. George W. Bond and Rev. E. B. Stewart. Buildings: Mr. W. I. Phillips, Mr. George Windle, Rev. C. J. Haan. Field and Work: Pres. C. A. Blanchard, Mr. J. M. Hitchcock and Mr. W. I. Phillips. Auditing. The Finance Committee, with the addition of Mr. J. P. Shaw.

The services of Secretary and Treasurer W. I. Phillips, also the Eastern Secretary and Lecturer, Rev. W. B. Stoddard, were by vote continued on same terms as in former years. A copy

of the contract with each may be found on page 37 of the Secretary's book.

The services of the Rev. C. G. Sterling were continued with the understanding that his salary and the direction of his labor be left with the Committee on Field and Work. Satisfactory arrangements were also made with the Rev. F. J. Davidson for work in the South.

The temporary organization of the Board was made permanent, and the Rev. C. J. Haan was elected Vice-Chairman.

At the Board meeting June 9th, 1910, Mr. Phillips was elected to fill the only vacancy on the Board of Directors.

The Committee on the Annual Meeting, which had served the Board so faithfully for 1910, was elected on August 29th to serve in like capacity for 1911.

At the same session, August 29th, the Chairman and Secretary of the Board were authorized and instructed to prepare suitable resolutions on the life and services of the late Rev. H. H. Hinman and Prof. H. F. Kletzing; and it was directed that these be published in the CYNOSURE, and that copies be sent to surviving friends.

At our meeting on Saturday, December 24th, Rev. A. B. Rutt, who so fittingly represents our Mennonite brethren, was unanimously elected to fill the vacancy in the Board occasioned by the death of Prof. H. F. Kletzing.

At this session of the Board it was reported that the services of Rev. C. G. Sterling had been discontinued with the most cordial and amicable relations between himself and the Association.

The Committee on Annual Meeting reported correspondence with Rev. Charles M. Sheldon, D. D., of Topeka, Kansas, and Rev. Dr. J. M. Haldeman, of New York City, with a view of securing their services for the Annual Meeting. These men were found to be in hearty sympathy with the objects of our Association, but could not be present at our Annual Meeting.

The offer to this Association by Mrs. Louisa R. Coryell of a lot near Mackinac Island, Michigan, for a summer home for N. C. A. workers, was accepted with thanks.

A copy of a letter to the Rev. J. W. Chapman was read, also with his reply, showing that he has no affiliation with any secret society, yet declines to publicly antagonize them.

In most beautiful contrast with Dr. Chapman's letter upon secret orders was an unusually strong letter, a few weeks later, by the Rev. R. A. Torrey, entitled "Why I Have Not Joined the Masonic Fraternity." Dr. Torrey enumerates five reasons for giving Masonry a wide berth, any one of which should be sufficient to keep any obedient child of God as distant as possible from all secret orders. This letter of Dr. Torrey's, in addition to being published in the CYNOSURE, has been multiplied by the thousands, and sown beside many waters, through the efforts of Secretary Phillips. These letters from Drs. Chapman and Torrey were secured by the National Christian Association, and serve to illustrate a feature of the Association's work. After the Association had given this correspondence to the public, many church papers and a few other publications made good use of it, and in this way Dr. Torrey's letter has been published in various languages.

Several of our prominent evangelists have during the year been emboldened to testify against the evils of secrecy. Possibly men in responsible public positions are entitled to more sympathy for apparent cowardice than we are ready to give them. The midnight-train passengers, remote from civilization, may not necessarily be cowards for obeying the command "Hands up" when confronting a band of conscienceless highway robbers with flashing daggers and cocked revolvers. "Discretion is" often "the better part of valor."

It is not more certain that this Association is opposed to the principles of Secret Societies than that they are relentlessly opposed to us. Even our courts and juries are often so prejudiced against this Association that we find it difficult to secure our most primary and fundamental rights. Instruments conveying property of our friends to this Association are misinterpreted, are tested in the courts, and tricks and chicanery are resorted to in order to defeat justice.

We have just now been obliged to compromise a case which has been in the

courts a dozen years, and all because of a demoniacal hatred of this Association. Men who covet darkness become insensible to light and to righteousness.

As has ever been the case, our principal means for enlightening the public upon the subject of secrecy are the

Platform and the Press.

If it were possible to multiply the Stoddards and Sterlings tenfold, so as to cover every niche and corner of our land with intelligent lectures, as Mr. Stoddard has covered some portions of Pennsylvania and other States, it would seem that some damaging inroads would then be made upon our enemies' fortifications. But alas! we lack the sinews of war. Mr. W. B. Stoddard, whose frequent reports are found in the CYNOSURE, seems to possess a peculiar penchant for getting into the churches and the homes and into the confidence and the pockets of the people. He is successful in securing many subscriptions to the CYNOSURE. The Rev. Mr. Sterling is a most pleasing, forceful, convincing lecturer, beloved by all, yet less successful in securing openings and the needed revenue. Our Southern agent, Rev. F. J. Davidson, is doing a noble, creditable work, but limited for the lack of money.

The CHRISTIAN CYNOSURE, edited by Mr. Wm. I. Phillips, continues to be the authoritative mouthpiece of the Association, and is the only publication wholly given to the consideration of Secret Societies. There are many other periodicals thoroughly anti-secret in character, but which, of course, can give but little space comparatively to the discussion of secrecy. The CYNOSURE is expected to lead, while others follow. Realizing, as the editor does, his responsibility, he is always on the alert for the latest developments pertaining to the secret kingdom. The lodges do not always sound a trumpet when about to perpetrate an iniquitous act. In former years they have been content to come to our churches and schools and inveigle our young men into their lodges, where they receive their first lessons in anarchy. Recently several of our States, through their legislatures, have prohibited the truth being told about lodges, that our young men may not be ensnared by them. Through his constant vigilance, the editor of the CYNOSURE has been able in several instances to contribute to the defeat of this diabolical attempt at legislation.

One of the strong features of the CYNOSURE continues to be the monthly contribution of President Blanchard's Letter. Giant-like in strength, it is always as fresh and fragrant as the June rose.

Through the Publication Committee, a tract has been issued entitled "Washington Dates," disproving and showing the absurdity of many statements regarding Washington as a Mason.

The sixth edition of "Modern Secret Societies," by President Blanchard, is now out. This volume has been given to every member of the graduating classes in the McCormick Theological Seminary, the Moody Bible Institute, the Chicago Theological Seminary and the Evangelical Lutheran Theological Seminary. It is reported that the Church of the Brethren has given out 2,000 copies of this book to its ministers.

There continues to be a demand for our literature, to supply the libraries in various schools of higher grade. Selected books from this Association, as well as volumes of the CYNOSURE, may be found upon the shelves of the Congressional Library at Washington, D. C., and in many of the libraries of our principal colleges.

At the commencement of the Association year a booklet of sixty pages, entitled "Let There Be Light," was issued by this Association. It embodies the testimonies of the Moody Church Pulpit against Secret Societies, and is well calculated to strengthen the faith of the faltering.

More than of most organizations, it is expected that this Association will be uncompromising in principle. It is well for us to consider what was the primary object of this Association. It is known that its founders stood four square upon all moral subjects, but their forces were not to be weakened in an effort to correct every evil under the sun. All other reforms were to be subordinate to a united effort in opposing the encroachments of Secret Societies.

Of all the moral reforms, we believe there is none that equals the antisecret reform. It should challenge the efforts

of the brightest intellects, and is worthy of those of the devoutest Christian. We fear none of us has caught the broadness of God's vision for this work. We believe He would have us cast off our swaddling bands and launch out into the deep.

STATEMENT BY SECRETARY PHILLIPS.

A few items not given in the Report of the Board of Directors may be of interest. The total number of copies issued of the CYNOSURE has been 38,100, an average of 3,175 copies per month, and the magazine may be said to have paid expenses. What a valuable volume of literature on the reform has been the volume just closed! I do not wonder that the Librarian of the Congressional Library at Washington wrote asking for as many back volumes as we could furnish, saying that they would be well bound and kept on file for reference in the Public Library of the nation. There has been a wide range of topics. Let me mention a few important ones. Among the perplexing questions that pastors have to deal with are the demands of lodge funerals. Some of you will remember, for example, the Woodmen's attack upon Rev. George Milton at Elgin, Illinois, because he insisted on following the widow's wishes instead of the Lodge's. The last volume of the CYNOSURE treats quite fully of Lodge funerals, and various ministers give their experiences. A related subject, also treated, is that of Lodge Memorial Days in the Church, to the shame of the latter. Other articles are such as the Relation of the Christian to the Lodge, by Rev. Dr. J. M. Gray, of the Moody Bible Institute; How Can Man Be Justified with God, or the Two Altars, by President Blanchard; The Mission Church and Oddfellowship, by Rev. Dr. Wm. Dallman; Shall We Advise Young Men to Join the Lodge? by Rev. Dr. H. H. George. To name only a few more I call your attention to: How to Use the Lodge Ritual; Families, Churches, Senates and Juries—Are these Secret Societies? The Benevolences of Lodges in Settling a Preacher, in Supporting a Teacher, in Prolonging War; Lodges and the Law of the Land; Enemies of the Republic; Disloyal Secret Oaths; The powerful petition of the Lutheran Church Against the "Ohio Bill." Although enough has been said, doubtless, about the CYNOSURE, yet, if time permitted, I would like to quote from letters received from fathers whose sons have been blessed, and from patriots and pastors who have been heartened and helped by it.

Rev. W. B. Stoddard, our Eastern Secretary, will report to you in person. Perhaps sufficient has been said in the Report of the Board of Directors as to the work of Rev. C. G. Sterling and Rev. F. J. Davidson, but a word here about several others who may be named volunteer agents will not be amiss. President Blanchard has not only responded to calls for addresses, but has borne testimony where some would have faltered. We remember, for example, that in a letter from Rev. J. A. Alexander, United Presbyterian pastor, for whom President Blanchard conducted special evangelistic services, he speaks with commendation of the words spoken from time to time on the Lodge during the revival effort. At the next communion, the church, as a result of the meetings, received nineteen, and more were coming. Such preaching is likely to give the best and most permanent results.

The work of Mrs. Lizzie Woods, notwithstanding she has been attending school most of the year, has lost none of its interest or effectiveness. Her letters read like stories, and have been one of the marked features of the CYNOSURE.

Few workers' reports have been as interesting as that of Rev. J. E. Hartzler, printed in this month's CYNOSURE. His method of work is especially to be commended. His itineracy extended through parts of Indiana, Michigan, Ohio, Pennsylvania and Canada.

Rev. G. L. Coffin heard of the N. C. A. work for the first time through an N. C. A. tract some eight years ago, and he has had few, if any, rivals in constant and faithful work with voice, tracts and books up and down the Pacific Coast.

We shall take too much of your time if we write of the good seed sown by Evangelists F. M. Dalton, J. E. Wolfe, G. A. Pegram, J. R. Beveridge, A. J. Millard, L. V. Harrell, J. S. Baxter, A. D. Cline, George O. States and others, who

have reported to your Secretary from time to time.

It ought to be mentioned, however, that Rev. John Nelson of Des Moines, Iowa, and Rev. B. E. Bergesen of Seattle, Washington, have done not only good field service, but hold themselves ready to respond to calls for addresses or lectures. This is also true of Mr. C. G. Fait of Ellendale, North Dakota, and of Rev. Moses H. Clemens of Coblenz, Sask., Canada. Mr. Clemens has begun a good work in his country in trying to bring the many friends of this cause in the Dominion into some sort of contact or united effort. The Board of Directors offered them space in the CYNOSURE for a Canadian Department, whenever they might be ready for it.

In this connection it ought not to be forgotten that we receive every year a contribution from South America as a thank offering for the help rendered by this Association through its literature to the native Presbyterian Church in Brazil.

Not long since we received a letter from a worker in South Africa who secures his printed ammunition from our headquarters, telling of his work among ministers and others. Another has written from Africa, asking the privilege of translating President Finney's work on Masonry into Dutch for use in South Africa.

Pastor J. C. Lawson of Allahabad, India, wrote last fall thanking us for the CYNOSURE, and expressing how glad he was for such an association as the N. C. A. He says that it is easy to see the evil effects of Freemasonry in India. Hindoos and Mohammedans who are drawn into the fellowship of the Masonic Lodge cannot be expected, he declares, to ever become interested in Christianity. The common people of India, he says, call the Masonic building Jadoogur: The Home of Sorcery. The Lodge here in Wheaton is planning the erection of a "Jadoogur."

It is well to recall at such a time as this, when the Lodge is flourishing "like a green bay tree," our thousands of friends and co-workers among the Lutherans, Christian Reformed, Mennonites, Free Methodists, Wesleyans, and others. The Lodge may be stronger apparently than ever today, but we ought not to sit down under a juniper tree, but rather remember the thousands that have been helped and heartened by the N. C. A. Many of them have borne witness to the fact, and we ourselves are braced and encouraged in turn. Not a small blessing for which we give thanks to God today are the many church papers and magazines that have given such clear, ringing testimony the past year against lodgery; and also for those who have written books and pamphlets and tracts which most of us never see, but which are doing their silent and mighty work for God.

We are seeing again, in the International Sunday School Lesson of today, the movement of the government of God in Palestine and among the nations, and we ought to be quickened by the fact that here in the United States and among the other nations of the earth "He is just the same today," and that it is as impossible to thwart His purposes now as then. G. Campbell Morgan said in his comments on the Sunday School Lesson of April 16, which related the Queen's destruction of all the seed royal, as she thought: "Yet her fury was restrained by the august and awful government of God." And "A baby [the infant King Joash] and God were against all the forces of evil, and together moved forward to victory."

"Blessed are they that keep His testimonies,
That seek Him with the whole heart."

ANNUAL REPORT.

BY SECRETARY W. B. STODDARD.

Dear Friends of the Anti-Secrecy Cause, Greeting:

It would be of little profit that I recite here a detailed account of my travels for the year past. The principal events have been chronicled in the CHRISTIAN CYNOSURE from month to month. God has supplied health. The work has been pushed in the usual way, with good results. Travels have extended as far west as Nebraska, and to the New England States in the East.

It is always a delight to present the Gospel hope. I have ever sought to so bring the light that the deluded and befogged in the lodge may discover a way

out, and that those without may see their danger.

I have held before those to whom I have been privileged to speak, the great fact, that we must not only believe in "a God," but in the deity of our Lord Jesus Christ and in His atonement if we are saved. The great battle that is in progress on this earth is joined between the god of this world and the King of Glory. It is the belief of many that Satan is marshaling his forces in the secret assembly formed and now forming; that we are now on the very verge of tremendous upheavals in the moral and political world. To what purpose is this increase of anarchy and secret plotting?

Why do millions, before hearing the evidence, rise up to declare the innocence of men with whom they have no personal acquaintance, accused of the most diabolical crimes that were ever perpetrated? The National Christian Association believes it is informed as to the reason, and it is the duty of her agents to speak forth in trumpet tones, that men may be warned. During the year past we have seen the press reciting day after day the details of lodge doings that chill the blood and stir the soul. The rumblings of these volcanoes of sin are heard everywhere. What eruptions shall belch forth upon us, God only knows. Shall we be silent or careless in such an hour as this? Surely the call to battle rings in our ears. Clad with the Gospel armor, following closely the Captain of our salvation, we have found, and always will find victory.

If the anarchists do plot, if the dynamiters do destroy life and property, the detectives are on their track, and sooner or later their sin and folly will be made manifest.

The doors opened for my messages of other years are largely open today. Here and there lodges have gotten control of churches formerly working with us, but if some few doors are closed, others open. I always have more invitations than I can reach. The lodges have grown to alarming proportions. The numbers of seceders have also increased. Some of the city churches opposing the lodges are stronger numerically than those making no protest. That they are stronger spiritually goes without saying. I have traveled not less than 20,000 miles during the year. My expense in travel has been $505.42. Collections on the field, not including moneys received for the State conventions, have been $314.31; for subscriptions to the CYNOSURE, $887.25.

All the State conventions have been unusually well attended. This is due, in part, no doubt, to the efforts made in their preparation, but especially to the fact that they were held in localities where our friends were not few, the Divine favor of course being our principal aid.

At West Liberty, Ohio, the preparation was not difficult to make, our Mennonite friends opening their church and making us welcome at once. At Orange City, Iowa, and Chambersburg, Pennsylvania, there was not only the usual lodge opposition, but the fears of many of the friends to overcome. In each instance, however, the outcome was a splendid convention, as we believe, for the glory of God and the good of many souls.

Contributions to the direct support of our Association, though not large, have been more than usual. This surely is a good sign, and an occasion for thanksgiving to God. Larger contributions are under contemplation, which, I trust, may be reached during the coming year. There is every reason to believe competent men may be secured to aid in pushing the work if funds are provided for their support. The removal by death of some of our strong men has saddened our hearts and caused us to feel more than ever our dependence on Him whose we are and whom we serve. He who gave us our leaders in other years can bring forward those who shall serve the present day and generation. Let us never fail to keep our eyes upon Him.

IN MEMORIAM.

Every year our Association has been called to record the passing of some of its honored members to the better life. The past has been no exception.

Rev. Henry L. Kletzing, of Naperville, Illinois, publisher of the *Christian Witness* of Chicago, and for many years an honored director of the National Christian Association, was called suddenly to his reward. His was a beautiful Christian life, especially marked in his untir-

ing labors in the advancement of Christ's Kingdom.

Edmond Ronayne, late of Chicago, was a worker long to be remembered. His position as Past Master of Keystone Lodge of Masons gave him opportunity to study the system from the inside. His exposure of the sins and follies came at an opportune time for our Association. The books which he wrote have a wide circulation.

Rev. R. J. George, D. D., of Allegheny, Pennsylvania, was a faithful advocate of the principles of our Association. As pastor and instructor in the theological seminary of the Covenanter church his opportunity for the dissemination of reform truth was great. Through those receiving instruction at his hand multitudes will be influenced for the right.

Rev. M. S. Steiner, of Columbus Grove, Ohio, was a man of sterling integrity, trusted and honored by those who knew him best. He was a great leader in a great church. He delighted to help our Association, and served us as State Secretary in Ohio one year.

Samuel Berlin, of Tyrone, Pennsylvania, was a quiet, faithful friend; a man who loved God and eschewed evil. His love for the National Christian Association's work was manifest in the provision made for an annual gift in its support.

Rev. J. A. Richards, of Fort Scott, Kansas, was a warrior of many conquests and victories, an able advocate of reform, a faithful servant of Him who is "The Light of the World."

Mrs. Sarah L. Johnson, of Morning Sun, Iowa, was for many years a school teacher, later the wife of an honored minister. She came in touch with many lives. Her testimony in opposition to the lodge was backed by a generous gift to our Association.

Rev. Cyrus Smith, of Leon, Iowa, was a Radical United Brethren minister of faith and courage. He was truly a soldier of the Cross, as well as of the Civil War. In his long life he ministered to many people in many places. His contributions printed in the CYNOSURE will be remembered.

Rev. N. L. Stratton, D. D., of Wheaton, Illinois, was closely identified with our work, and was for many years an officer in our Association. His will be remembered as a cheerful, kindly life. He did effective work as editor, educator, pastor and reformer. We miss his cordial greeting at our annual gathering.

H. H. McMillan, of Cedarville, Ohio, was a man of great value in the community where he lived and died. He was an Elder in the Reformed Presbyterian Church for over forty years. Ours was among the many good causes receiving his sympathy and support.

Mr. N. Keyser, of Alameda, California, was very helpful in the circulation of our literature. He published many leaflets at his own expense. The number helped by his faithful labors may not be known to men, but will be counted in his reward.

Rev. Isaac Hyatt, of Poland, New York, was an honored minister of the Free Will Baptist Church, and seceding Mason. His was a life counting much in this reform and in the uplift of humanity.

Elder Samuel M. Good, of San Diego, California, was a seceding Mason of high degree, who spent much of his life in Des Moines, Iowa, where he had valuable property. After his conversion to Christ he bore faithful testimony against the evil character of the lodge, and was well known in the cities where he lived as an evangelist.

Rev. Samuel F. Porter, of Oberlin, Ohio, lived nearly one hundred years. He was a graduate in theology of the first class of Oberlin College under President Finney. He served our Association in putting libraries into many Southern colleges, and he also contributed in support of the N. C. A. work as his means permitted.

Philip Bacon, of Windsor, was a faithful worker in the New England States. His anti-lodge principles were well known. He gladly took up the cross when it meant much of persecution to work for Christ in opposition to the powers of darkness.

Truly these are all blessed, and they rest from their labors, while their works do follow them.

RESOLUTIONS.

Whereas, In the good providence of God we are brought to another Annual Meeting of our Association, and

Whereas, The conflict in which we engage is not ours, but God's, therefore,

Resolved, 1st: That we praise Him for all the godly men and women who have labored with us in other years and for all the work that has been accomplished in His name, and for His glory by our Association.

Resolved 2d: That it becomes us to ever bear in mind we are a Christian Association, and while we contend against a foe that assails every high calling in life, its attack upon Christ and the Christian Religion is our chief concern. The success of Christianity means the overthrow of every foe to humanity.

Resolved 3d: That it is difficult to adequately measure the progress our Association makes from year to year. The attitude taken by our National Educators regarding the school fraternities shows a general awakening among those who study cause and effect. The arrest and exposure of leaders of labor unions known to be murderous in character and teaching, who naturally seek the secrecy of the Lodge, give reason for encouragement, while the multiplicity of lodges increased in membership, as also in folly and sin, reminds that human nature is still weak and more likely to run after a humbug than that which makes for their highest good.

Resolved 4th: That we rejoice to note that the truly great evangelists and the spiritually strong among Christian workers are with us, and feeling the need of such information as God is permitting us to put forth.

Resolved 5th: That in the numerous bills introduced in the various State Legislatures during the year past we note the increasing fear that the so-called secrets of the various lodges may lose their charm by being commonly known, and therefore unappreciated. As a rule the Lodge robs its members by giving little in return for what it asks. The public exposure of its so-called secrets naturally shows this fact, and makes membership undesirable.

Resolved 6th. That the increase of the Lodges, calling themselves Elks, Owls, Moose and the like, with their buffets, gives just cause for alarm to those enlisted in the Temperance Cause. We believe sobriety and clean living find no greater foe than in the character and working of these lodges.

Resolved 7th: That we pray God for more men and money to push our work. Our ranks are depleted, but He who has given can give. We believe a strong, aggressive campaign against the secret lodge system is for the glory of God and the good of humanity.

W. B. Stoddard.
(Mrs.) Amanda Leaman.
Geo. Windle.
Roy D. Becker.
(Mrs.) W. S. Orvis.

Life without a plan,
As useless as the moment it began,
Serves merely as a soil for discontent
To thrive in.

—Cowper.

There are ways in which even silent people can belong to God and be a blessing in the world. A star does not talk, but its calm, steady beam shines down continually out of the sky, and is a benediction to many. Be like a star in your peaceful shining, and many will thank God for your life.—*J. R. Miller, D. D.*

HE WAS A JOINER.

He joined the Elks and Eagles, he joined the K. of P.'s, he blowed in all he had to pay initiation fees. He borrowed money from his friends and put them on the bum to take out life insurance in El Kafoozelum. He was a Modern Woodman and he headed the parade, an axe upon his shoulder that had a wooden blade; his wife at home was wrestling with a gnarly knot, to try to split a splinter off to keep the cook stove hot. He went into the Workmen, but had no love for work, a kind of lodge bacillus in his system seemed to lurk, and when he went up town to buy potatoes, meat or tea, he was very apt to spend the cash in taking a degree. One night the lodge combined and gave a banquet rare, and you bet your bottom dollar the "jiner" he was there. He ate some cheese and pickles and a plate of oysters fried, then took a first-class founder and went straight home and died. Now when the fact was proven by the sad and weeping wife, she was handed twenty thousand insurance on his life. She said, "I see that everything has come my way at last," and she got another husband before the year had passed.—*Franklin Repository.*

If life were but a plaything this might do—at least for the wife; but life is a serious matter, and yet how many like the poor fool here portrayed are trifling with it.

LEMUEL NATHAN STRATTON.

Rev. Lemuel N. Stratton, a well-known clergyman of the Congregational denomination, died of pneumonia, May 9, 1911, at the home of his daughter at 22 East 116th St., Chicago. He was 77 years old, and was born in Bureau County, Illinois.

Dr. Stratton was graduated from Wheaton College in 1860, and was one of the oldest, if not the oldest, living alumnus of the college. He had been for 30 years one of its trustees. The Rev. Dr. Stratton was editor of the *Wesleyan Methodist* and other publications of that denomination at Syracuse, New York, for some twelve years. Later he was President of the Wesleyan Theological Seminary, and he held various pastorates in and about Chicago until his retirement a few years ago. He was widely known in religious and educational circles.

He was one of the most active friends of the National Christian Association at the time of its organization and did much valuable work in the State of New York. He was for a number of years a member of the Board of Directors of our Association, and always maintained a lively interest in its work.

He is survived by a widow and two sons and two daughters. His eldest son, Mr. Owen Stratton, did missionary service in China for several years, and died there very suddenly a year or two since.

The funeral was held at Wheaton in the College church on Thursday afternoon. President Blanchard, Rev. J. C. Armstrong, D. D., Prof. George H. Smith and Rev. J. G. Brooks spoke words of appreciation of one who had creditably performed the work of a minister, educator, editor and reformer.

The Power of the Secret Empire

By Miss E. E. Flagg

XXXII.

The Mystery of Iniquity.

Rachel finished shelling her pan of beans and carried them into the kitchen. Then, in obedience to a certain thrifty custom nearly obsolete now but very common with industrious housewives of a former generation who did not choose to allow Satan even so small a vantage ground as a few idle moments between sundown and dark, she took out a half-finished sock on which her needles flew briskly until she had knit about six times around, when her inward musings took shape in this terse sentence:

"I don't see into it."

"Don't see into what, mother?" I asked. For we had now reached that comfortable stage in our matrimonial journey when to address each other by the parental title seems the most natural thing in the world.

"How Anson Lovejoy can be a Mason. Now I really like the man, and always have liked him from the very first. But when I find that he can take part in such ridiculous, blasphemous folly, and be himself actually Master of a lodge, initiating others into it, I—well, really, I don't know what to think except that there is one more fool in the world than I had supposed."

And Rachel knit vigorously several more rounds while I pondered the subject in silence. I, too, liked Anson Lovejoy in spite of the fact that he was not only a Mason, but held the office of Worshipful Master of Fidelity Lodge, located in the flourishing village of Granby, Ohio; said lodge numbering among its members one or two ministers, a saloon keeper, one deacon, several notorious gamblers and a general sprinkling of the lowest characters in the place, all "meeting on the level" in felicitous union and fellowship.

"Well, mother," I said, finally, "a man isn't always a fool because he does foolish things. The fact is, I've had a little talk with him on the subject of Masonry, and I have come to the conclusion that it isn't the system as it really is that he admires, but an ideal existing only in his own imagination of something it might, could, would or should be if it was only properly understood, and more care exercised in admitting candidates; such delightfully impossible conditions, in short, that I was strongly reminded of the old couplet:

"'If wishes were horses beggars would ride;
If 'twas a sword it would hang by your side.'"

"Now, father"—and Rachel laid down her knitting in her earnestness—"why don't you put it right to him about the oaths and obligations and ceremonies? You have been through them yourself and know all about it, so you are just the one. What if this man's soul should be required at your hands?"

"I did 'put it right to him.' I told him he had sworn to conceal the criminal acts of brother Masons, to warn them of approaching danger and help them out of all difficulties, no matter what wrong-doing might be the cause. But he had one answer for every objection, and that was that he did not so understand Masonry, and only considered its obligations binding when they failed to conflict with any superior duty he owed to God or to Government. I asked him if that was the way he explained them to candidates. He assured me it was. I told him flat that such teaching of Masonic obligations was a mistake and a contradiction; that Masonry owns no law and no authority outside of or superior to herself; that when she ceases to be a complete despotism; when she allows her members to put their own interpretation on the oaths and penalties; above all, when she elevates the Bible from a mere piece of lodge furniture on a level with the square and compass, to be what the old Westminster divines called it, 'the only sufficient rule of faith and practice,'

her power has fled. She simply cannot exist under such conditions."

"And what did he say to that?" asked Rachel.

"Well, that fellow Jervish came in just then and broke up our talk. I suppose he thinks me a fool and a fanatic. I consider him an honest, well-meaning man, whose chief mistake is in thinking that he can do what the Scriptures declare impossible—'Bring a clean thing out of an unclean.'"

"Well, I don't understand it," repeated Rachel, decidedly. "There must be something wrong somewhere when a man can't see the plain truth put right before him."

For Rachel was like most practical, matter-of-fact people, not subject to glamours of any sort. When she saw a truth she saw it clearly—a sun-illumined mount of God piercing heaven unclouded by bewildering fogs and mists, and could not understand why any honest mind should fail to perceive it, too. But I knew better how men like Anson Lovejoy can be made the apologists and defenders of a lie; how they naturally seek, the first disappointment over, to reconcile the teachings of Masonry with their own standard of human duty, and only succeed by an ingenious system of interpretations that, carried into practical effect, would annul the whole thing. My grandfather so reasoned till the murder of Morgan opened his eyes. But a man like Anson Lovejoy, who belonged to a generation that knew not Morgan—must another tragedy as fearful shock the public mind and rouse in even the dullest that indignation so terrible because it is a dim shadow of the divine wrath against evil-doers, before he could be made to see?

This question I silently asked myself while Rachel rolled up her knitting and called to Grace, our youngest, to light a lamp.

"Yes, mother," answered Grace, and rose promptly from her seat on the back steps, where she was giving his first lesson in astronomy to a favorite nephew named Joe, of whom I can only say that he had already begun to develop a talent for mischief that bade fair in time to cast all the youthful exploits of the original Joe quite into the shade. At the same moment the gate swung open and admitted a female figure with a tin pail.

"Mother, there is Mary Lyman come to borrow some yeast."

"Well, Grace, you can get it for her." And Rachel drew up her chair within the circle of the light and took her sewing, while she invited the newcomer, with a kindly smile, to sit down.

She was a girl of not more than seventeen—hardly that. Her large blue eyes, regular features and heavy braids of tawny gold hair made her face one of singular beauty. But there was a sad, depressed look about her mouth, and a lack of youthful elasticity in her motions that made her seem older than she really was.

She took her pail of yeast and departed with a murmured word of thanks. Rachel sewed very fast for several minutes till she snapped her thread. Then she broke out—

"I say, it is a shame."

"What now, mother?"

"To keep that girl as they do. I know how it is just as well as if I saw it; drudge, drudge from morning till night. Not a minute in the twenty-four hours she can call her own. No chance for improvement, but plenty of chances for everything else. It is too bad, poor, orphan child!" added Rachel, who had all the large-hearted instincts of true motherhood, and its capabilities of indignation also.

"Well, I know it is too bad; but she'll be free in a year or so. That's one comfort."

"I wish her time was out now," responded Rachel. "Grace can't keep school and help me much. And I believe if I could have the training of Mary for a while I might make something out of her yet."

"What! at eighteen?" I asked, with natural incredulity.

"Yes, at eighteen," answered Rachel, biting her thread with an air of decision. "It is a mistake to think the die for good or evil must be cast at a particular age. It all depends on circumstances. Now, this girl makes me think of some tiger-lilies I remember grew behind the barn when I was a child. I don't know how they ever came there, in that sunless corner, but there they

were, growing and blossoming in about the same fashion that she is ripening into womanhood. All she wants is a chance to develop herself. If I could give her that I should feel that I had done one good work in the world before I leave it."

"Why, mother; your life has been nothing but giving and doing for forty years."

"Well, I don't know about that, father," answered Rachel, with a little shake of her head. But I could see that her husband's praise was very sweet to her, nevertheless.

The girl of whom we had been speaking was, as Rachel said, an orphan whom fate, personified by the selectmen of Granby, had delivered over to be the victim of a species of white slavery in the family of a Mr. Simon Peck. To scrub floors, feed the hogs, fetch the water and lug a heavy baby about when there was nothing else for her to do, was the routine of her daily life, varied by such small tyrannies and exactions from the younger Pecks as the ingenuity of their own minds or the example of their elders might suggest.

It was not strange that all Rachel's womanly feelings had been roused in behalf of the girl. A natural refinement had kept her from assimilating with her rough and coarse surroundings, and she was now growing up to a dower of singular beauty. Who should say whether it would prove a blessing or a curse?

Rachel sewed away in silence for a few moments, and when she again spoke it was to recur to our former subject of talk.

"Well, I don't see, as I said before, how such men as Anson Lovejoy can defend Masonry, but I think I understand the reason why I don't understand it."

"What do you mean, mother?"

"Why, it is the 'mystery of iniquity.' We talk about 'the mystery of godliness' that cannot be known except by Christians, but we forget there is something corresponding to it on the other side. There are depths of Satanic craft, just as there are depths of Redeeming Wisdom. We can't understand either. They are beyond us. It is the 'deceivableness of unrighteousness,' 'the strong delusion.' Mystery; that is just what it is—the mystery of iniquity."

And Rachel resumed the work which she had let fall in her earnestness, while I pondered over her words, and concluded that she was about right.

(To be continued.)

REMINISCENCES.

How and Why I Became Publisher of the Cynosure.

BY EZRA A. COOK.

In the autumn of 1867 the Lord clearly and definitely called me to enter the stationery business at 88 La Salle street, Chicago, of which fact I am glad to offer proof. The place was a stone front building on the Court House square. Work for bankers was the principal specialty, as I had just served a three-years apprenticeship in this line. A one-story brick building in the rear was for my printing plant. Space was afterwards secured for lithographing on the third floor, as well as for the editorial room for the CHRISTIAN CYNOSURE.

Years before this, in answer to most blessed communion with Him on the subject, the Almighty and ever-blessed God my Savior had been pleased to enter into partnership with me for time and eternity; nor was this partnership vague and indefinite. I was overwhelmed at His marvelous love in actually inviting me to be a co-laborer with Him; and I, oh, so gladly! promised that I would, by His grace, never forget His condescension in not only inviting this partnership, but, amazing grace! adopting me into His family, where He might whisper His plans and purposes for and in me, and in the storms of life "hide me in His pavilion," "in the secret of His tabernacle."

Oh, how sweet it was to have the Holy Spirit continually bringing to my mind the things of Christ—yes, showing them unto me; and none were quite so precious to me as those about the fellowship of His suffering, such as "If we suffer, we shall also reign with Him." Think of it! Oh, glorious anticipation! My heart would in ecstasy cry out, with the beloved disciple (Rev. 22:20), "Come, Lord Jesus!" "Come quickly." How inexpressibly sweet to dwell on those

heavenly meditations of my beloved Paul: "If children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified together." (Rom. 8:17.) No wonder the Apostles who had, while Christ was on earth, suffered with Him, now that the promised Holy Spirit had come in His place, were (Acts 5:41) "Rejoicing that they were counted worthy to suffer shame for His name," in view of the promised seat on the throne with Him, and the assurance that they should "be also glorified together." How inexpressibly sweet to know by experience, and with Paul (Ephesians 1:3) say, from a full heart, amid the horrors of war, with screeching missiles of death filling the air every moment, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." Yes, God is my witness, that, in this literal reign of death, I found a heavenly place, heaven was open, and my Savior bade me look up into His smiling face.

In July, 1868, the first number of the *"Christian Banner,"* which was changed to CHRISTIAN CYNOSURE, was issued, with Ezra A. Cook as publisher. I well knew the intolerant, hateful character of Freemasonry, being familiar with the history of the abduction and murder of Capt. Wm. Morgan for exposing the order. I had also witnessed its hellish work in the army, but the Senior Partner gave me guidance and courage. I had published a second edition of the minutes of an anti-Masonic convention held at Aurora, Illinois, a few months before.

I was well aware that publishing the CHRISTIAN CYNOSURE meant relentless, cruel persecution; but it gave me an opportunity to suffer with Him, and, wondrous love! claim the right to reign with Him who died for me, and was now Senior Partner. I could not hesitate, though I knew from the human standpoint financial ruin was assured. I also knew whom I had believed, and was persuaded that He would keep me against that day. "I will never leave thee, nor forsake thee." "I will hide thee in my secret pavilion." And I cried: "It is enough, blessed Lord. I will not fear what man shall do unto me. By thy grace, dear Partner, I will be strong and of good courage."

You, dear CYNOSURE readers, who took the CYNOSURE in 1868-9, learned, through its columns, something (comparatively little, however) of this history. Are you interested to know how God planned my life for me from infancy; at times lovingly set aside my plans, because His were better, and because, as my Lord, He had agreed to direct me? In August, 1864, eleven days before my three-year term of service in the Union Army expired, I was discharged, because of the shattering of my right hand by a bullet and buckshot at very close range, at the battle of Drury's Bluff, under the guns of the outworks of Richmond, Virginia. Naturally, the details are of thrilling interest to me; but I will barely touch on the facts.

The Lord most clearly called me into the army, took away absolutely all fear of death, and even gave my beloved sister Louisa, two and a half years older than I, so positive an assurance that He would preserve my life that, on one occasion, when President Jonathan Blanchard asked her of my welfare, she expressed perfect confidence that I was to come home safe in due time, and, when he said, "But how do you know that Ezra will come home, since thousands are falling in battle?" her answer was: "Because He has told me so." I knew nothing of this until I did come home.

In the army my blessed Savior gave me ample opportunity for Christian service, for comrades; and, at one time, for several months, when on detached duty, for labor for the negroes on the plantation where the great Southern statesman John C. Calhoun was born and brought up. I was the recognized leader in Christian work, by the U. S. Christian Commission. Except when I was reading it, my Bible was always in my blouse pocket, in an oiled-silk bag, used to protect it even when I was soaked with rain. I read it through seven times during my army service.

When in battle my right hand was shattered, as related, I thought that it might mean the loss of my hand, if not of my life; but I had God's assurance

that He wanted my life for Himself; and I was so sure that He wanted to use my right hand also that I depended wholly on Him for guidance. Fainting from loss of blood, after safely running the gauntlet of at least a hundred shots, a dear Christian comrade aided me till we came to a pool of cold swamp water, in which I soaked a large silk muffler and wrapped it around my hand. After a walk of something over a mile, I was helped into a car with other wounded. A little later, as God had used the cold water to stop the flow of blood, and I felt stronger, I climbed out of the car when it came to another group of wounded. This was all "of the Lord," but soon after, the rebels, who outnumbered us five to one, captured that car, with a Comrade Lenscomb, of my own company, who, with a wounded arm, remained in the car. Poor, dear comrade. He was a Methodist brother, and I trust a saved man.

When quinine and whisky was served to the men, I refused to touch it. When a comrade asked for my ration, I refused to acknowledge ownership of the hell broth, except on one occasion, when Pliney F. Root, a Christian comrade, who was suffering from bowel trouble, asked that he might have it. He was a true Christian. He soon became helpless, lingered along some weeks, and passed away to heavenly rest, in a hospital tent, while the officers in the next tent, "gloriously drunk," were having a spree on medical whisky. Poor Lenscomb (the wounded comrade alluded to), so far as I know, never drank his quinine and whisky ration; but he received it, and sold it to others, and, sad to say, the curse of God seemed to follow this, for later he bought from the regimental sutler some blackberry brandy, that they said was not intoxicating, sold it to his comrades, and, greatly to my sorrow, got "boozy" on it himself. When I reached home, father or mother showed me the obituary notice of Comrade Lenscomb. He died from his wound (less dangerous than mine) in the Confederate hospital at Petersburg.

Although I witnessed the attack I have referred to, when this hospital car and many soldiers were captured, I was out of sight, near by, in the woods, and walked on to camp with a sword which I had picked up on the way. Surgeon Clark, who examined my shattered hand, urged the great importance of keeping it soaking in cold water. About thirty-six hours later a steamer took me, with other wounded, up the coast to the great hospital grounds of David's Island, New York harbor. It was a night trip, ending barely at daybreak, the 18th of May, 1864. All night long I spent pouring the cold ocean water on the wounds of my comrades, many of them far less dangerous than my own. But I felt the importance of keeping my own hand soaked with the cold water, and so refused to try to sleep.

We landed before the surgeons went on duty. Soon nurses brought each a glass of whisky. I told the nurse that I wished to see the doctor before taking mine. When he came I courteously stated my temperance principles, and asked to be excused from taking it. The doctor said: "Would you like some wine? You shall have the best the department affords." I asked to be excused from taking alcohol in any form; and then Dr. Thompson, who proved to be a most noble Christian man, told me that his views coincided with mine perfectly, but he was a man under authority, and was obliged to offer alcoholic stimulants to all the wounded, but was not ordered to make them take it.

In body I was now very weak, from loss of both blood and sleep; and I learned afterward that not only the nurses, but other surgeons, were greatly astonished that Dr. Thompson did not promptly amputate my hand. He saw, without asking me, that I wanted to save my hand, or that God wanted it saved, and I am sure that he prayerfully set about doing his part. He told me that taking anything to deaden the pain (an anesthetic) would derange my system, which it was important to keep in perfect health, and I at once assented. He motioned to his assistant to hold my wrist while he began operations, when, without hesitation, I told him it was unnecessary. Evidently he believed it, for he went right to work, and my hand lay there on my cot as if in a vise. An angel held it! It was a miracle! The doctor's attendant could not possibly have held it as still; for there was not

so much as a "twitch" at the burning and cutting, which were more painful than amputation would have been. This burning with bromine daily, and then shaving off the burned flesh, continued for about four weeks, until but a skeleton hand remained.

The crisis came when the torn flesh had been burned and cut away. The bromine did not seem to burn the bones or tendons, but there was an artery. Dr. Thompson was prayerfully watching events, and God's angel, who held my hand so wonderfully day after day, and saved me from even a groan, was watching, too, I believe. Every shred of torn flesh must be removed, for it was all gangrenous. Dr. Thompson was at my bedside early when the last flesh was to be removed, and, when the artery burst, he promptly staunched the blood. I was his only patient that June day; for he worked over me the entire day, going without his noon meal, and leaving my cot after sunset. From this time on improvement was increasingly rapid. When the healing fairly began, our pavilion was thronged with other wounded, often on crutches, when the wound was exposed for dressing, and the other surgeons showered the good doctor with compliments on his skill. They were all deserved; but, of course, none knew, as I did, about the angel that God sent daily to hold my hand; much less could they know how happy I was in spite of the agony of body.

I had taught those dear colored people on the Calhoun plantation every night and Sunday that I was not on military duty, and the Lieutenant in command of the detachment had appointed me their guardian, so far as seeing that they were not harmed by wicked soldiers was concerned. The Christian Commission, hearing of my work, furnished me primers. I had learned to join in singing their weird religious melodies; but I wanted some good Sabbath school hymns, and ordered some Sunday school hymn books from New York a couple of weeks before leaving Braddock's Point, but they failed to arrive. The Sabbath school was very popular with my colored folks, particularly with the very old, at least two of whom must have passed the century mark, as their gray-haired great-grandchildren plainly indicated; yet they, as all of the others, desired to be taught. The Christian Commission primers were excellent, had simple words and large type, and were illustrated. One teacher had been the most profane man in the regiment; but, before the Sunday school was started, I believe he was converted in the meetings which were held every night in the week, whether I was present or not, and I was there about three nights out of four, being on military duty about one-fourth of the time. The other teachers were a drummer boy, and several children between eight and twelve who had somewhere been taught to read. These taught grand and great-grandparents.

The delayed Sunday school song books referred to, after having the address changed many times, reached me at David's Island Hospital in time to prove a great comfort to me and to comrades who gathered around my cot, while we made the pavilion ring with God's praise. I think that I then fully realized how happy Paul and Silas were in that old jail, in spite of their bleeding backs and the torture of the stocks, as they sang so loud that "the prisoners heard them."

And all of this story to tell how I happened to be a business man and publisher of the CYNOSURE instead of a teacher. I intended to be a teacher, and had secured a teacher's certificate before I enlisted. I was discharged, at my request (as the doctor said I was entitled to stay in the hospital for six months yet, and draw my pay besides). Though my hand, then but partly healed, was almost double normal thickness, and was twisted almost at right angles with my wrist, yet I could write in a readable fashion, but it was hardly a fit copy for a student to follow. I did not realize, however, what a drawback this was until I came to teach school in the winter of '64 and '65.

(To be continued.)

Men mete out their own temporal joys and eternal pleasures by the measure of charitable, loving, considerate, patient dispositions they manifest toward others.

To let our light shine is to be just,

Editorial.

ITALIAN CHILDREN.

"Many of us seem to have the impression that the Italian is of a lawless nature, especially so of those who have but lately come to our country from the south of Italy and Sicily," remarks the *Juvenile Court Record* in an article on "The Italian child and the juvenile court." "Chicago has had its quota of so-called Black Hand outrages. The police nets are stretched, and sometimes hundreds of the residents of the Italian quarter known as Little Italy are rounded up to be searched and questioned by the officers of the law. These campaigns against the secret society methods of the Sicilian avail but little, and the police are generally no wiser after the round-up than before.

"One wonders that these constant agitations in the Italian district do not cause and stimulate more delinquency upon the part of the children of the district than they do. The Italian youngster hears talk of vendettas, feuds, and secret organizations, from babyhood up, but still he does not become what we would justly term a bad boy, as a class."

There is perhaps no other country, reckoned as predominantly Roman Catholic, which has sent us a very large immigration within the last half century, and has, in doing this, contributed a more promising population, so far as readiness for American life soon after arrival is concerned. Those who remember more remote immigration and who know the Italians as they now arrive, may be cherishing hopes that, in shorter time, the Italian will achieve respectable success as an American. Besides, an Italian often seems loosely attached to Roman Catholicism, or even alienated from it, and more open to enlightenment. This is encouraging when we reflect that the bar tender, the grafter, the ward politician, and the dangerous voter would have been to-day a valuable reinforcement of American citizenship, if only they had been evangelized when they came. There is hope of an evangelization of the Italian immigrants, which will be extensive enough to secure a large contingent of intelligent and moral citizens.

Yet how much firmer might have been their present grasp of public respect and confidence if their secret societies had not cast so wide a shadow of distrust. Out of the "hundreds" of suspects questioned by the Chicago police, it is possible that there are many who belong to no such society. At all events, it is easy to presume that multitudes not called to account are as free as natives of this country, from affiliation with the Mafia or any similar nest of mischief. Yet the suspicion of connection with such things, or of character fit for such associations, seems liable to work injustice toward many new citizens worthy of trust. How fortunate it would be if the secret society factor could at once be eliminated from the Italiano-American problem. Freedom from suspicion, with actual freedom in citizenship, would then appear more fully the possession of this new resident.

TAMENESS EMPTYING CHURCHES?

Dr. J. M. Buckley, in the *Methodist Christian Advocate* has this to say:

"When Christianity dispenses wholly with controversy it will be like a sleeping man—harmless and helpless.

"We were entertained at the house of a friend in New Hampshire, where Henry Ward Beecher was spending a day or two. It was his birthday and he was jubilant.

"He conducted prayers, and his utterances were equal to any of his published prayers in beauty, simplicity and comprehensiveness.

"*Immediately* after he arose, he called the writer to him and pointed to a large picture hanging on the wall, representing a huge mastiff sound asleep with a piece of meat placed before him, and a lap-dog quietly drawing it away. Said Mr. Beecher, pointing to the sleeping mastiff: 'That is Orthodoxy,' and to the little dog: 'That is Heterodoxy.'

"So it is, and ever will be. Controversy was the life of Paul's works—*polite* controversy, *brotherly* controversy, but strong in exposing error and build-

ing up the truth. The Epistles are full of controversy. Moreover, many of Christ's sayings were strictly *controversial.*

"It is more than a fine art to combine in one sermon the forcible overthrow of an error and a heartfelt appeal; but it is possible to attain unto it."

In the May CYNOSURE we called attention to the number of eleemosynary institutions carried on by the Lutheran church in this country. A friend writes us that the fact is that they have thirteen children's friends' societies instead of six as printed, making a total of one hundred and ninety charities carried on by that church.

A RIGHT TO KNOW.

An Eastern religious newspaper ends an editorial on the question, "Are the labor leaders dynamiters?" by saying that "If organized labor has been betrayed by its leaders it is best for the workingmen of this country to know it." It is best for all men of the country to know it, and it is to be hoped that secret society influence will not be powerful enough to so far suppress knowledge of truth as to disqualify any who wish to judge from reasonably demonstrated facts. The editorial referred to says in part: "Ever since the trial of William D. Haywood, secretary of the Western Federation of Miners, and two others, for the murder of Governor Steunenberg of Idaho, and the confession of Harry Orchard, a strong suspicion has existed that some unknown parties were carrying on a systematic plot to destroy the property and lives, if necessary, of those proceeding in building by the use of non-union labor."

Allusion is made to the alleged confession of McDougal, covering the sacrifice by dynamite of more than a hundred human victims. It is a startling fact that for the six months preceding the arrest of the secretary of the International Association of Bridge and Structural Iron Workers, dynamite outrages averaged one a week. It might have helped the labor unions if they could have kept Gompers quiet at the time when McNamara was arrested, or at least have censored out his "gompering" whine about the conspiracy of capital to bring odium upon labor by doing this dynamiting that was attracting recent attention. Italy holds its right to know about Camorra stilettos, America has the right to know about no less secret dynamite.

ENCOURAGING WORDS.

We have just now happened to see again a few words of an article by W. B. Stoddard which we saw in print last winter, and there is something like spring sunshine in them. Speaking of the work in which Jonathan Blanchard and his associates were engaged, he declares that "No mortal can estimate the value of the souls helped in the right by this great movement. Its accomplishments are too numerous even to mention in this writing." If a worker has fallen into such a mood as makes him ready to sigh, "Who hath believed our message? and to whom hath the arm of Jehovah been revealed?" this assurance from the grandson of the champion whom he names, and from one who has fought in the same ranks as the associates he honors, and from a witness who knows the contested fields of a quarter of a century, is like a fresh breeze in a sultry day.

We half fear to follow him when he ventures so far as to estimate, in view of the check upon initiations, that "Had it not been for the National Christian Association, and the associated bodies, keeping before the world by spoken and written word the facts as they pertain to this giant evil, it is safe to say millions would have been misled who are now free." Mr. Stoddard speaks of "constantly meeting those who have reason to give thanks for the work our association is doing."

Let us turn to our work with freshened hope; not all seed can fall among thorns. If discouragement paralyzes, so that work ceases, then reward is not ours; but if sorrowing yet rejoicing, weak yet strong, faint yet pursuing, we press on, we shall come where victory is going, and where harvests are ripening. "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing seed for sowing, shall doubtless come again with joy, bringing his sheaves with him."

MURDER IS MURDER.

This well-chosen title fitly heads a sensible article relating to the dynamite cases, written for the *Outlook* by Mr. Roosevelt. The plain argument is forcibly used by the very man who seems to represent the arraignment of lawless capital. Malefactors of great wealth found a disturber in that writer, who says of Mr. Burns: "He has proceeded with impartial severity against the most influential politicians and the richest business men. It happens that the men whom he has now arrested are members of a labor organization; just as men whom he formerly arrested were members of the Republican or Democratic parties, or of great and wealthy corporations." Again he says: "It is grossly improper to try to create a public opinion in favor of the arrested men simply because the crime of which they are accused is one committed against a capitalist or a corporation, and because the men who are charged with committing it are members of a labor union. This is an iniquity as gross as it would have been if, when, three years ago, the Sugar Trust was indicted for swindling operations in the New York Custom House, the forces of organized capital had been put behind the indicted men on the ground that the attack on capitalists guilty of crime meant an attack on all capital." The article concludes: "Whether the man attacked is a capitalist or a socialist, a wage-worker or a professional man, has nothing whatever to do with the question; and whether the man attacking him does or does not belong to any organization, whether of labor or capital, whether social or religious, has nothing to do with the question. The one and only question is as to the guilt or innocence of the men accused. Any man who seeks to have them convicted if they are innocent is guilty of a crime against the State, and any man who seeks to have them acquitted if guilty is also guilty of a crime against the State."

This plain statement of a principle as broad in possible application as it is simple in nature ought to be welcomed by any true citizen. It should, moreover, be tested more widely; for just as murder is murder, whether committed by a capitalist or a unionist, so, also gomperism is gomperism, whether practiced by one who belongs to a secret order calling itself Union, or by another who belongs to a secret order calling itself Mason. It may be that McNamara can get help from unions, which is legitimate in some features, or possibly not obviously so in other aspects. We do not know, however, that any trade union compels a member by explicit rule or sworn oath to go all lengths in aiding a known criminal to escape the due results of his own personal crimes. If, however, McNamara is a Royal Arch Mason as well as a unionist it can no longer be said, in the language of Mr. Roosevelt, "The one and only question is as to the guilt or innocence of the man accused." Neither is the prisoner any longer dependent on mere lodge custom or on such sympathy as fellow-workmen may show. An oath sworn under death penalty assures him of extrication from the difficulty in which he is involved, "Whether he be right or wrong." The sole question is not guilt or innocence, but membership in a certain degree of the Masonic Union is the only question. That is gomperism pure and simple, formulated before Gompers was known. Mr. Roosevelt is an adherent of the order in which are found salient principles of this kind; yet the principle vigorously advocated in his *Outlook* article allows no exception or abatement, even when the pot calls the kettle black. It is the familiar anti-Masonic principle, freshly elucidated and applied.

A CAGED FRATERNITY.

The most striking feature of the picture of the Camorra murder trial which some of the magazines have used among recent illustrations, is the great cage in which thirty-six members of the Camorra are shut from the rest of the world within bars like birds of prey. The scene renders the invisible bars of the secret society, and the secret segregation of members from the rest of the world, visible.

As a secret society this one dates back for generations, and there seems to have been an earlier time when it made no pretense of concealing its criminal purposes and misdeeds. The present trial is

for a secret society murder committed about five years ago, when a man and his wife were killed after betraying secrets. Four members are said to have been delegated to slay the traitors. Instead of using a boat, like the selected murderers of a famous Freemason, they committed their murder on the shore, whither the victim had been enticed, and where in a truly Italian way they stabbed him. His widow was then slain in her sleep by two of the murderers who stole into her chamber.

Hundreds of witnesses have testified in one way or another, but there is no doubt that the body of the man was found bearing thirty-nine stiletto wounds. This exceeds by many those of that earlier Italian, Cæsar, whom the earlier conspirators gashed with twenty-three wounds. The man now murdered was a famous receiver of stolen goods; the woman had been a procuress; both were credited with influence in the secret society.

A Berlin paper remarks that "This trial affords the best insight into the Latin mind the northern races have had." The cage stands over the tomb of Lorenzo de Viterbo, a costly copy of one of whose paintings has lately been bought for the British Museum. The tomb is in an old church, where, "In the chancel are the set seats for the three judges, the royal prosecutor and the clerk of the court. In the transept are seats for the jury. In another transept is an immense iron cage for the accused. Next to it is a much smaller cage for the informer, one Abbatemaggio. Between the transepts the lawyers and the witnesses are accommodated. The nave accommodates the clamorous and curious public."

Perhaps the chief figures among the accused are Father Vitozzi, who in his priestly robes blesses friend and foe and administers spiritual consolation to his fellow-prisoners, and Erricone, one of the leaders of the Camorra, a slender, swarthy, short, and nervous creature, said to have instigated the murders.

The irresistible power of the secret society made it impossible to hold the trial in Naples. As a political machine the society appoints official employes of the government with unrelenting favoritism. All the worthy brothers play into one another's hands, and impunity through secret society influence is boasted by members of the Camorra. "All, from the electoral lists to the cleaning of the streets, from public records to public instruction, from the distribution of the water to the task of seeing to the public gardens, from the concession of public franchises to the burial of the dead, is tainted." "One comes across public officials in the city hall a hundred times guilty, one hundred times punished and meriting dismissal, but a hundred times allowed to remain, receiving instead of disgrace prizes and emoluments and honors. 'This seems impossible to all who do not know what the Camorra is.'"

SEEN FROM OUTSIDE.

"It is easy enough for people in other countries to shake their heads over these powerful Italian secret societies," observes the London *News*, "of which the Mafia and the Camorra are the most powerful examples. 'The present murder trial has indeed brought home to all of us the terrible nature of their workings; but we forget that Italy has but recently emerged from a period of anarchic government, and nothing is so productive of secret societies as misgovernment.'

"Neapolitan characteristics have certainly exemplified themselves in a mode bewildering to all Europe during the six weeks that have elapsed since this great state trial opened. * * * There have been moments when the entire body of prisoners in the cage was weeping together. * * * Pandemonium reigns in court at every tense moment. * * * Women faint by scores. Prisoners swoon." One day George B. McClellan, who was Mayor of New York when Lieut. Petrosini arrested Enrico Alfano, the alleged head of the Camorra, visited the court, and that day the disorder was excessive, the prisoners in the cage continually interrupting the testimony of Abbatemaggio and shouting curses. The former Mayor of New York seemed to be an object of interest to the prisoners, every one of whom may have known well not only why Petrosino died, but also how. The American ex-Mayor remarked on the methods of the court, which to him were unusual yet seemed in many respects ad-

mirable. After one stormy demonstration which the court had difficulty in quelling, the witness Sortino turned toward Mr. McClellan, saying: "If we are acquitted here, we will go to America, where you will accuse us of the murder of Petrosino."

Ugly epithets and imprecations continually interrupted the informer, Abbatemaggio, after he had shown that the Camorra existed in organized form inside as well as outside prisons, and had included the explanation of the way it was so managed that the members who had taken the final oath and those still on probation should not be grouped together or enabled to communicate with each other while in prison.

Discussing his experience at the trial, Mr. McClellan said: "Two points struck me; first, the absence of red tape, which enabled the president to get at the bottom of everything during the trial, and, second, the wonderful ability of Abbatemaggio and the accused Sortino. The whole criminal procedure differs from ours, as the presumption is not the same. With us the accused is assumed to be innocent until he is proved guilty. Here the reverse is the case. Bearing this fact in mind, your procedure seems to be admirably adapted to determine fairly the guilt or innocence of the accused.

Mr. McClellan continued: "Your court is not confined to our rules of evidence and is able to cut many legal knots with speed, which is certainly extremely admirable. The most dramatic feature today was the confronting of Abbatemaggio with Sortino, the proceeding having no parallel in Anglo-Saxon countries. Abbatemaggio impressed me as abnormally clever. He stood the regular cross examination by President Bianchi and a half dozen lawyers without a slip or contradiction. The other prisoners, like Abbatemaggio, are very intelligent in appearance, looking like a body of fairly progressive business men.

"I conversed with the priest Vitozzi, and never saw more expressive facial play or gestures. Alfano, the alleged head of the Camorra, has as intelligent a face as I have ever seen. He sits in the front row of the prisoners's cage, dominating his associates and handling them like a prompter in a theatrical performance. The trial interested me profoundly. Its scope is more extended than the mere conviction of the murders of Cuocolo. The Camorra itself is on trial, and every true friend of Italy must earnestly hope that the admirable body of carabineers will succeed in the end in their patriotic mission of purifying Naples."

The World To-Day notes that "The trial has been marked by what seemed to Americans extraordinary disorder in the courtroom," and regards it as having "particular interest to America, as there are springing up in the United States groups of Italian criminals who, in the name of the 'Black Hand,' are levying blackmail and committing murders. Our government has not yet found a way of dealing with these criminals, but it is to be hoped that this condition of affairs will not be continued indefinitely."

Doubtless our government, as a whole, has not yet found a way to deal with these criminals, yet Oregon and some other States seem to be making an attempt to find a way. For example, the Oregon Legislature is understood to have passed in its twenty-sixth regular session House Bill No. 6, which appears to make it unlawful and punishable for any person, firm or corporation, either directly or indirectly, to write, to print, indite, or circulate, or procure to be written, printed, indited or circulated, in any language, any such secrets as the Camorra, Mafia, Jesuit order, or any similar society, may esteem desirable to be kept from the knowledge of the government or of its citizens. After all, we are still inclined to fear, with the editor of the magazine, that the real way to deal with the secret evil has not yet been found.

Get high enough up and you will be above the fog; and while the men down in it are squabbling as to whether there is anything outside the mist, you, from your sunny station, will see the far-off coasts, and haply catch some whiff of perfume from their shores, and see some glinting of a glory upon the shining turrets of "the city that hath foundations."

"To love equally as much the grace that comes through being 'instructed how to be hungry' and to suffer, as you love the faith required to know how to be 'full' and to abound in health—that is victory. (Phil. 4, 12.)

You have to walk in all the light to keep justified. And if you have ever been sanctified you have to keep sanctified by faith.

News of Our Work.

LECTURERS.

Mr. C. G. Fait, who has studied the subject of secrecy and its relation to the various interests of our times for the past thirty years, will answer calls within reasonable distance from his home if his traveling expenses are paid. Address Mr. C. G. Fait, Ellendale, N. D.

EASTERN SECRETARY'S MAY REPORT.

Chicago, Ill., May 15, 1911.

Dear CYNOSURE:

I will send a few lines today, as the work of the Annual Meeting will soon take my time. During the past month my work has been in New York, Washington, D. C.; Baltimore, Md.; Zanesville, Columbus, Cedarville, Xenia and Dayton, Ohio; Richmond, Berne and Ft. Wayne, Ind. I have found encouragement in all these centers, and ministered to the people as there was time and opportunity.

Some eighty subscriptions were taken to the CHRISTIAN CYNOSURE en route to this city. Berne, Indiana, comes forward with the banner list. Our Mennonite friends are there, as always, in the lead.

A Sabbath was spent with the Free Methodists in Columbus, Ohio, where Rev. R. B. Niles of Zanesville was having successful evangelistic meetings. He speaks out plainly in opposition to the Lodge. A conference of Ohio Synod Lutheran pastors was in session in their publication building. In a paper read by Pastor Troutman of Lancaster, Ohio, the Lodge was mentioned with other false worships and popular deceptions. This conference gave me an opportunity to greet several friends from Columbus and adjacent cities.

At Cedarville, Ohio, I missed the genial smile and kindly aid of our good friend H. H. McMillan. He is among those who have recently passed to their eternal reward. Mr. Fred Roggs and Mr. F. A. Requarth, members of the Ohio Synod Lutheran Church, Dayton, Ohio, are also among our translated helpers. Their memories will be precious because of their lives.

Pastor J. Beck of Richmond, Indiana, is one who always gives special cheer. For more than twenty-five years he has stood faithfully with us. So many were very helpful at Berne, Indiana, I hesitate to make mention of any. I was very glad to find Rev. S. F. Sprunger, the senior pastor, still able to minister to his immense congregation. Rev. J. W. Kliewer, pastor in charge, leaves in September to take the presidency of Bethel College at Newton, Kansas. He will carry with him the esteem of the entire community. Only a most urgent call would have taken him from his devoted people.

Ft. Wayne, Indiana, was found to be full of need for work in our line. A Mardi Gras carnival of Elks was holding forth in an appeal to the appetites and passions of the foolish who could be persuaded to patronize them.

The Bible Training School reported in usual number. The greeting for your representative was cordial as ever. A sermon was preached for them in the morning, and an address on the Lodge evil given in the Mennonite Mission in the evening. Brother King is getting several to give up their lodges and become Christians.

A Sabbath here in Chicago gave opportunity to minister in three of the Mennonite missions. Am to speak at a fourth (D. V.) tonight. Friends from all these missions hope to be with us in our Annual Meeting this week. It is a great pleasure to note the extension of the Mennonite work. They have now six missions in Chicago, supplied with pastors and workers. A central mission building has been erected during the year at a cost of some $18,000. The need for such work here is very great. Let us thank God He is raising up those who are willing to do it. A visit to North Park College, sustained by our Swedish Mission friends, found them enjoying their usual prosperity. They stand squarely against the Lodge. My address to the student body was well received and a delegate was appointed by them to carry their greeting to our Annual Meeting.

Rev. E. B. Stewart, President of our Association, and pastor of the Third United Presbyterian Church, this city,

gave me opportunity to address those who gathered in the weekly prayer meeting. So many places call for work, I scarcely know which field to enter.

W. B. Stoddard.

MRS. LIZZIE WOODS' LETTER.

Dermott, Ark., May 6, 1911.

Mr. Wm. I. Phillips.

Dear Sir: The writer was at Luna, Ark., the first Sunday in last month. I met a large congregation, and after talking over the needs of our school, we took up our Bible lesson. We found in the first verse that Naaman was a great man with his master and honorable, but that he was a leper. I said: "We have a great many great men now, but they are lepers. And this disease is incurable. No man can cure it. It is a symbol of sin. Sin can not be cured by man. God will have to take the case in hand if one is ever to be cured of sin. There are many great men in the churches of today, but they are lepers; they have gone off into the world (James 2:15), and have lost their love of God. Your leaders are so wrapped up in the lodges that you have lost the spirit of God (Ezek. 13:3)."

One brother said: "It is our preachers! Sister, right over here at Mount Horeb Church today, not more than a mile from this place, they have an installation going on. Three different lodges are installing their officers *in the house of God*, and after it is over they will have wine drinking." I said: "Brother, not in the church?" He said: "Yes, in the church." I then asked: "Are you a lodge man?" He said: "Yes, but I would not do a thing like that. I put my church first." "Brother, Christ is the head of the Church. The Church is the Body of Christ (1 Cor. 12:27-28)." "Well," he said, "my lodge is just like the church." I said: "I don't see anything about lodges in the 'Body.' Are you a Mason?" "Yes." "Well, we will look at verse 28 of the Bible lesson, and see if He set any Masons in His Body." We looked, but could not find anything. He said: "Well, I am a preacher myself."

"Yes," I said, "you are a great man, but you are a leper. You had better get under the blood and get baptized and then come out and teach the people. You are the leader." He said: "Sister, the biggest men we have belong to the Masons." I answered: "Yes, brother, but Hell is big enough to hold all your big men. And Christ has no big men in his Church (Math. 18:1-4)."

After the lesson was over, the brothers and sisters all gathered around me to see my books and tracts against lodges. I told the brothers how they were made into lodge men. One man said: "Sister, how on earth did you get our secrets? We Masons can not stand that. We will have to carry you in our ante-room—you will have to join us. You must be stopped in some way or other." I said "By the other way is meant the way Captain Morgan went." One woman said: "Brother, hush, the lodge has been going on ever since the world has been in existence. Who can stop it?" I replied: "Sister, God does not want to stop it; He is going to get His children out of it, and let the Devil have his own. Those that remain in them after coming to the knowledge of the truth, are like those who (Matt. 23:31-33, 23:9-12, 24:15) 'compass sea and land to make one proselyte, and when he is made ye make him two-fold more the child of Hell than yourselves.'"

Brother Phillips, two of those Masonic preachers came to the house where I was stopping and said: "You have all of our secrets, and everything you said about the devilment in the Masonic lodge is true. It is the leader of all other lodges; the headquarters of all devilment. We quit them years ago." I said: "Have you told the people you are leading that they are wrong?" They both said: "No, if we tell it, they will kill us." I said: "If you don't warn the people (Ezek. 33:6), what will the Lord do to you? Will you hold your peace and keep silence? (Isaiah 62:6-7)." They said: "Well, you pray for us. We are cowards. We are afraid of public sentiment." I said: "Paul was not afraid to lose his head for the Gospel's sake, now what is the matter with God's preachers of today? Have you the qualifications? (Titus 1:6); 'blameless, the husband of one wife, having faithful children, not accused of riot, or unruly. For a bishop must be blameless, as the steward of

God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre.' There are so many preachers striking for higher wages, or filthy lucre, leaving one congregation to go to posts where they can get higher wages; and some are not lovers of hospitality, neither are they lovers of good men, nor sober, just and holy. Most of them say you cannot live holy—so, 'like priest, like people.' 'Blind leading the blind, and all falling into the ditch.' 'Ye serpents, ye generation of vipers, how can ye escape the damnation of Hell?' (Matt. 23:33)." I said: "This is what Jesus said to the false leaders."

Brother Phillips, one of those preachers broke down in tears, and said: "We are to blame for the way the people are doing." Then I prayed: "O God, deliver these poor ministers."

Yours for Christ,
Lizzie Woods.

FROM OUR SOUTHERN AGENT.

Natchitoches, La., May 10, 1911.

Dear CYNOSURE:

Since my last letter I have really improved physically, thank the Lord.

My article in the May issue created quite a stir in the Secret Empire here. One of the mysterious strangers was so greatly incensed, he carried the article to a number of homes and tried to convince a number of good people that the article was disparaging to the church. He declared, by his vow in the mysterious empire of the unfaithful works of darkness, that he intended to stir up confusion in my church and make things in general unpleasant. This of course is in perfect accord with his obligation.

Another Baptist pastor told one of my church officers that he would come to the church and bring his congregation to assist us, but since he heard me preach against secret lodges he had decided to have nothing to do with me or my church. For nine years past this same lodge-bound preacher has been conspicuous in his helping of my present church by keeping himself absent from all its services. How can we reconcile this blind guide, leader of the blind, and his statement with the great commission (Matthew 28:19-20, Mark 16:15-16)? Here is a man who claims to be an apostle of the lowly Nazarene, who, when he was reviled, resented not, and when He was bruised, opened not his mouth, yet this blind leader has grown too prejudiced against a fellow apostle to even visit his church because its shepherd dared to sound an alarm to the flock (Ezek. 33). These two splendid specimens of lodge production are an undeniable proof of the sin of sworn secrecy.

I shall continue to declare the whole counsel of God though the sons of darkness froth at their mouth and shout defiance to Jehovah. I have preached at Weils, Alexandria and Natchitoches, La., since my last report. It is sad indeed in this gospel age to see how men and women are worshiping idols and at false altars in secret lodge rooms, and yet these same idolaters are constantly preaching and ranting about the idolatrous worshipers under Jeroboam, Omri, Ahab and all of the idolatrous kings and priests. Although there are many who will not read the CYNOSURE and who will not speak one good word for an anti-secretist, yet, many others are seeing the light through its columns. Let the good work go on. Yours for a clean church and pure gospel. F. J. Davidson.

HOUGHTON SEMINARY ASSOCIATION.

Though the Christian Association of Houghton Seminary has been in existence only a few months, it has sent out letters and tracts to over five hundred Wesleyan Methodist elders and licentiates. In answer to these letters the Association has hundreds of calls for free anti-secret literature. As fast as funds are furnished to cover the actual expense of postage and printing, students and members of the faculty of Houghton Seminary respond to these calls, charging nothing for their work. This plan enables Wesleyan Methodists or others to have antisecret tracts sent to their friends with the least possible expense to the cause, and at the same time enables students to form the habit of doing practical and aggressive work in reform.

On May 10th in the Seminary Chapel, was held one of the semi-annual anti-secret meetings provided for by the Association's Constitution. The Rev. A. T.

Jennings, editor of the *Wesleyan Methodist*, delivered a very able address, treating recent legislative attempts against antisecrecy, comparing secrecy and Christianity as to their foundation principles, and setting forth the duty of Christians to inform themselves thoroughly in regard to the nature of both secrecy and Christianity. Chairman E. W. Bruce presided, Treasurer Harold Hester spoke of the work of the student association, and a quartet furnished good music. The interest shown in this meeting seems to indicate that Houghton Seminary intends to do lasting work in the much neglected field of antisecret reform. H. R. Smith, Jr.

May 15, 1911.

From Our Mail.

Claytonville, Ill., May 1, 1911.

Dear Brother Phillips:

I must write you a few lines, and am glad to tell you that I am still at the old stand, and that God is finding plenty for me to do here and elsewhere.

About three weeks ago I had the pleasure of talking on the lodge question to Mr. F. Gilbreath, our Superintendent of Schools. I began directly after supper, and continued until nearly midnight. He is a Mason, bright, intelligent, and conscientious, but not a professor of Christianity. I found the dear man willing and anxious to hear what I had to say regarding the lodge abominations. I pointed out the great evils of Masonry; and he never disputed a single statement that I made, but acknowledged the truth like a man.

His mother-in-law, and his sister-in-law—one of the best school teachers in this county, and a devoted Christian woman—were both present during the whole conversation, which they greatly enjoyed, and in which they were intensely interested. The teacher was at my house this morning, and received a fine package of rituals, pamphlets, and CYNOSURES, and also one of Bro. Blanchard's books. She was influenced into the Royal Neighbors' lodge not long ago, but is now inclined to question the pretended goodness of that lodge, and of all the other lodges as well. I denounced the whole lodge system, and spared none of them, and gave what I regard as good, and more than ample, reasons. She is going to investigate the lodge system thoroughly.

I might speak of other important conversations, but will not do so now. I want to say, that, of all the hindrances in the way of the deliverance of the world of captive souls, the false prophet of the false church is one of the greatest. One might be led to think that there is about one Elijah to four hundred prophets of Baal, and one John the Baptist to a whole host of hypocrite scribes and pharisees. Some of the popular modern churches (so-called) seem to be paying homage at the shrine of an imaginary Christ, and an imaginary God; and when the real Christ appears, they may prove to be no more like Him than were the pharisees and sadducees of old.

The soul-infernalizing lodges are controlling many denominations to which men and women are looking for light and help; and hence the sun refuses to shine, the stars are falling, and gross darkness covers the minds of the people, and makes them easy victims of the hell powers. I know of many preachers, against whose injurious influence I would shield my boy as I would shield him against the old bloat of a saloon keeper. These false prophets would influence my boy to enter into the fatal snares of these soul-demoralizing lodges.

These are hard things to say; but they are true, and who can deny it? There is no doubt in my mind that we do too much side stepping and dodging around the stump, and that the greater part of our energy is spent in vain, because it is spent in the wrong direction.

Can't you see the lodge controlling various church denominations? and can't you see churches being carried into perdition by the Beast of pagan idolatry? I tell you, my dear brother, if Jesus were here, as He was nineteen hundred years ago, His biggest fight would be with the recreant denominations, and the blind guides who are criminally responsible for the thralldom of these eternity-bound souls. Your brother in Christ,

(Rev.) L. V. Harrell.

ELKS, LIONS AND WOLVES.

Decatur, Ill., Feb. 28th, 1911.

Dear CYNOSURE:

Some time last spring I asked you for information regarding the Elks' lodge. I consider it my duty now to express my thanks to you for the ample instruction which I was able to gather from the December, 1910, number of the CYNOSURE.

While waiting for enlightenment from you regarding the character of the Elks' lodge, I was by no means inactive, but privately and openly waged war against the Elks and all the other animals of the devil's menagerie. With the Lord's help, through His Word, I have won, and am positive of gaining more victories. Thanks be to God that I am working for His cause in a church which openly opposes all oath-bound secret societies, and at present serve a congregation which will not tolerate lodge members as communicants or voting members.

I now know from my own experience that the Elks are by no means that harmless, benevolent social organization which they pretend to be. The principles of the Elks tend to make those who adhere and follow them unscrupulous and deceitful hypocrites. In this respect they seemingly surpass their mother—Freemasonry. A young man who had been attending my church regularly, and had the intention of becoming a member of my church, joined the Elks. I asked him for his reasons for doing so. He answered by lavishly praising the noble principles and deeds of the order, and the high-grade character of its members. This knowledge he declared to have been obtained chiefly from the constitution and by-laws of the order before joining. Though he has promised, time and again, to furnish me with a copy of this desirable literature, he has thus far failed to do so, and even has lost track of his copy. He furthermore insisted that he had joined the order without giving an oath or a pledge. While debating with him on this question a friend of his happened along; and, in reply to a few questions to this friend, he declared: "The Elks' lodge is the most ironclad oathbound society in existence." That, of course, was a very undesirable statement just then, and my friend gave in. It is not an easy task to induce a person who resorts to such a shamefaced lie to ward off the suspicion that he is an unprincipled character, to admit that his oath given to his lodge is blasphemous. Any intelligent person, knowing what an oath is, namely an invocation of the living God to be a witness of the truth and an avenger of falsehood, should readily see that a self-respecting person cannot give an oath to keep a secret, the nature of which has not and cannot be made known to him. But either the oathbound lodge member,—poor, benighted soul—"cannot see it that way," or he gets angry, and declares that he "knows his own business." It certainly requires an immeasurable amount of effort to rouse such a conscience.

Frequently members of Elks and other lodges will mention the fact, which they consider to be praiseworthy and a redeeming feature of the order, that everybody who would join them must believe in a "Supreme Being." "A person not believing in a Supreme Being cannot become an Elk." If that is the case, they are doing the thing which they most emphatically declare they are not doing; namely, teaching religion. The foundation of every religion is the dogma of the God whom the adherents of various religions adore. Teaching a Supreme Being is teaching a religion, "eo ipso," confessing a Supreme Being is confessing a religion. Who or what is the Supreme Being which the lodges profess? Has the true and living God, who has revealed Himself in His Word, by His names and works, applied unto Himself names and acts of such an indefinable nature as would justify us in applying to Him such an indefinable equivalent as Supreme Being? "I am the Lord; that is my name; and my glory will I not give to another." Thus we read in Isaiah 42:8.

In Exodus, 32d chapter, we read how the Israelites worshiped a golden calf, saying: "These are thy gods, O Israel, which brought thee up out of the land of Egypt." "And Aaron made proclamation, and said, to-morrow shall be a feast to Jehovah." They intended to worship the God who brought them out of Egypt. But for choosing their own style of worshiping God, the Lord's wrath waxed hot against them. If we

would worship and adore the true and living God, it must be according to His name and His revelation which He has made known. "According to thy name, O God, so is thy praise unto the ends of the earth." Professing and worshiping a "Supreme Being," is idolatry. To me this truth seems to be the A B C of Christianity; yet ever so many Christians, at least church goers, seemingly have not the faintest conception of this fact, but rather imagine that they can worship God in whatever way they may choose, and to suit their own fancy.

Who is to be blamed for such ignorance? I say, that, if every minister or preacher who has been called to preach the gospel would really do so, instead of devoting his sermons to other topics—e. g., politics, science, art and literature—then people would not be so ignorant and worship a "Supreme Being."

As a rule, the last refuge of a lodge man is the argument: "The lodges cannot be bad, since so many preachers belong to them." No doubt, by this argument a great many weak Christians are entrapped by various lodges. It has always been one of Satan's wily tricks to persuade men to find an excuse for their sins in the sins of others. Rather than to say, with David (Ps. 119:105,) "Thy word is a lamp unto my feet, and a light unto my path," they use the fact that David transgressed the Lord's commandment, as a pretext for their own transgressions. In Matthew 23 we read that Christ warns his hearers thus: "The scribes and the Pharisees sit in Moses' seat. All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works." But undoubtedly a great many preachers are sadly ignorant in those things which they should teach others.

A young man of my congregation was a witness not long ago to the following incident: His employer was formerly a member of my church (Ev. Lutheran), but was expelled because he joined the lodge, and would not leave it. This gentleman was one day approached by a pastor of one of the large congregations of our city, and asked why he was not a church member. "My church expelled me because I joined the lodge." Pastor: "I do not see why a church should do that; there is nothing wrong in the lodge, I myself belong to several of them. I think it is a good thing." Well, my church said: "The lodge does not pray in the name of Jesus, and therefore rejects the Son of God." Pastor: "Now, look here: Does not the Lutheran church use the Lord's prayer? and in it the name of Jesus is not mentioned; therefore it is not offered in His name."

How is it possible that a preacher who has grown old and gray in the ministry, and considers it his duty to show people the way to salvation, can be so ignorant? He certainly is "a blind leader."

Lately there has come to our city an organizer of what is claimed to be a new lodge, and the best of all—"The Royal Order of Lions." Of course every menagerie must have lions. These lions are undoubtedly of the same class which Peter warns us against, saying: "Your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour."

The dear CYNOSURE is a real blessing to many, and I confidently believe that we, with God's help, will win.

Yours for the cause,
(Rev.) Theo. Lohrmann.

Ossian, Ind., May 16, 1911.

Dear Brother Phillips:

I heartily commend the "prayer circle" to relieve the country from the oppression of the secret lodge system. No one but God knows the number of prayers being offered in behalf of the great anti-secrecy movement. Clark E. Chupp.

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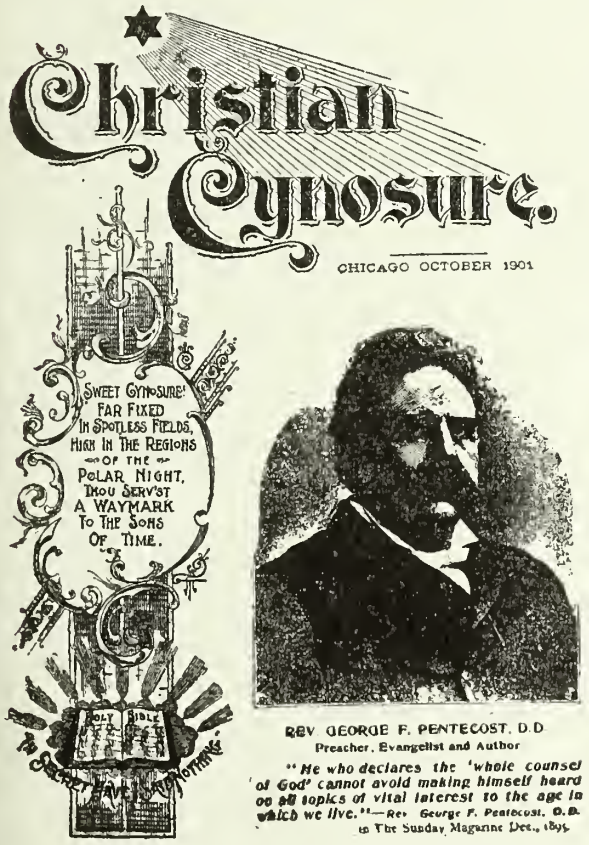
Christian Cynosure.
CHICAGO OCTOBER 1901
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Address all orders to

THE CHRISTIAN CYNOSURE,

850 West Madison Street, Chicago, Ill.

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CHICAGO, JULY, 1908.

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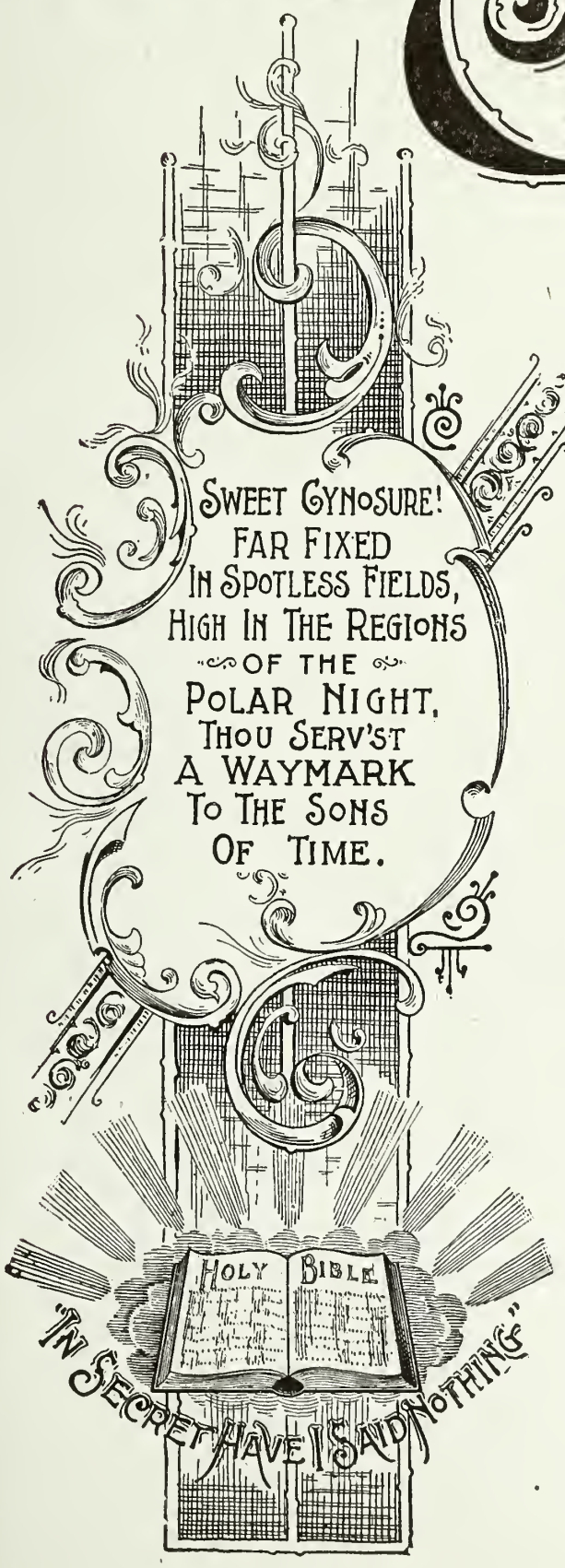

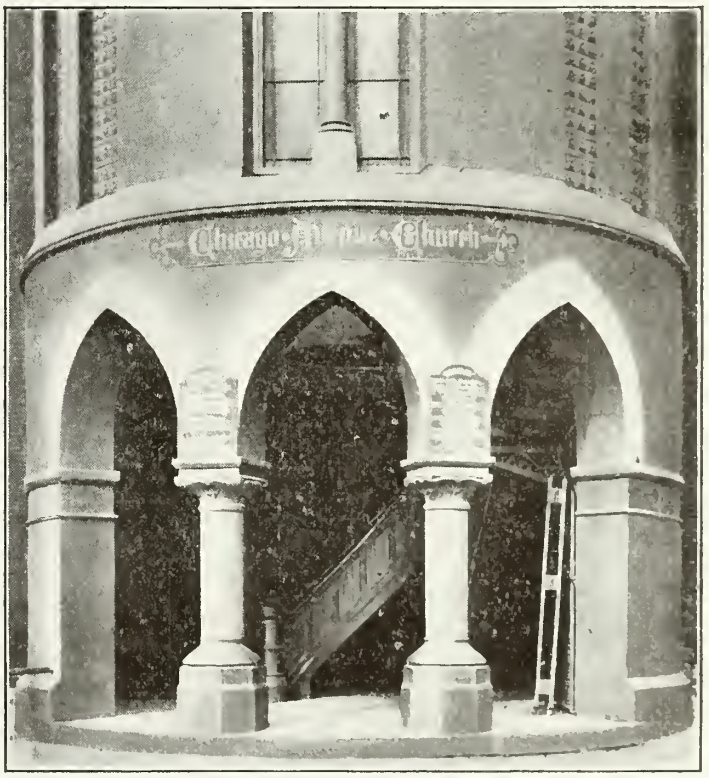

ENTRANCE TO THE CHICAGO AVENUE (MOODY'S) CHURCH, WHERE THE ANNUAL MEETING WAS HELD.

CHRISTIAN CYNOSURE

WILLIAM IRVING PHILLIPS

Managing Editor

221 West Madison Street, Chicago

TERMS OF SUBSCRIPTION

PRICE—Per year, in advance, $1.00; three months, on trial, twenty-five cents; single copies, ten cents.

PRESENTATION COPIES — Many persons subscribe for the Christian Cynosure to be sent to FRIENDS. In such cases, if we are advised that a subscription is a present and not regularly authorized by the recipient, we will make a memorandum to discontinue at expiration, and to send no bill for the ensuing year.

Entered as Second-class matter May 19, 1897, at the Post Office at Chicago, Ill., under Act of March 3, 1879.

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SERMONS AND ADDRESSES

ARE SECRET SOCIETIES A BLESSING?

An address by Rev. B. Carradine, D. D., pastor of the Centenary M. E. church, St. Louis, Mo., Jan. 4, 1891. W. McCoy writes: "That sermon ought to be in the hands of every preacher in this land, and every citizen's, too." A pamphlet of 20 pages. **5 cents.**

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WAS WASHINGTON A MASON?

By President C. A. Blanchard. Forty-eight pages and cover. Price, 10 cents, postpaid.

In the introduction the author says: "I have for years been intending to present with some care the relation of George Washington, General of the Colonial armies during the Revolutionary War, and first President of the United States, to Freemasonry. I do not think that this duty should be longer delayed, and will now attempt as carefully as I can to discuss this question, which, from one point of view, is unimportant, but from another is of the highest interest to all thinking people."

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Christian Cynosure.

"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

VOLUME XLI. CHICAGO, JULY, 1908. NUMBER 3

CHICAGO AVENUE CHURCH.

REV. A. C. DIXON, PASTOR.

Last month's great Republican National Convention recalls an interesting fact, that the first National Political Convention, for the nomination to the chief office in our country, was held by the Anti-Masonic party, in September, 1830, which convention adjourned to meet in Baltimore, September, 1831, the anniversary of the abduction of Capt. William Morgan. At this National Convention William Wirt was nominated for President and Amos Ellmaker for Vice-President.

The *News,* of Grand Rapids, Mich., on Feb. 28th published an interview with Charles H. Thomas, great lieutenant commander of the Maccabees, in which he stated: "To the best of my knowledge the statement that the expenses of the office have been $75,500 the last year, while the net gain in membership has been but 400, is true," said Thomas. "It is true Stevens added 12,000 new members to the order during the year, but there was a falling off of 11,600, so that the net gain is but 400. Two hundred and eighty lodges have suspended in the past few years."

It has been pointed out locally that at $75,500 for a net gain of 400 members, the order has been paying $188.75 each.

SUNDAY CLASS INITIATION.

A newspaper report in a Monday issue said: "The Forester's celebration, yesterday, was the cause of more excitement than has happened for many a Sabbath day, and justly so, for the meeting was one of the largest and most enthusiastic ever held in this city. Over 500 Foresters were present in the city hall."

The occasion was a class initiation of almost a hundred new members. The mayor of the city, being introduced, welcomed the grand officers and members, expressing also his appreciation of his own membership in the Foresters.

A FANCY BREED OF GOAT.

Sunday was the day when a New England lodge selected fifteen men to go and become members of what a newspaper called a burlesque order, so that, after returning, they could initiate others in the Oriental Order of Humility and Perfection! How wonderful that title sounds, and how exquisitely it harmonizes with the adjective combination, Noble Grand! All who join must first be Odd Fellows, as all who join the Arabic order of the Mystic Shrine, in its imported form, must first be Masons. The Haymakers constitute a similar society, admitting none who are not also Red Men.

After existing in Canada for some years, this humble and perfect order has begun to infest United States territory as an imported pest.

FRATERNITY SUNDAY.

Sunday observance is growing toward an observance of distinctively designated days, and some questions arise that are disturbing. Between customs, requests sent by mail, and the aggressions of lodges, a pastor almost begins to wonder what will become of his Sundays by and by. One of the most trying observances, to a pastor who is intelligently conscientious, is threatening to become general, if we read rightly the signs. However, the shadow may be settling slowly, for Holyoke, Mass., a large manufacturing city, held its sixteenth annual observance of Fraternity Sunday, May 10th, when an audience of twelve hundred met in the Presbyterian church. The societies present included the Knights of Malta and the Dames of Malta, Knights of Pythias, Masons, Odd Fellows, the Degree of Rebekah, Spanish War Veterans and auxiliary, Manchester Unity Odd Fellows and Odd Ladies, Sons of Veterans and auxiliaries, the Grand Army and Woman's Relief Corps, Sons of St. George and the Daughters of St. George, Caledonians and Ladies of Caledonia, Clan McClaren and Ladies of Scotia.

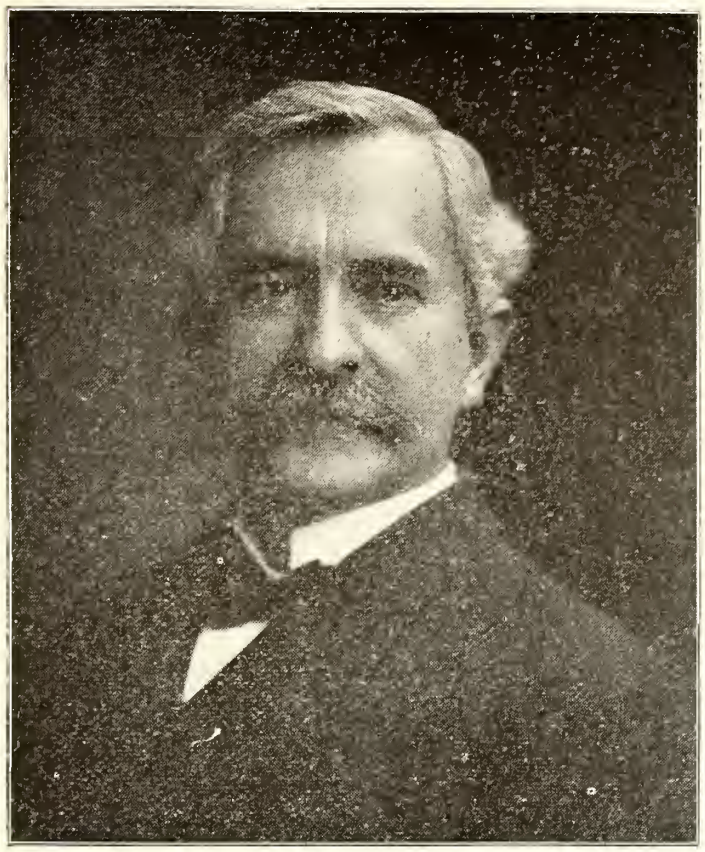
Miss Mary E. Woolley, successor of Mary Lyon of sainted memory, gave the address on "A Modern Interpretation of an Ancient Teaching." It is hardly more startling to find these worldly and anti-christian organizations making a display in the church suggestive of Knox and Calvin, and the strong orthodoxy of Scotland and America, than to see this teacher involved. In some, if not most of these lodges, it would at the best be an unlawful thing condoned, if the name of Jesus should chance to be used; and to know this makes such a display seem incongruous. Many who attended church that day, when their lodge could be glorified, will likely enough attend church little and theater much, worship publicly but little if at all, yet dance in public places to the limit, the rest of the year.

MEMORAL SERVICES.

If angels ever weep it must be at such services as the one held not long since in New Brighton, Pennsylvania. It was like such services generally. It was a memorial service for the dead of the past year who had been members of the saloon lodge called "Eagles." The first prayer was by *Chaplain* Holt. "The address of the afternoon was made by Rev. C. L. Boring, of the United Brethren Church," who is a minister of the prolodge U. B. church, not the Radical. A Mason, who is also a Presbyterian and a teacher in the public schools, gave a talk on Fraternalism. The lodge *Chaplain* pronounced the benediction, after the singing of "Nearer, my God, to Thee!"

Any one who has an intelligent appreciation of what the Eagle lodge stands for, and what the Christian Church stands for, will write over such memorial services: "What communion hath light with darkness? What part hath he that believeth with an infidel? What agreement hath the temple of God with idols?"

The work of a man may be the doing of little things only, yet if he does them well his faithfulness is no little thing.



A. C. DIXON.

THE ETHICS OF SECRECY.

Address delivered in Chicago, May 22, 1908, by REV. A. C. DIXON, D. D., at the Annual Meeting of the National Christian Association.

I was twenty-five years coming to the light on the question of organized secrecy; or rather, not until I was over twenty-five years of age did it enter my head that secret societies were wrong. When I was a boy twelve years old, I was inveigled into a secret order, and I discovered great wickedness within it, and was sorry that I was in it, but attributed the wickedness not to the secrecy, even indirectly, but to the characters of the members.

While I was in college I joined a semi-secret society, was disgusted with the initiation and so much evil in its workings, but it never occurred to me that secrecy was the cause of it.

The first dawn of light I received was at a funeral in my pastorate in Asheville, North Carolina, when I noticed among the white-aproned men standing around the casket and the grave, the dead sticks of my church—those so dead that they ought to have been buried, and the fact that they were not buried made their presence offensive. I mean that they were dead spiritually. They were the wealthier men, the more intelligent men, and with one exception, and he not much of an exception, the men in my church who didn't come to prayer-meeting, after whom I would put an interrogation point as to their piety, the men who in the community stood for the lowest possible type of spiritual life. I said to myself as I left that funeral, "There is something the matter." Yet it did not dawn upon me clearly that secrecy was the cause of the trouble; that organized secrecy was sapping the life out of my church and really destroying the usefulness of these men.

I went to Brooklyn and there was inveigled into a secret order. I didn't know I was joining one—they called it a mutual insurance society. I would be ashamed to describe the initiation. It was not as bad as I have heard described this afternoon, but it was just as foolish. When I got inside and found, presiding over the idiotic orgies, my deacon, one of the most dignified in the church, and found him putting me through that sort of proceeding, and some of the prominent church-members with him, I felt like a fool, and I had half a conviction that they felt a little the same way. I felt I had lost some of my influence with these men by submitting to the indignities of that initiation—such as boys would go through and laugh over, but when men come down to them they are certainly *indignities*, if not *insults*. I felt extremely undignified and humiliated by the proceeding, but that was not all. Before the first meeting was over, the chairman of the Annual Ball Committee made a report and informed us that the tickets for the public ball were there for distribution, and each one of us was expected to distribute so many, and urge his friends to attend. "Well, well," I thought, "I am in it; I never thought I would get into a thing like this." So I did not have any more sense than just to get up and say, "I am not in the habit of attending public balls, I do not know how to to sell tickets to public balls; I believe that your public ball is an abomination unto heaven, and I cannot advise any of the members of my church to go." My old deacon sat there and looked at me out of

the corner of his eye, as if that was a sort of new revelation to him. When I had said the same thing perhaps a dozen times to individuals privately, I went home feeling a little twinge of conscience; and I confess I did not go to sleep quite as early as usual that night. I had gotten mixed up with unbelievers, unequally yoked. I could not manage them; they had all the yoke on their side, and they were just carrying me headlong like a blind ox yoked in with them; I could not do a thing but kick and bellow, and I did that.

Within a few weeks I received a nicely printed card, announcing a progressive euchre party under the auspices of that secret order, and inviting me and family and friends to come. I sat down and wrote: "My dear sir—I do not play progressive euchre; it is gambling; and I do not want my family to play it. I therefore return the card." I thought that was the best testimony I could give.

About three months afterwards another, more beautifully embossed card came, inviting me, and not my family, to a stag party. The words "stag party" were in quotation marks and printed in capital letters. I said, "What is a stag party?" I found, after interpretation by one who knew, that the stag party was a vaudeville show in which women in undress danced before husbands whose wives were at home. When I learned that, I sat down and wrote to the secretary of the lodge: "My dear sir—I don't believe in your balls, and I don't believe in your progressive euchre parties, nor your stag parties; and as I cannot influence this concern for good, I offer my resignation."

Now the question came up: What are you going to do next Sunday morning? There is your old deacon, and there are twenty-five members of your church in that lodge—the most prominent men. What are you going to do? Are you going to compromise? Are you going to flinch? I said, "Lord, I started out to please Thee, and I told Thee at ordination that if Thou wouldst help me, I would simply please Thee, and try to please nobody else as long as I live." (I had broken that resolution once. I preached a sermon to please a dear old deacon, on the subject of women talking in public. He was opposed to it; was about to leave the church with his wealthy family. I thought I could sail between Scylla and Charybdis, and satisfy him without repelling others, and hold him in the church. By skillful navigation I ran into both Scylla and Charybdis, and went down on a rock between the two. The man got so mad that he not only left my church, but left the town and moved from Baltimore to New York. I said then, "Lord, if you will excuse me for that, I will never do it again; I will try to please Thee ever hereafter.") Well, the next Sunday morning after I sent in my resignation to the lodge, I came before my congregation resting upon God, and in as kind tones as I could (I am afraid they did not sound very kindly) I said, "Brothers, I joined a secret society, thinking I was joining an insurance society. They advertised a public ball and made me their agent. That order had a progressive euchre party and wanted me as a guest; they got up a stag party to appeal to the sensual nature of its members. I have resigned from that order, and I call upon you deacons who are members, and every member of this church, to revolutionize that thing or get out of it."

They didn't do either. They stayed in it, as far as I know, and didn't even get mad. I have always felt that I did not quite do my duty. They just went along and smiled; but I smiled too. I felt good on the inside; I felt I had done exactly what the Lord Jesus Christ would have me to do. Even yet my eyes were not opened. I thought there was something the matter with the organization of *that* secret order, but that all secret orders surely were not bad. I held this opinion until I went up to Boston. I had been there just a few months when a tall, gray-headed, gray-bearded, venerable old gentleman came around to see me; he said, "I have been appointed by the committee of our order"—the name of the order was so big I cannot recall it, and his official title was so big I cannot speak it, and the list of officers was so big it would tie up my tongue just to try them—he said,

"I have been authorized to invite you to make the anniversary address on Sunday evening. We will give you the biggest crowd of men you ever saw, and we will give you the biggest collection you ever had. Our last meeting was in Tremont Temple; we gave the largest collection that ever had been given at a Thanksgiving service, and we presented to the church a lectern worth (I believe he said) about six hundred dollars. We will give you the best time you ever saw." I was getting ready to do it. I said, "What does your order represent?" He told me some good things it represented. I said, "What do you want me to do?" "You talk about twenty minutes." "And what are you going to do?" I asked. "We will have Mr. So and So give an address and we will have our band there; we will form at the hall and march to the church with our band and regimentals, and we would like to have seats reserved for several hundred of the prominent members; after we have explained the object of the order, then you can speak." I said, "Are you a Christian?" He said, "Oh, no, I am not a Christian." "Ever been a Christian?" "Yes," he said, "I was a member of a church down in Maine twenty-five years ago; I have had nothing to do with it since. I joined the church then, but I soon learned that the church is not doing anything worth while; the secret societies are doing it all, and there is little need of any church. When you speak to us you will have something worth while to talk about." Well, well! I looked at him again. He struck me as a curiosity on feet, a curiosity walking around. I said, "Look here, man, you want to make my church an advertising pole for your society, the very object of which you tell me is to kill my church. I will have to think about that."

I have been thinking about it ever since; I could not get over thinking about it, and it settled down as conviction in my soul, that secrecy itself was at the bottom of the thing, wrong in principle, and it made wrong good men; it turned them aside from deep spirituality, even from righteousness.

As a result of that conversation with the lodge representative I made my maiden address against secret orders, that Brother Woolley this afternoon said he heard; that was the first time I attempted to speak on the subject in public. In a few months it grew on me that I ought to bear my testimony to my church. I learned that a large proportion of the members were members of secret orders. A brother told me, "If you do it you will deplete your congregation." A pastor, you know, likes a large congregation; I do not remember meeting many that liked to scatter a crowd, and see them go off and never come back. I waited for several weeks before I had the grace to speak out, but one Sunday evening the burden was so heavy upon my heart that I just could not help it, and I announced that the next Sunday evening I would preach on secret societies. The people were all there, too. They were not there after that. My congregation decreased 30 per cent, perhaps 50 per cent. The next Sunday there were vacant seats, but I tell you, God gave us the victory all the same. I learned this, that it takes more grace to talk to the backs of pews where people used to sit, than it does to a crowd of five thousand people. I had one of the richest experiences of my life, hammering the gospel into the backs of pews. In that I did just tbe best I could. There were, to be sure, a good many people there to hear, but 33 per cent of my congregation was gone for at least six weeks.

Dr. Armitage of New York said that he preached enough gospel into the backs of his pews to run three theological seminaries twenty-five years. I do not know why he did it, but there is a real joy in preaching to the backs of pews and chairs when you have the consciousness that you please God, and you can hear the Spirit of God singing in your soul, and go home and sleep well without a twinge of conscience.

So far as I know, we did not lose a single member; but I confess I was a little frightened after that first sermon. I am no hero. My first impulse, when I see danger coming, is to run. Now you think that is ignoble, perhaps, but I am talking the truth. I heard one of the

bravest soldiers in the Civil War say that when he entered battle the first impulse was to run. Zebulon Vance, who became Senator, said once, "On my first going into battle, I turned over a little brush-heap and a big rabbit ran back and went over the hill. I saw the little cotton tail going over, and I turned around and said, 'Go on, Molly Cottontail; if it were not for my reputation, I would be with you.'"

There is no doubt about it in the world; these brave old soldiers that have never run, some of them have trembled mightily. My ideal of a hero is a man that is scared to death and won't run; who just stands up and fights for God, with all the strength of God. A brother, who was a member of a secret order, after the evening service which depleted the crowd, came up to me and said, "Have you got anybody to go home with you?" I said, "No." "Well," he said, "I have a company of men here to go with you for your protection." "Protection from what?" I asked. "Well," he said, "you had better let them go with you." He knew; he was a member of a secret order, and he knew what secrecy did and what secrecy would do; and he was afraid for me. I was ashamed to go with them. I slipped off and went up a back street, and ran so fast that nobody could catch me, because I did not want to go home with a bodyguard.

Thus my conviction became more settled, that there was something the matter with the secret orders—with organized secrecy.

I was expected to conduct the funeral of a young lady, a member of our Bible School. I went around and had a little bit of a service, and then there were two or three orders present to take charge of the rest of the services. They went through a lot of tomfoolery, that did not mention Jesus Christ, and had no reference to the God that I loved; and among them were some as wicked people as you could find in that part of the city. I called to pay a visit of condolence afterwards. I said to the mother of the girl, "Are you a Christian?" "No," she said. "Do you ever go to church?" "No, I am a member of nine secret societies." I did not know there were so many as that around. "Yes," she said, "I have worked myself up to a high position in several of them. I have no time for the church." She would not admit that the Church of Christ had a place on earth. "Why," she said, "at one of our secret society anniversaries, a few months ago, the subject of the orator was, 'The Church Effete.'" "Which church effete?" "Every church effete; there is no need for the church any more; the secret orders are doing the work." She said her husband was a member of seven orders. Sixteen secret orders supported by the two! and they were not wealthy people.

I baptized a woman, the wife of a physician, who lived just around the corner from the church. He was one of the eminent physicians of the community. I knew he hated the church, and did not love me. I knew he did not believe in the Bible. After the baptism of his wife, I thought I ought to call around to pay a pastoral visit. I found that that man was a member of twenty-one secret orders! He told me he was, and that he was high up in several of them. A member of twenty-one secret societies, and he hated the Church, and hated the Bible, and hated Christianity, with a hatred that was cruel. He loved his wife, honored her, respected her; but he had no use for the Bible, and no use for Christianity. He was enthusiastic on the subject of secret societies.

Well, I thought, it is about time I settled this matter of secrecy. So I turned to my Bible, and began to investigate, and tried to find out the foundation. Perhaps my first discovery was that there are some things mentioned in the Bible that are secret, and ought to be, in the sense that they are private. We ought to go sometimes in secret—certainly not with a view to publicity. "Let not your left hand know what your right hand doeth." There is such a thing as secret prayer; you close your door and are shut up with God; you pray in secret and the Father will reward openly. There is such a thing as secret fasting; let your fasting be with God—between you and God, not between you and your fellows. But in the cases of giving, and praying,

and fasting, there is no real secrecy; it is privacy, really. If you were to organize for the purpose of making prayer, and of fasting, and of giving, secretly, you would publish them by the very fact of your organization.

The difference between secrecy and privacy is this: A home is private, but not secret, in the technical sense; that is, you are not compelled to swear to conceal the things which take place in the home. A secret organization is a society of men or women that have sworn not to divulge anything that is done, or revealed to them, in secret sessions.

Things can be private without being secret. There is no secret oath about praying, or about fasting, or about giving, or about the family. That was the first thing that struck me.

The next thing that struck me was this: that organized secrecy is opposed to the tenets of Christianity. Christianity is revelation, not concealment. Jesus said, "I am the Light of the world." It is the mission of light to reveal, not to conceal. Jesus said that what we hear in secret we should proclaim upon the housetops. "Well," I said to myself, "if that is true, no man has a right to keep a truth secret that is good for the world." No man has a right to put under lock and key what is good for humanity. No man has a right to put into a back room, and just give out to a little coterie of special favorites, what he knows is good for all men. That is sinful. It is opposed to the genius of Christianity. Christianity would make us good, and then teach us to do good to all the rest.

And then, certainly no man has a right to keep secret what is bad, just for the sake of keeping it secret. If it is bad, it ought to be revealed; and if kept secret, it will be to his hurt.

Then I notice this: the spirit of caste. That is contrary to the genius of Christianity. I have been reading of caste in India and in China, and missionaries tell us that the greatest obstacle to Christianity, in some heathen countries, is caste. A certain class of people think they are better than other folks, and they call on each other and despise everybody else. The workings of secrecy are marked by the same spirit, the spirit of caste. You will find it in the public schools right here in Chicago now. I want to say that I praise God for the stand that the school commissioners have taken when they say that the secret societies shall be abolished in the public schools. That decision has been given lately. Our public schools are divided up into little cliques which are reproducing the Asiatic caste spirit. Boys and girls will not associate with others just because they do not belong to their secret order that has some little pass-word and grip. That is opposed to the spirit of Christianity, not only in the public schools, but in colleges and in society everywhere.

I find another thing: that organized secrecy is opposed to organized Christianity. Christ said, "Upon this rock I will build my church, and the gates of hell shall not prevail against it." The most important organization on this earth is the Church of Jesus Christ. In my estimate it is more important than government. I mean the general organization of the Church. The spirit that antagonizes the Church of Christ is the spirit of the devil; and so far as I can see, the spirit of secrecy is antagonistic to organized Christianity. Not that every man in a secret order is not a Christian; but if he remains a Christian, it will be in spite of the things about him. Some men have stamina enough to go into a secret order and retain their Christian convictions and integrity; but if they do it, it is against the influence that surrounds them in the order.

I notice a third thing: that organized secrecy is opposed to free government. In a country where there is a tyrant ruling, where a coterie of bad people manage affairs, there might be some possible excuse for the secret order that opposes tyranny; but the genius of our government is caught by Bartholdi—the face of his statue of "Liberty Enlightening the World" is the face of a mother. God does not want the light put under a bushel, and he does not want any secret societies controlling political affairs. The great reason given to a man why he should join a secret order is that it will help him politically, socially, and finan-

cially. You never heard any one say, "Join the secret order and you will be a blessing to your country, to humanity." No: it is "Join the secret order and you will be helped by it." There is no appeal to nobility, but simply to the selfishness that would seek to get something out of somebody else. Organized secrecy is opposed to the genius of free government.

I find, in the next place, that organized secrecy is opposed to God's method of salvation. Now that may startle some. If you examine the books that give an exposure of the secret orders, you will find that Christ is not mentioned. That is the one thing that kept me out of Masonry.

My dear old father is a Mason, and when I was a boy, though he never asked me to join, he kept intimating that it was a very good thing to be in the Masonic lodge. I don't think that he has attended a lodge for thirty-five or forty years; he is one of the silent sort. There are a good many of the silent sort, who have taken a wicked oath and think now that it is better to be silent and not to break their oath. I tell you, when you take an oath on the devil's altar you would better break it just as quick as you can, and take the oath upon God's altar. An oath to do a wicked thing is in itself wicked, and the sooner you break a wicked oath all to pieces the more it pleases God. I believe that Charles G. Finney did the right thing. When he got into Masonry and found it was wrong, he came out and exposed it, and protested against it, in the name of God. I believe it is right for a man to break a contract with hell just as soon as possible, and to display it to the world.

Secrecy is against God's way of salvation. That kept me out of Masonry. I learned that I could not take Jesus into the first degree; and then I learned that I could not take Him into the second degree—there was nothing about Him there—and I could not take Him into the third degree. And then I learned that He is left out of all the first seven degrees, in order that infidels and unbelievers may go that far in Masonry. Somehow I was just simple enough not to know how to go anywhere without Jesus. I do not expect to go into heaven without Him, and there is no place on earth that I want to go into, where I cannot take Jesus Christ with me. I do not want to have anything to do with anything that Jesus Christ cannot occupy from top to bottom, and which is not according to Him in every fibre of its structure. There is no salvation through the blood, so far as I have been able to find, in secret orders. They recognize "the god of nature," which is not explained. There is no god of nature except Jesus Christ—"all things were made by Him, and without Him was not anything made that was made." He was in the beginning with God, and He was God, and when you talk about the god of nature without reference to Christ, you are talking about an idol, a mythical god. Jesus Christ reveals the only God in the universe, and when you have rejected Christ you have rejected the only real God there is; and if you take any other, you have taken an *idol*.

And then I found I could not go into a secret order because of some of the oaths they administer. My, my, it makes your blood curdle! I read one of them which said that if you should reveal anything that was communicated to you, you should be willing to have your tongue torn out and buried at low water down by the sea side; and in another oath, if you revealed anything that was made known to you, you should be willing to have your heart plucked out and given as a prey to the fowls of the air. Well now, if that is business somebody has to do it; and when a secret order swears a man that he is to have his tongue pulled out and his heart cut out, they expect every man there to do it when they tell him to; and I tell you some of them do do it, in substance. There is no doubt about that; I am as clear on that as I could be. I talked with one man about it, and he said, "That doesn't mean anything. Of course we go through that form, but it does not mean anything." "It doesn't? Well, if it doesn't mean anything, you are guilty of the vilest blasphemy that a man could ever be guilty of—if you swear to do something that is terrible and mean noth-

ing by it. If you mean what you say, you are a murderer; if you mean nothing, you are a blasphemer." Either case is not a very attractive picture.

So I decided not to go in. I didn't see how I could.

And then again, I found that in a certain secret order they take an oath that they will stand by each other in everything, murder and treason excepted. Everything except murder and treason! And then in a degree above that they swear that they will stand by every one of their members, murder and treason *not* excepted. Now I say that a society like that is a menace to society, and a menace to the government, and a menace to good morals, and a menace to life, and a menace to everything that is true and pure and uplifting.

I believe Dr. Blanchard said that God is working like the dew and like the light, manufacturing lightning. It takes light to make lightning. It is the light that lifts the clouds. It is the light that forges the thunderbolt. It is the dew and the light working together—these influences of prayer and education that you are scattering here and there—by these are being forged gradually thunderbolts of power; and the thunderbolt falls with a crash, never gradually; it does not work slowly, it moves with tremendous rapidity. I have been down South where the lightning is flashing and the thunder bellowing so you have to shut your eyes and it makes you tremble. It is hitting the saloons and hitting the saloon business, and the same is going to take place in regard to all evil institutions. I do not know how long it will take, but God's way is to work slowly, quietly—like the dew, like the light—until He gets His thunderbolt ready. There will not be any evils in the millennium. I will venture that secret societies will be cleaned up quickly. God may be pleased to clean that evil up now, as He did slavery and as He is cleaning up the liquor business; but I am willing to be patient, and be happy with God, who bringeth in the light and the dew in order that He may strike when the time comes.

To be near to God is life.

FROM EDMOND RONAYNE.

Harrison, Ark., June 10, 1908.

Mr. W. I. Phillips:

Dear Sir: In my letter written previous to your Convention I said that President Blanchard's letter had, to my mind, first place in the May number of the Cynosure, but in the June number it is impossible to say which takes first place, as it is all first and no second place in it.

The Seceders' Conference was surely grand; and when reading over the second time the testimony of W. H. Boles, I could not keep back the tears—tears of sorrow and deep regret that along in the early 70's in Chicago I was not a Christian, and had not the blessed privilege of hearing some such man as J. P. Stoddard or some other servant of God denounce and expose Freemasonry.

I knew that there is no secret in it, but yet I was wedded to its lodge sociability, and did my best to retain my position as a popular and well-posted Mason. But the Lord cared for me, whether or no I cared for Him, and He graciously led me out of it in His own due time, and now one of my chief regrets is that since 1875 I have not worked for Him as steadily and as faithfully as I ought. But during these fast closing days, broken in health and living in this heathenish place, I can truly say, "The Lord is my Shepherd, I shall not want." Psalm 23.

God is surely blessing and shall continue to bless the efforts of the N. C. A., but the personal coming of the Lord is the world's only hope, and which alone will destroy every evil. Oh, that He come soon. In Him, E. Ronayne.

Arise and toil in Jesus' strength:
Our God is true! fruit shall appear:
The glories of the Upper World
Depend on faithful labor here.
—M. Waterbury.

It is no sin to be rich, but when a rich man hoards his treasures as a miser or squanders them to gratify the flesh he is a sinner.

The heart of all reform is the reform of the heart.

AMANDA SMITH,

the well-known colored evangelist and philanthropist, of Harvey, Illinois, spoke as follows:

I have had two husbands. Both of them were members of secret orders—the Oddfellows and Freemasons. I was greatly in sympathy with them for many years. Of course a wife is in sympathy with what her husband does. A woman is in sympathy with everything that her husband does that is right, and sometimes with things that are wrong, and that she knows are wrong, but he is her husband, you know. So I thought lodges were a great thing in those days, and I never would have seen differently had it not been that God led me by His Holy Spirit to seek a deeper knowledge of Himself. I think just in proportion as good men's and women's eyes are opened to the almightiness of Jesus Christ, they are willing to let go of these other things which fill up their lives but which do not satisfy.

AMANDA SMITH.

There was a certain part of my life when I thought, other people joined secret societies and made great spreads (you know how my people like to do that), and I felt it was right to be up to date, with the bright regalia and all this kind of thing. So I allied myself with lodges. But when the Lord opened my eyes, and I began to see the ridiculousness of it, and how the Lord Jesus Christ could fill all your being, and take all of that love for show and tinsel out of it and put something in that was lasting and tangible—when I found that out, then I went to work to readjust myself, and to loosen myself, and to throw off some of these things that I had been tied by, and I found it was very difficult. I talked to my friends—I thought that was the thing to do; I went to my society, and they ridiculed the idea of my leaving it. "The idea! Why, what do you mean? We are just preparing to make you some big officer, and it will be such a pity, and you have paid so much in, and you ought to go on with the society." It was very hard for me to make them see that I was honest in my convictions as to the way God was leading me; they could not see it at all, and they really thought I was getting a little off my base, a little unbalanced. They complained about the way I did, and, you know, it hurt me, it cost me something, because many of these people were my dear friends, associated in the church with me, and in various departments of Christian work; I had great respect for their honesty and integrity in every way, and when they began to cut me and kind of shun me, well, it was very hard. You know how you can do a good deal and not have to say anything. My, how it did hurt me! but I kept on believing God and following Him as the light came that He gave me, and by the help of God I got a kind of independence that lifted me above it, and I got to where, by the grace of God, I did not care, and I got through, and I got out of the whole thing.

You know, in doing work—say for instance the work the Lord has given me to do lately, that is, taking care of my Colored Orphans' Home—it is surprising how difficult it is to get people, especially men, who are not tied up with some lodge. I am feeling it as I never felt it before. When you are associated with people that are tied hand, foot and soul, it is tremendous, for it is up-hill work and against the wind all the time. You cannot feel the power of the Spirit of the Lord unless you are free.

I am so glad that Jesus knows all about these things, that He is able to deliver. I am glad that a few people see somewhat alike in this secret society question. I think this antisecrecy movement is something like the prohibition movement. A few years ago prohibition was away down the hill, rolling over, and crawling, and tumbling about, but it has got on its feet, and is running now. I am thankful to-day to believe that this great movement of antisecrecy is something like that. It is getting on its feet; it will

get to running after a while. I am looking for wonderful things to come to pass through this antisecrecy organization—one of the organizations that are working for the glory of God and the salvation of men.

May the Lord bless the National Christian Association.

Contributions.

JOINS LODGE; MAY NOT LIVE.

Man Suffers From Injuries Sustained While Being Initiated.

Noblesville, Ind., March 23.—Charles Kassabaum, aged 21, is critically ill at his home near this city from blood poisoning, the result of an accident that occurred while he was being initiated into the I. O. O. F. lodge. During the secret work a gas pipe containing powder exploded. The fire shot out of the wrong end of the pipe, severely burning one of Kassabaum's legs. But little attention was paid to the accident at the time, but complications have arisen that make his recovery doubtful.

It is understood that Kassabaum was being carried by several men when the explosion occurred. The flash frightened them and they let the candidate fall. It is now said that the young man is suffering from internal injuries resulting from the fall.

The above item was published in the Indianapolis *Star* of March 24, and again shows only too vividly how foolish, and in many cases how hazardous, the lodge initiation is for a candidate. That this is not the only case of this kind in the State of Indiana, or the worst case that has happened in an Odd Fellows' lodgeroom, has been proven more than once. The reason that not more of the brutal and injurious initiation work of the lodges comes to light in the newspapers is, because the candidate is, either forcibly or "gently," persuaded to keep his mouth shut. Another reason is because plenty of money is generally used to hush such things up, and also because the newspapers of this country pander and cater to the lodges and their works of darkness.

If every man who applies for admission into any lodge, be it Masonry, Oddfellowship or even sensual and alcoholic Elkdom, knew what a fool he would be made, and that perhaps his bones might be broken and his body bruised, under the guise of initiation and admission into a grand and sublime organization, he would rise in his manhood and throw off the shackles of Satanic delusion, and join hands with those who are seeking to open the eyes of our rising generations and show them that all this lodge business is mere mockery and tomfoolery and will finally end up in hell. Any one who has any pride for his person will not enter such an organization, to be blindfolded and maltreated with a piece of gaspipe loaded with power, and be made the laughingstock of all his "good lodge brethren," but he will go to those meetings which are free and open, without any initiation, where the body is not injured and where the soul will be benefited. He will go to the house of the Lord and learn of Christ, the Savior of the world, in whose blood alone there is forgiveness and life eternal.—Rev. C. W. Baer.

PRESIDENT BLANCHARD'S LETTER.

Growth a Slow Process.

Dear Fathers and Brethren:

Once more I have the privilege of addressing you regarding the great work in which we are all interested. Growth is always, or at least usually, unconscious. This is true not only of our bodies, but of our souls; and not only of individuals, but of organizations and movements. The analogy between the physical and the spiritual is quite complete. While all growth is unconscious, there are alternating periods in living beings. For a long time we find it difficult to see progress, and then in an hour, as it were, great advances are made. Boys and girls for a time seem as if they never would be anything else; and at last, in a few months, they shoot up into men and women.

No man can fix the time when infanticide became unlawful in the highest civ-

ilizations. No man can tell precisely when it became discreditable to kill slaves, or to allow aged parents to die without care. The whole growth of Christian civilization has been divided between these long periods of apparent moral sleep, and brief periods of upheaval and progress.

The conscience of the American nation protested against slavery for more than one hundred years. Five years before slavery was abolished—two years, even one year—no man could tell when it should go. There was no darker day for the friends of freedom in our country than the years of '57, '58 and '59. Then came the great national agitation; and finally, before we knew it was to vanish, the end was at hand.

We have another instance of the same sort in the present attitude of the public toward the liquor trade. For nearly one hundred years we have been prophesying against that iniquity. For the last dozen years we have seemed to be in a period of reaction. It has been a disheartening time, but the last six months have been a time of wonderful encouragement. It has seemed as if the end were at hand; and we have occasion to anticipate not so many years of apparently unsuccessful labor as have passed. Business corporations have been converted; great church organizations have ceased to apologize for the liquor business; they have ceased, apparently, to fear it as they did; it is certain that they speak out against it; and we have reason to hope that this infamy, with all its attendant evils, will shortly be a thing of the past.

More than Seven Thousand.

When Elijah was lamenting the fact that the prophets, aside from himself, were all dead, the Lord rebuked his depression and fear by saying to him, "I have a great number of true witnesses of whom you do not know." It was even so. They were hidden in out-of-the-way places—some of them in dens and caves of the earth; but they were true-hearted, and when the time came they appeared and delivered their testimony. The great cause moved on.

There came to my desk, this week, two papers, one printed in Philadelphia, the other in Boston; one devoted to the interests of the Catholic church, the other an advocate of evangelical Christianity without sectarian affiliations. Both of these papers contained articles on secret societies. One of them covered a full page and more—perhaps a page and a half; the other almost a page. The article in the Catholic paper was a defense of that church against the charge that it was itself a vast secret society. The writer, who is a rather prominent clergyman, denied the charge, and affirmed that the only real secrecy connected with the Catholic church had to do with the confessional. Incidentally he shows that secrecy is always evil. He distinguishes clearly between the lawful privacy of honorable living, and the unlawful secrecy of secret organizations. He says that secret societies demand obedience, and enforce it by fear. "*The Heart with the Dagger Aimed at It,*" he says, is often a prominent and suggestive symbol in the halls of secret societies. It is this "Blind Obedience" that introduces a disturbing element into the government of men. He says that in this world there are but Cæsar and Christ; in other words, the state and the church. All must be subject to them; and of them it is true, "He that is not with me is against me." "*The affairs of secret societies are not open for the investigation of either state or church.* These societies are a law unto themselves."

The writer speaks of the sin of Herod. The king swore that he would give the daughter of Herodias what she should

ask. He did not dream that she would ask him to be a murderer; but he became one—and became one because of his oath. And the objectionable thing about his oath was, that it was liable to call for that crime or any other. He reminds us again of the murder of Dr. Cronin, a murder planned and executed by men prominent in society, men who would naturally shudder at the thought of murder, but who were made murderers by the lodge to which they belonged.

The Lodges and the Church.

This writer speaks of the claim of the lodges to humanitarian work—the visiting of the sick, the burial of the dead, the feeding of the hungry, and the relieving of the widow and orphan. But quoting the advocate of the lodge to whom he replies, he uses this remarkable sentence, "How much would I give if not reminded of it by my oath?" This suggests one topic of my last month's letter, "A Compulsory Benevolence." That is, the writer says, "I would not give unless I had sworn to: because I have sworn to, I will." This makes the oath of the secret society superior to the law of God—superior even to the dictates of humanity. And while professing to practice the Christian religion, and perhaps quoting the word of God, "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction," he directly affirms that he would not keep this law, do this thing, except that his oath compelled him. Of course a man who has this spirit in him is not a Christian. A Christian is one who does the will of God from the heart. One who professes to do the will of God, and with the same breath declares that he would not do it unless a secret society had obligated him to that effect, is evidently not a Christian at all.

Religion Does Not Amount to Anything.

This same Catholic writer, referring to the Masonic friend whom he quotes, transcribes these words: *"When a Man Goes Through Masonry, Religion Does not Amount to Anything."* That is to say, the Christian religion does not amount to anything. This Masonic writer does not himself know that he is a disciple of a heathen faith, that he is worshiping at the altar of Satan, and that the very spirit which he exhibits in his eulogy of the lodge, shows that he has not the Spirit of Christ. This Catholic writer says very forcefully, "All that has ever been said against secret societies, and all that ever will be alleged against them, may be summed up in these words of our Lord: "Men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved."

The position of this Catholic writer is eminently sane. Every thoughtful Protestant, who has studied the subject, can echo it all. And it is interesting to see, as I have repeatedly reminded you, that in the editorial discussions and the newspaper articles on the subject of high school fraternities, every principle which has been affirmed by us in the arguments of forty years, is declared to be unquestionably true respecting the high school lodges. Some persons do not seem to understand as yet, that the evils wrought by the high school societies are exactly like the evils wrought in other secret associations. But this also will be clear in time, and we can wait to see the case grow.

Two or Three Witnesses.

The other article is written by a member of the Society of Friends—a society which perhaps might be considered the antipode of the Romish church. But

while his article is not so long, and does not deal with the foundation principles so fully, the testimony is, on the whole, precisely the same. Some one had written to a religious weekly, inquiring as follows: "What opinion do Protestant ministers hold as to secret societies? Do they regard them as inimical to Christianity?" The religious weekly replied: "We cannot answer for the whole body of Protestant ministers. We should think, however, that very few regard them as inimical to Christianity. Many ministers belong to such societies and hold office in them. They are eminent and godly men, who certainly would repudiate the societies, and give up their membership, if they found them to be opposed to Christianity."

The writer, criticising the editor, says he should have informed his readers that multitudes of ministers and of other good men, who had been entrapped by these lodges, have left them. He quotes President Charles G. Finney, of Oberlin College, who, speaking of his conversion, said: "My new life instinctively and irresistibly recoiled from any fellowship with what I then regarded as 'unfruitful works of darkness.'" He also quotes the great evangelist, D. L. Moody, who advised all Christians to get out of the lodge, and who said to preachers, "If men will not hear you because you preach the truth against lodges, let them go. God will fill their places with better men. When they are converted they may return." The writer speaks of the views of Rev. R. A. Torrey, Rev. George C. Needham, Dr. Pentecost, and others, all of whom have repeatedly and publicly condemned these secret organizations.

This gentleman, writing to the religious weekly, was disappointed that the editor made no reply, either by private letter or by placing the informing note before his readers. The managing editor and proprietor was then appealed to, but it appears that the paper still declined to live up to its program and continued the conspiracy against the light. The writer, however, in the Boston publication quotes from a bishop of the Protestant Episcopal church, who wrote him on this subject as follows:

> "I am obliged for your letter received this morning. . . . I simply desire to say that I think you have discovered [in treating of the adaptation made of the principle of secrecy] a truth which has a great deal of influence in explaining facts which we deplore. I ought to state to you that *I am myself a Freemason, although I have not attended a meeting or had anything to do with the order for over thirty years.* I entered it when, as a young man, I was in pursuit of other young men in the interests of religion. When I complained to such young men that they failed to attend church, they would answer me, 'We already belong to *a religious order,* and we attend *service at its Temple.*' I desired to be able to say to them, 'I know all about that, for I am a Mason myself, and can tell you both how inferior it is to the church, and how inadequate is the worship.' I was thus able to get some influence over these young men, and to point them to something higher. . . . *As I have grown older, I have become rather more suspicious of all these orders,* and it may well be that your dislike might be justified if we knew the absolute truth about them. *I should be glad to see all secret orders abolished on the ground that they are all poor imitations of the Church of Christ, and are more or less inimical to its true progress.*" (Italics ours.)

Following the letter from the bishop, he gives an extract from another letter which is equally decisive, and reads as follows:

"I love God's dear children of every name, but there are so many of them tied up to these Christless institutions. Brother, believe me, one of the greatest hindrances to our gospel preachers of to-day is, they are under bondage to these lodges. While I pray for wisdom from God to deal with them, and when to speak, yet I have no sympathy with them, and God generally lets me give my testimony against them. And yet I always pray that the Lord will let me do it in such a way that all can see it is in love. This world is dying for Gospel witnessing in love, and many of the saints of God are leaving them [the secret orders] and witnessing against them, yet I wish more men who have been delivered from them were brave enough to testify against them. Since Christ came in my life with the fullness of grace, I see so much the need of whatever we do to do it in the love of Jesus, with a tender, compassionate heart."

We ought to be thankful that so many good men are disposed to bear their testimony, and that they still have access to the public. We may rest assured that in due time we shall reap from all our sowing, if we faint not.

A Sad Case.

I was yesterday walking in the rain down Dearborn street in Chicago. As I was passing the Great Northern Hotel, a gentleman whom I did not recognize came up and offered his hand to me. I looked at him inquiringly, and he said, "Oh, well, you do not have to speak to me unless you want to, but I shouldn't think you would want to turn down an old friend this way." I said, "Pardon me, sir, but I do not know you." "Well," he said, "I know you. I have been the conductor on your train for eleven years." I said to him, "That is quite possible, but I do not know how that is. What can I do for you?" "Well," he said, "I need seventy-two cents to pay charges on some baggage that belongs to my wife. I want to get it so that I can go home with her. I have eighty-four dollars coming to me tomorrow, and I will come around to your office and give you the money." Meanwhile he was industriously giving me the grip of the Master Mason. I said to him, "Why are you giving me this Master Mason's grip? Are you a Mason?" "Oh, yes, I am a Mason." "Well," I said, "I am not a Mason, and I do not know why you should give me this Mason's grip." "Well," he said again, "give me the money anyway; I need the money." I said, "No. You have been drinking, and if I should give you money you would drink some more. So I cannot give you any money." "Well," he said, "you can give me ten cents, anyway. If I had ten cents I could go home with my wife." I said to him, "That would be one whisky, or two beers; and I have no right to pay money to the saloonkeepers. If you know me, you know that all my life I have been warring against the saloons; and I have no right to take God's money and give it to them through you." He swore, four or five times, that if I would let him have ten cents, he would not spend a penny of it for liquor, but would go right home. I said, "No, I do not dare to trust you. You are drunk now, and you want money to drink some more." I said, "Did the Masons teach you to drink?" "Oh, no, the Masons did not teach me to drink." I said, "I don't know. Many men learn to drink liquor in the lodges. Perhaps you did. But at all events, I do not dare to give you any money while you are in this condition. I am sorry for you, and wish that you might become a real Christian instead of a Freemason. Then you would not be drinking whisky."

I was reminded by this incident of one which occurred in Jersey City, N. J., many years ago. I was lecturing in the Second United Presbyterian church, and was guest with Dr. Robert Armstrong, a great-souled child of God who has now gone to rest. I was very fully and candidly reported in the Jersey City *Evening Journal,* or some paper of about that name. I said to Dr. Armstrong, "I would like to meet this reporter." He said, "He is a Freemason, but I will be glad to introduce you." Meeting him, I said, "I am surprised that you report me so intelligently and so honestly, as I have been told that you are a Freemason." "Well," he said, "I suppose I am. But I don't care much for Freemasonry. No man has ever introduced himself to me as a Mason without asking for a quarter to get a drink."

As I remarked in my last letter, evils are akin. One is naturally associated with another; and when we fight the battle which we are waging against lodges, we are also warring against liquor shops, gambling dens, brothels, race tracks, and all other iniquities that destroy the souls of men. So let us be of good courage, and push forward.

Sincerely and fraternally yours,

Charles A. Blanchard.

MASONIC HEAD IN ROME.

One Head for Both the Political and Religious Masonry of the World.

Secrecy guards the door to every scheme of deception. It shielded the infant rebellion in the South until it developed into a gigantic war. Anarchists, assassins and thugs of every description are indebted to secrecy for success in their hideous business. "Secrecy and silence" are jewels commended to the Entered Apprentice on his "first admission to a lodge of Freemasons." It is the Alpha to an ingeniously constructed and thoroughly organized body of *men only.*

The perfection of this system is dependent upon a *single person* invested with absolute authority to wield the entire structure. The Papacy does obeisance to this law of climax by proclaiming the "Pope, Vicar of Christ" on earth holding the key to heaven. It is a fixed law in the nature of every despotic system, and is readily traced in the Masonic order from the first to the last step in its progress. In the Scottish, which is the ruling Rite, there is not a missing link from the first to the thirty-third degree, as may be learned from its official documents and accredited publications.

Until a comparatively recent date the Supreme Council has been the Ultima Thule of the system, so far as known to the uninitiated. An English student of the mysteries has penetrated to the deeper depths of the structure and there discovered the one thing needful to complete an absolute despotism. The account given by this author bears the marks of authenticity as the result of careful and thorough research. It is too extended for insertion, even in abridged form, but the gist of the whole case is given in two short paragraphs, on pages 211 and 212 in his work entitled, "The X Rays in Freemasonry," 1904, as follows:

Two Sovereigns.

"Albert Pike, Sovereign Grand Commander of the entire ancient and accepted Scottish Rite, whose chief seat was at Charlestown in the United States, and Mazzini were in correspondence about the division of Masonic power. It was finally agreed that Albert Pike should be Sovereign Pontiff of Universal Masonry, and Mazzini Sovereign Chief of Political Action. This assumption of the title Sovereign Pontiff * * * is dated 24th Sept., 1870. * * * Andriano Lemmi succeeded Mazzini as Sovereign Chief of Political Action at Rome, and on the death of Albert Pike in 1891 the Sovereign Grand Pontificate passed from Charlestown to Rome."

In the coronation of Adriano Lemmi, Sovereign Pontiff and Sovereign Chief of Political Action, the Masonic structure is complete and ready for action. Its entire force may be directed to any particular point by the command of a single per-

son, who, like the Pope, is Sovereign Pontiff over each and all of his loyal subjects. Thus it appears that a more perfect despotism does not exist, nor can a more complete instrument for enforcing the decrees of a despot be conceived. It includes the political and religious field and covers the entire arena of human action.

—Extracts from article by Rev. J. P. Stoddard in *Home Light.*

A BAPTIST TESTIMONY.

The editor of *The Pacific Baptist,* having been asked his opinion as to uniting with a secret society, replies as follows:

"No Christian should unite with a secret order, and therefore the Christian minister is emphatically barred. The chief reasons for keeping out of such fraternities are as follows:

"1. The Christian man in the act of baptism unites himself to the only real 'fraternity' recognized of God. 'One is your Master, even Christ, and all ye are brethren.'

"2. The Christian man should never take an oath of secrecy, as his divine Lord may demand of him that he divulge the nature of the oath.

"3. Such organizations as, for instance, the Masons, use many passages of Scripture in their degrees, but the name of Christ is omitted from those that in the Bible contain it. It is not enough to acknowledge God. Christ must also be acknowledged as God, Saviour and King of men by the lodges before the disciple of Christ can feel himself truly a 'brother.'

"4. Men who at their conversion are greatly interested in lodges become less and less so as they grow in grace. The obligations of the Word of God and the duties and privileges of the Christian life leave no corners for lodge meetings, ceremonies, banquets, etc. Imagine Paul and Peter as 'joiners'!

"5. There is no good thing about the lodges that should not be incorporated into the work of the church.

"6. Joining a lodge to win men to Christ has seldom had such a result. The way to win men to Christ is to join one's self to Christ.

"7. Many of the lodge ceremonies violate the simplicity and sincerity of the Christian life and are pretentious, bombastic, even antibiblical in teaching.

"8. The lodges are doing a good deal to alleviate suffering, furnish cheap insurance, etc Full credit should be given them. But one can get as good insurance elsewhere, and it is the business of the Christian Church to care for the sick, poor, sad-hearted and the dying.

"9. The various lodge 'hierarchies,' with their ascending degrees, swelling titles and childlike appeals to the imagination and sense of mystery, are all opposed to the democratic simplicity and humility required of Christ's flock, where all are equal and there are no titles or special privileges. No, keep out of the lodges. But do not fight them. They are the best 'fraternities' that an unconverted man can contrive."

—Copied into *The Journal and Messenger* (Baptist), Cincinnati, Ohio, May 28, 1908.

A brave testimony, and a needed one, but the editor strikes a false note in his "do not fight them." In fact, his article is the very opposite of his advice. It is a good thing to raise corn and potatoes, but don't fight the weeds! Weeds are the natural product of the earth, as secret societies are of the natural man. To be sure, weeds will choke and kill the corn, just as lodges do the souls of men, whom they bury in the grave *in the hope of the resurrection and of heaven,* while denying Him who is the Resurrection and the Life.

No, our business is to plant corn *and fight weeds;* to build up the kingdom of righteousness and fight its enemies—saloons, lodgery, and other foes. Nathaniel Colver, D. D., an eminent Baptist and a seceding Mason, said, "It (Masonry) is Satan's masterpiece for the destruction of the souls of men." Let us fight it with "the sword of the Spirit, which is the word of God."

Often I find an article in the *Cynosure* worth more than a year's subscription price—if money could in any sense be used as a recompense for the enunciation of truth. Mary C. Baker.

Whittle Springs, Tenn., June 15, 1908.

We may glorify God in little things, but no one should be content with such a life. The duty of every man is "to attempt great things for God."

The saloon is the hot-bed of anarchy.

And the Public Is In Sympathy With the Striker.

—From *The Fort Wayne News.*

WILL WATCH WITH INTEREST.

A prominent Eastern newspaper published the following paragraph May 6th:

"The war conducted by the board of education of Chicago against the high school fraternities is to be yet more vigorously prosecuted. President Schneider has prepared a program to be applied in connection with the rule adopted prohibiting pupils from being members of Greek letter societies, under the penalty of expulsion, which is to become effective September 1. He proposes to secure a written pledge from every member of a sorority or fraternity 'renouncing' the secret society in consideration of being permitted to remain in the public schools. Parents will be asked by the principals of the schools to certify in writing that their sons or daughters have withdrawn from the society. Mr. Schneider intends to secure pledges from pupils not members that they will not join any secret society. School authorities all over the country will watch with interest the attempt to execute this radical program."

"KINDRED EVILS."

Under the caption "To Discuss Fraternities," a New England daily said, in part, May 15th:

"The New England Association of School Superintendents will convene in Boston next Friday, and from the program which is announced for the meeting it is seen that the subject of secret societies in the high schools, a matter which has assumed prominence in Springfield during the past year or two, will be one of the most vital subjects considered. Among the speakers at the meeting will be Prof. Suzzallo, who will consider 'Secret Societies and Athletics in the High Schools.' A letter sent out to the superintendents of New England by Henry D. Hervy, of Malden, the president of the organization, says that the conviction is growing that the only way to drive secret societies and kindred evils from the high schools is for the school authorities to recognize frankly that boys and girls are social beings and to make wise but adequate provision for their social needs. The responsibility of the home must not be lessened, however. This is the burning topic which will be considered at the meeting of the association, and a wide expression of opinion is expected from superintendents from all over New England, as well as visiting authorities. Athletics also will not lack attention, and it is evident from the program that many restrictions on this interest of the pupils will be suggested."

STEALING A PART OF INITIATION.

President Angell ordered the dissolution of one of the Michigan University "frat" lodges. The faculty expelled two members who had been arrested for theft and fined fifty dollars. The young men claimed that the thieving was a part of their initiation stunt.

"THE WORLD SEEMS SICK."

Once during her college days, Alice Freeman, afterward the Wellesley college president, found it necessary to teach twenty weeks in a high school. In a letter to a college friend occurs the following passage, partly relating to secret societies in the University of Michigan:

"I finished yesterday just half the weeks I have to teach, and the ten that are left will pass too quickly, doubtless, for the work which is to be done in them; but not when I think where the end of them will take me. Once in a while I dread going back to college. Not that it isn't far pleasanter than teaching. But sometimes the world seems sick. I can't help thinking of what you told me of the *secret societies*. God help us all! Let us pray for the noble young men who are going down unless an arm mighty to save is quickly thrown around them. So S. has gone, too! I liked the boy so much. Perhaps it is better for him. But what a loss to the class! Really, in a year there won't be much of a class left, at this rate. Oh, if we could only sit down and talk it all over!"

At the eighteenth annual convention of the City and Borough Superintendents of the Pennsylvania Educational Association, a decided action was taken against the Colleges for not lessening the hardships of the entrance examinations while seemingly putting their faith in the dance hall, card parties, fraternities and club life.

Superintendent F. E. Downes of Harrisburg urged the enactment of a law removing fraternities from the lower schools.

CHINESE GRADUATE OF AMERICAN COLLEGE.

Something like the ordinary plea can be made for the Chinese secret society called the Hep Sing Tong, for Warry Charles, president of the Boston branch, was a graduate of an American college, and had been court interpreter. Nine members—as has been previously noticed—were convicted of murder. Ten members were known as the jury, and these met with the officers in a secret room. Charles was accused, by a witness who belonged to the jury at the time of the murders, of saying: "Since the last few years we are like dead ones. If you all agree, I'll tell my suggestion. I want to do as they do in New York; we must kill some people. * * * We want more members for the Hep Sing Tong. We will attack the people and they will be afraid of us. * * * The attack will make all Chinese men join the order. * * * If we can frighten the people, they will pay us money, and we will send to other branches of the society, in New

York, Philadelphia and Chicago, for hatchet men who are unknown, because they can get away easier."

An Associated Press dispatch, dated March 27, said: "A street murder, which is believed to have been an outgrowth of the recent trials of a number of Chinamen for murder in Boston and Philadelphia, intensely excited the New York Chinese colony for a time to-day. * * * Ever since the successful prosecution of the Chinese murder trials in Boston and Philadelphia, there have been frequent rumors, in Chinatown, that some member of the New York colony inspired the evidence which resulted in the convictions. When the shooting occurred today, it became noised about that Ing Mow was one of the men who had been under suspicion. * * * Three Chinamen blocked his way. There was a short, sharp argument, the flash and report of a shot, and, as Ing collapsed and fell to the sidewalk, the three assailants fled. * * * Chinatown was in a panic of excitement, and it became necessary to call out a big detail of extra police. * * * Moy Don Yuk and Wan Yon, both of whom live in Mott street, were taken into custody."

This gives opportunity to see secret society arrangements in connection with people of a slightly different color, and at a somewhat different angle. The practical difference could be greater.

Golden, Ill., April 27, 1908.

National Christian Association,

Chicago, Ill.:

My congregation stands as a unit against secretism, opposing it in every form whatever. They are all staunch German Lutherans, and with the Lutheran church uphold the tenets of Holy Scripture over against lodgeism. They heartily approve my stand in devoting special sermons against the evils of the secret societies.

Wishing you continued success in your work, I remain,

Yours respectfully,

(Rev.) Armin Paul Meyer.

Every life is a lighthouse or a beacon of warning. Which is yours?

Editorial.

We cannot give you all of the good things that remain of our Annual Meeting and Convention in this number, but promise you more in due time.

We had the privilege of putting into type the address of President Blanchard which he delivered before some 6,000 in Des Moines, Iowa, on June 7th, and sending it to about one hundred of the leading religious papers of our country. It was especially fine because of the fundamental truths handled and because of the manner in which they were taken up. This is also one of the rich things in store for future delivery to CYNOSURE readers.

The editor recently visited an old friend of the Association, Mr. D. H. Harrington of Columbus, Ohio. His experience in connection with lodge-worship reminded us of ours, when we joined the Good Templars and found as Chaplain one of the most profane young men in the community.

A short time after Brother Harrington's initiation, a neighbor's hen-roost was robbed in the night and the thief caught in the act. The culprit was none other than the Chaplain, who had given him moral instruction and read the prayers over him in the lodge.

Our readers will be very much interested, we are sure, in the following letter from the late President Charles G. Finney, of Oberlin, Ohio, written to Mr. Harrington in 1873, and never heretofore published.

Oberlin, March 15, 1873.

D. H. Harrington, Esq.:

Dear Brother: Yours of the 13th instant is received.

Your pastor a Freemason! And does he defend, and co-operate with Freemasons? I often ask myself how it is possible that a Christian can be an adhering Freemason, after all the light that has been shed upon this subject. Freemasonry puts out the eyes of conscience. It destroys all moral discrimination, else it

were impossible for one to remain in sympathy with the lodge.

As to your leaving the church, that should depend on circumstances. If the body is controlled by Freemasons and conducted in sympathy with their spirit, it is not a church of Christ, although there may be some good people belonging to it. If the church, as a body, approves of the horrid oaths of Freemasonry, and justifies the selfish principle by which Masons live, I should renounce their fellowship. But, if the church authorities, and the church as a body, are opposed to Freemasonry, I should remain in it, and use all my influence against Freemasonry.

As to the minister, I should deal plainly with him before I refused to support him. But after reasonable labor with him, if he still clave to the lodge, I should not bid him Godspeed, or express any confidence in him by aiding in his support.

Dear brother, be Christ-like in love, and in firmness oppose and denounce sin in every form whilst personally you are kind to all.

God bless you. C. G. Finney.

The natural influence upon one's mind of lodge obligations to aid and assist a brother lodgeman is well illustrated by the following incident from *The North American* of Philadelphia, describing the arrest of a lodge member by a policeman.

"In the meantime Sergeant Fenn was having trouble with Troi. The man fought like a wildcat, and was subdued only after a vigorous beating.

"'*Save me, brothers and fellow lodge-members,*' he cried frantically, as the big sergeant's grip tightened about his neck and the Italians, with weapons drawn, surged around the officer.

"'For God's sake, sergeant,' cried a citizen, who vainly sought to gain Fenn's side, 'don't take that man. These fellows will kill you.'

"'Not yet, friend,' answered the policeman coolly, 'I'm a long way from death.' With one slash with his club he sent two would-be assailants to the asphalt, causing the poorly constructed club to break with its impact upon their heads.

"'You'll pay dearly for this,' raged the frantic Troi. 'You are a marked man. Remember that—you're marked.' The next moment he had sunk into temporary oblivion. Sergeant Finn's remnant of club had done its work."

PREVALENT PERJURY.

A New York City judge says that divorce cases are packed with perjuries; and another judge is quoted as saying: "People seem to have lost their respect for the sanctity of an oath, and consider the solemn vow to tell the truth but a panoply for the more effective detail of matter for the side they wish to succeed. The time has arrived when something radical must be done to stem the torrent of perjury which is engulfing the efforts to administer justice in the courts of our community."

Like other cities and villages, New York is full of people habituated to taking oaths in lodges, and it is not to be assumed that all take them seriously, or observe them strictly. There is reason to question whether there is not a large membership that regards a lodge oath as an almost empty form. Taking lodge oaths lightly, as well as blindly, might be expected to cultivate a loose habit of mind. All oaths would thus share a tendency to lose sacredness. This prevalent custom of swearing as cultivated by lodges may, therefore, partly account for the increase of the crime that judges observe.

This is not the sole cause, yet it can naturally be reckoned as liable to be among efficient causes; at least one oath is taken in each degree, and, whether taken lightly or not, it is taken blindly. Taking oaths blindly, or taking them lightly, is a bad habit to cultivate in lodges and practice in courts.

A TEXT FOR THE MASTER'S WORKERS.

What we, who have long labored, are now needing in order to keep up hope and courage, is the Christian grace of patience. So has it been, also, from the beginning, when it was said to the disciples of the first century, "Ye have need of patience, that, after ye have done the

will of God, ye might receive the promise." Impatience cuts off work midway, so that nothing is perfected; therefore, "Let patience have its perfect work, that ye may be perfect and entire, wanting nothing." If we want what belongs to the final stage of discipline, losing this through impatience, we fail of finished character; if we miss the conclusion of an enterprise, we attain, instead, a failure. The last few steps of mountain-climbing are the only ones that touch the summit; the last year of school, alone, reaches graduation; in the conclusion of a business transaction, lies its profit.

Dangerously strong and influential temptations to impatience, are various in origin. Physical weariness can play its part, disappointment is not easily overcome or forgotten, the sting that ingratitude or want of sympathetic comradeship can inflict is envenomed, and its poison is sometimes paralyzing or benumbing. In petulance, or in discouragement, effort that ought to be patiently matured is liable to be relaxed or abandoned.

Yet in due season we shall reap if we faint not; your labor is not in vain in the Lord. No place for impatience lies this side the line where awaits the due season; until that line is reached, labor does not cease to be "not in vain." We should cling to these encouraging truths, with faith in the Master of the field we cultivate. While He has patience, we should; so long as He still expects results, we may; until He relaxes purpose or effort, we need not. We ought to reach the end with Him.

His parable of the sower is an antidote to impatience, and to disappointment that fosters it. Some seed must fall where the birds will catch it away, some where there is not much deepness of earth, and some where it is choked by thorns. We cannot expect that ungodly men, already profane, will hesitate to take reckless lodge oaths, nor can we look to see dishonest men, or scheming politicians, shocked by the baseness of certain secret obligations. Licentious men will not regret that the agreement to limit vice so as to exempt a few nearest relatives of members of one degree, leaves most of the world unmentioned. If they are repelled by anything, it will be that limited agreement. Men of the world and women of fashion cannot be expected to have ears to hear appeals based on Christian principles. Supposed business or political advantage can win men, dancing and display attract women, and those of this class can hear and weigh arguments like these; *our* arguments, based on Christian morals and faith, they have no ears to hear. We have not failed, though the great multitude throngs still the broad road that leads to death; the narrow path is not closed. He that hath an ear will hear; let us patiently lift up our voice for him.

Surely shallow soil on rocky ground will yet remain, birds of the air will catch away our words, thorns will not cease to grow and choke our Master's truth, however diligently we sow. Yet there is good ground. There also remain seven thousand who do not worship Baal. It was after two-score years that Caleb, whose ready and encouraging words seemed vain, inherited the land of the grape-cluster, and drove out the sons of Anak, who had terrified his early companions. Like him, we have need of patience, and having patience until the due season, we shall receive what is promised, for our confidence hath great recompense of reward.

TENNESSEE LAW TO PROTECT SECRET ORDERS.

Protection By Prohibiting.

The law enacted by the Legislature of Tennessee, April 15, 1907, and printed in the CYNOSURE, April, 1908, is entitled, "AN ACT to protect fraternal, charitable, and benevolent societies, or secret orders, by prohibiting the publication, sale, or circulation, of any book, pamphlet, or other instrument, purporting to be a copy of the secret or ritualistic work of any such secret organization; and to provide a penalty for a violation of the same."

Review of the Law.

Section 1 declares it unlawful to publish, print, or import, or to sell or expose for sale, anything purporting to be a copy of secret or ritualistic work.

Section 4 makes violation of Section

1 a misdemeanor, for which the fine must be not less than ten dollars, and may be fifty.

Section 5 exempts officers of secret orders.

Section 2 authorizes any citizen of Tennessee, who is first authorized by the chief officer of an order, to recover one hundred dollars from a violator of Section 1. Fifty dollars shall belong to the person suing, fifty to the State.

Section 3 empowers any citizen, authorized as required by Section 2, to take away from its possessor any property of the kind described in Section 1. "Such citizen, when so authorized, shall have the right to enforce the provisions of this section by a writ of replevin."

Section 6 says that "this act shall take effect from and after its passage, the public welfare requiring it."

Out of Harmony With Federal Constitution.

Public welfare was thought to require that the first amendment of the United States Constitution should guarantee that Congress could pass no law "abridging freedom of speech or of the press." The Constitution of Tennessee, adopted soon after the Civil War, may not have copied this clause of the Bill of Rights, yet any American law out of harmony with it, however justifiable, seems extraordinary. It requires imperative reason.

Section 1 is criminal law. It is completed by Section 4, and applies to matter copyrighted under federal law. One provision forbids any person to import matter that is obviously liable to be brought in by mail. Import might be construed to cover obtaining by mail, in a case of this kind.

However, Section 2 of Article IV of the U. S. Constitution guarantees that "The citizens of each State shall be entitled to all the privileges and immunities of citizens in the several States." One of these must be ordinary use of the mails.

Tennessee judges cannot ignore this in favor of the State law, for the U. S. Constitution and laws "shall be the supreme law of the land; and the judges in every State shall be bound thereby, anything in the Constitution or laws of any State to the contrary notwithstanding." Moreover, all "judicial officers both of the United States and of the several States, shall be bound by oath or affirmation to support this Constitution."

Decisions affecting the U. S. mails appear reviewable by a federal court; besides, instead of condemning, State judges are sworn to protect their use. Apparently, citizens of Tennessee still share the universal right to receive printed and copyrighted matter by mail.

Section 3 is common law. Without such terms as unlawful, misdemeanor, and fine, it prescribes forfeiture and a method of enforcement. This might be many times the amount of the largest fine.

At Variance With Common Law.

In earlier common law, replevin was apt to be restricted to loss by theft or robbery, but now it includes anything unlawfully detained from its rightful owner. The plaintiff must prove right of possession, and prove the defendant to be holding wrongful possession.

Section 3, therefore, either assumes or creates actual or constructive ownership. Per contra, it assumes absence of ownership or voids title. It does this where, under protection of Tennessee law, an ordinary business transaction has been effected, with exchange of value. Creation, destruction, or transference of title, without consideration, is against law, custom, and public policy, transcending even the right of eminent domain.

It is previous ownership, therefore, that appears to be assumed for the plaintiff, and denied to the defendant. Ownership cannot accrue from purchase, but exists in some way without. For example, a box of books ordered, shipped, and paid for, in Chicago, is not the property of the purchaser to whom it is delivered in Nashville. Through authorization of a citizen of St. Louis, it is the property of some citizen of Nashville, to whom its arrival is a surprise, and who was not aware of its existence.

Whether goods shipped in Chicago, and marked, Montgomery, Ala., could

be seized *in transitu* while crossing Tennessee, is a natural question.

If, without replevin, any person should take the box of books from the purchaser, who is here assumed not to be the owner, would the court construe the act as theft, or would the apparent thief only become the defendant in a case of replevin?

Question for the Court.

An important question for court decision relates to the effect of this law in case a book contains brief quotations from a ritual, but as a whole is not one "purporting to be a copy of the secret or ritualistic work." Not all antisecret literature is ritual, or direct exposure; all is mailable to Tennessee, and its possession is not made a crime in the eye of Tennessee law.

An Open Door.

Even though purchase be construed as criminal importation, illuminating matter can be mailed gratuitously from outside, flooding the State with light as never before. Moreover, no section of the law applies to sermons, lectures, or conversations; and living teachers can do what is forbidden to the press. Free Speech has survived Freedom of the Press in Tennessee.

IRISH CARICATURES.

Pat, the ignorant laborer who lived in a shanty, is dead and buried, his son is tending bar and running the city government, and his granddaughter is teaching the public school. Secret orders have gathered in the younger members of the clan, among which is the secret society whose members are usually called Hibernians, though a priest of their church declares that in Pennsylvania it was the Hibernians who went by the name of Mollie Maguires. The following resolution has been adopted by a state board of the order:

Whereas, We view with much regret and indignation a disposition on the part of many persons to slander our people, especially as St. Patrick's day approaches, by publication of indecent newspaper and magazine caricatures and by exhibiting for sale at newsstands and stationery stores post cards that are grossly insulting to and libelous of the Irish people,

We, therefore, the members of the state board of Ancient Order of Hibernians, in meeting assembled at Lowell, on the ninth day of February, 1908, condemn the publication and sale of such caricatures and post cards, and urge the officers and members of our order to exert every lawful and reasonable effort to suppress the sale and circulation of such libelous caricatures and post cards at all times, and particularly now, that the feast day of our patron saint may be observed with dignity instead of ridicule.

THE BLIND FILTER.

It is not the only difference between a filter and a sieve, that one is for liquids and the other for solids. The sieve rejects what is worthless, and keeps what is valuable; the filter, on the contrary, keeps the sediment while losing what is pure. It selects what it rejects, preserves what it loses, or enhances the worth of what it casts away. What it keeps within itself when its work is done, is refuse.

In this respect the filter is like a Masonic lodge. For the lodge, also, gathers good and bad material into itself, and while one stream is constantly pouring in, another of almost equal volume is flowing out. Moreover, the outflow comprises intelligence and moral worth which cannot be retained within the dark and blind lodge. Like Washington, and Marshall, and a multitude of wise and noble men, the better members tend to swell the outflow. Weak characters, however, and shallow minds are retained. The lodge is a more natural place for the thoughtless who do not consider, the ignorant, who without understanding are impressed while they cannot discriminate, or the weak and vicious, to whose tastes the lodge is not uncongenial, while it promises a refuge to folly or wickedness.

Clinging to the lodge, like refuse in a filter, these baser elements remain after the more intelligent and better elements pass out again. Hence, the lodge is like a filter through which a stream of mixed elements is forever flowing, out of which it catches and retains the more worthless while losing the best that it receives.

Hospitality enlarges the soul.

AN INQUIRY.

Does the Bible require a man who has assumed sinful obligations, to simply confess that the obligations were sinful and that he sinned in assuming them, or is he further required to make known in detail the nature and form of the sinful obligations? What is the bearing of Leviticus 5: 4, 5, and other scriptures upon the point in question? Let us hear from a number of the Cynosure readers.

BLACK HAND CRIMINALS SENTENCED

For the first time in Massachusetts a Black Hand case has resulted in conviction. The last day of March, in the afternoon, Concetto Rizzo and Antonio Mirabito were sentenced to State prison for not less than six or more than ten years by the judge of the superior criminal court. February 20th they sent threatening letters through the mail to Benjamin Piscopo. The court denied a motion for a new trial—the evidence was competent and sufficient in amount and character to justify the jury. Taking the accused at their own words in the letter, they were members of an organization formed to kill if demands for money were not complied with.

Asked by the court whether he had anything to say upon the matter of sentence, the district attorney declared that the case differed widely from ordinary blackmail, where accusation of crime was threatened in order to extort money. In Black Hand cases the forfeit was the victim's life.

QUABOAG LODGE ANNIVERSARY.

Warren, Mass., has a lodge that has lately reached its 50th anniversary and enjoyed a grand celebration. Until a late hour Saturday evening, the exercises continued with great success, the presentation of past masters' jewels being particularly interesting. One hundred and twenty-five Masons were present, and ten of the fifteen past masters were present to be decorated with jewels at the hand of the Grand Master. The celebration of the anniversary was continued into Sunday morning, by going into the Congregational church, where Rev. T. C. Richards preached on the subject: "The Temple Builders." Among the 110 in the church were seven officers of the Grand Lodge. Although the celebration proper was ended, two of the visiting Masons spoke Sunday evening on "The church and the brotherhood." A superintendent of schools from another place presided in the church Sunday evening, and the speakers were the grand lecturer, and the district deputy grand master, who is also principal of a normal school. Thus the church was extensively utilized that Lord's Day, in the interest of an order that makes a specialty of dishonoring the name of Him for whom both house and day were named.

GRAND ARMY OF THE REPUBLIC.

In 1889 Col. George R. Clarke, founder of the "Pacific Garden Mission," of Chicago, a Christian worker of national reputation as well as an officer in the Civil War, speaking of his having been a thirty-second degree Mason and a member of the G. A. R., related the reasons for his withdrawal from all secret associations when he became a Christian. Of the G. A. R. he said:

"For the same reason I was prevented from reuniting with my old comrades in arms in the Grand Army of the Republic. I suppose its objects are in the main good and calculated to help the surviving soldiers of the Rebellion; but I think, though not as harmful as some, it is one of those things which stand in the way of the coming of Christ in the world. Consequently, as one loyal to the precious Son of God who has suffered for us, we must place it with all other secret organizations, as harmful and retarding the growth of our religion. Anything that antagonizes the coming of our Lord and the completing of His work ought to receive our opposition."

ONE OF THE WORKERS.

Missoula, Montana, April 15, 1908.

I think two young men that were working for us had their eyes opened by reading Modern Secret Societies (which I had and gave to them to read), so they will not try the societies.

(Mrs.) E. A. Tozier.

News of Our Work.

The Association is represented this year at the Christian Reformed Synod meeting at Muskegon, Michigan, by Mr. J. M. Hitchcock, so well known to the readers of our magazine. We anticipate a good note from him for the August number.

THE DES MOINES, IOWA, MEETING.

Covington, Ohio, June 18, 1908.

W. I. Phillips, Chicago, Ill.:

Dear Editor of Cynosure:

Wife and I have returned from our Annual Conference at Des Moines, Iowa. The meeting was largely attended, it being our Bi-centennial or two hundredth anniversary of our organization in America. There was an unusual amount of business, and at times the discussions were somewhat animated, or like that Conference at Jerusalem—recorded in Acts 15. "After much disputing" a very conciliatory conclusion was arrived at on all questions before the meeting.

Dr. Blanchard met his appointment on Sunday afternoon. The Doctor seemed to be in shape for the occasion. He delivered his message with interest and earnestness. The assembly was estimated at from six to eight thousand. All seemed to listen with absorbing interest. After his talk he was quickly thronged with a large number who wished to grasp his hand in friendship; among them were a number with their secret badge-pins. One of them said, "This is my last lodge."

The occasion was one of interest.

Yours as ever,

(Eld.) I. J. Rosenberger.

In correspondence with his brother J. M., of this city, Mr. Thomas P. Hitchcock, of Toledo, Ohio, says: "The anti-secret cause is attracting more attention to-day than at any other time since I was made acquainted with it. When we stop to think that it is taught to our children in the public schools, and by our best instructors, I can only say, Praise God for the hopeful prospects that are before us. In our City of Toledo, all students who insist on maintaining membership in these societies are deprived of school privileges."

CONVENTIONS.

The Ohio State Convention will close its deliberations on June 30th, as this Cynosure is being printed. The public leaders in Pandora are wiser than some, and welcomed the Convention. Among the speakers were Rev. C. W. Oyer, Rev. W. J. Sanderson, Rev. J. H. T Gordon, Eld. I. J. Rosenberger, Rev. T. K. Leonard, and Rev. F. W. Stanton. A report of the Convention may be expected in the August number.

The Michigan State Convention will be held (D. V.) on October 7th and 8th, at Grand Rapids, in the Lagrave Street Christian Reformed church, Rev. Henry Beets, pastor. President Blanchard has been secured as one of the speakers. A great meeting is assured.

It has been suggested that during September a Conference be held in the Southwest—perhaps at Kansas City. Such a location would permit the friends in four States, cornering near Kansas City, to attend. Let us hear from those that are interested, about a Conference—say at Kansas City, on September 28th and 29th.

The New York-New Jersey Convention will be held in October. A fuller plan will be published in August.

It is now the purpose, as we understand, to hold the Indiana State Convention in November. We expect a report on it for the next CYNOSURE from Pres. L. G. Bears.

How about Iowa? We hear that Pres. J. S. McGaw has been tendered the position of lecturer for the National Reform Association. Why not have a rally in northwestern Iowa, the last of this month—say at Sioux City? Rev. W. B. Stoddard would assist in such a Conference if desired. We suggest a *Citizens' Conference* for Aug. 24th and 25th, next. What do our friends in Sioux City say?

Would Rev. P. H. Tetley, of Canton, S. Dak., second such a Citizens' meeting, to take in the district comprising the corners of the four States which meet near Sioux City—Iowa, Minnesota, South Dakota, and Nebraska?

MRS. LIZZIE WOODS' LETTER.

Pine Bluff, Ark., May 26, 1908.

Dear Brother Phillips:

I have just got in from Elerson, Ark. I was there the first Sunday in this month, but they had heard of me and would not let me lecture. I went back last Friday, to attend the sisters' Board Meeting. You know that was the sisters, and of course my time to talk. So on last Sunday I spoke to a crowded house, and God certainly used my mouth. The preacher at this place, and all the women and children, belong to the same order, so the Holy Spirit inspired me to tell the evils of this calf-worship. When I had sat down, the two preachers that were there (both Masons) went outdoors and held a council with the members of the church and the sinners of the lodge. They were angry, but the sinners said I was right; they said the preachers ought to keep out of lodges and preach the gospel. They said, "That woman is right. God did tell us not to swear, and told the preachers to teach us His commandments; and they don't say anything to us about swearing; they swear themselves, just to get a little money, and then they don't get it until death." I had told them, while I was talking, that they could not trust God to take care of them, so they hired themselves out to the devil all their lives for three hundred dollars, to be paid off at death.

In the evening three men came to me. Two of them were sinners and one belonged to the church. They asked me where I learned so much about lodges. I told them, and gave them some tracts. Then one of them said, "You don't know anything about the Knights of Pythias." I answered, "Are you brave?" They looked at each other. Then I said, "Say, what is this? A good thing. Most people would say so. Some would. O, would they? No doubt." When I said this the whole crowd laughed, and one of them said, "What did you make her tell that for?" Then all the people at the station began to laugh. Then one of the men, a sinner, said, "Sister Woods, if you were a man we would hang you to a limb." I said, "There are men traveling and saying the same things that I am saying." He said, "All right, let one of the scoundrels come down here and we will kill him before the water gets hot." Then I said, "You see the orders make you a murderer." The man who belonged to the church said, "No, Sister Woods, we would not kill him, but we would chain him to a tree and wear two brand-new buggy-whips out on his naked back, and send him away from here on railroad time." He said, "We will let *you* talk, but no *man* had better ever come here with that talk." We all laughed, and I kept on telling their secrets until the train arrived. They said, "Good-bye, Sister Woods; come again, and stay in our houses as long as you please; but no man had better come; if he does, we will string him up."

June 12, 1908.

I was at Jefferson Springs a few days ago, visiting the Sisters' Union. I lectured to a full house. My talk was altogether on the sin of secret societies. We had several ministers in the meeting. I showed them how the people who were in secret societies were spiritually dead, and that the preachers were the cause of it. I said, "These preachers who are preaching these annual sermons are leading the people into the lodges, so that they become spiritually dead, for they cannot serve two masters at the same time."

While I was talking I noticed that one of the preachers had on a Masonic pin. I pointed at the pin and said, "Brother, take that pin off and throw it away, and let us Christians show to the world that we belong to Christ because we love one another."

One of the preachers was taking note of all I said. He had just preached an annual sermon the Sunday before this meeting. When I sat down he got up and tried to help himself out, but he could not defend himself, for all three of

the other ministers were on the Lord's side and they told that brother to stop trying to defend the Masons. They said, "You know we are all wrong. We carried the people upstairs, now let us come down and bring the people down; let us bring them back to the Church." They said, "Go on, Sister Woods, with your books and tracts, and show us the sin of the lodges." They said, "God bless the National Christian Association, for it is an eye-opener." The brother that had on the gold Masonic pin took it off at once. The ministers said, "We are going to fight the devil and bring God's people out of his old money-trap."

I read in the tenth chapter of Hosea, the first and second verses, and proved to them that the lodges were idolatry.

One of our great ministers here, Dr. J. B. Bolden, preached at a funeral here yesterday, of a woman who used to be a good Christian, but who went into the lodges and lost all interest in the church. She stuck to her two lodges and they put her body in a fine casket. Accompanying the body, the lodge-members came in, carrying those long sticks with black crape on them and a lot of little blue books. Dr. Bolden said, "You had better throw away those little blue rituals that men made. Whatever from the Bible that you find in them was stolen by men and put there to make fools of you. Put the old sticks and books down, and get your Bibles and read them, and teach your children what God would have them do. All of you are on your way to hell." He looked down on their Noble Grand and said, "Here is your leader, an old sinner Noble Grand, on his way to hell, and you are all following him, and this dead woman you brought here is lost; she went to all your dances and card-parties, and you ought to have carried her straight to the cemetery." He said, "Here are women and men who have not been to a prayer-meeting this year, sitting up here with your long sticks and white gloves and blue rituals, wanting me to say this woman is in heaven, but I cannot say so; she followed up all your dances and card-parties and moving-picture shows, so she died like she lived." He said, "I know you are hurt about your lodge, but it is damning you all, and I am God's watchman and must tell you of your danger; I will not compromise with the devil by not telling you. Go home and get your Bibles, and read, and run for your lives."

The best thinking people are ashamed to have any one know that they belong to a lodge. God's ministers are coming out, and as soon as Lot comes out of Sodom God will consume it with the sword of His mouth (II. Thessalonians 2: 8). Yours for the work,

(Mrs.) Lizzie Woods.

MICHIGAN AGENT'S REPORT.

Brown City, Mich., June 19, 1908.

Dear Cynosure—After the National Convention at Chicago, I returned to hold some special meetings in the North Muskegon M. E. Church. I preached for one week. Eight or ten expressed a desire publicly to lead a new life. The Christian people seemed greatly encouraged.

The following week I went to Hart to look after N. C. A. interests. I sold some more books, and distributed tracts.

On Friday I came to Grand Rapids. In the afternoon I preached for Rev. H. A. Day at Walker W. M. Church, and at night at Grand Rapids W. M. Church. Both services were blessed and helpful.

The following Tuesday and Wednesday the Knights Templar of the State met in Grand Rapids. So on Sunday evening, before the sermon, I talked for half an hour on the history, principles and practices of Knights Templarism, which the audience appreciated. On Tuesday I spoke on the same subject at two Christian Reformed schools. It was surprising to see the interest in and understanding of secret societies, which some of these young folks have. I also gave instruction on Knight Templarism to two or three group meetings. The Cynosure re-enters the homes of two old subscribers, and nearly every old subscriber renewed.

My next stopping place was Flint. Rev. H. Voorhess is planning to do more aggressive work against the Secret Empire.

After an absence of more than five

months I came to Elkton once more and distributed tracts and sold some books. Some of the preachers of this town are casting their influence against the cause of antisecrecy; others are for the cause, but preach against nearly everything else imaginable, but think it best to leave the lodge very respectfully alone.

Yesterday I came to Sebewaing to look after the Cynosure. It is difficult to get to speak in a great many places, but I scarcely fail to get some kind of antisecret literature, besides tracts, into every place.

The cause of antisecrecy moves slowly in Michigan, but it moves, nevertheless.

Yours for righteousness,

G. A. Pegram.

AGENT DAVIDSON'S REPORT.

Centralia, Ill., June 17, 1908.

Dear Cynosure: Since I last wrote you I have attended the Baptist State Convention at Duquoin, Ill., where I had the privilege of speaking. Rev. E. J. Fisher, of Chicago, and Rev. E. Hall, of Bloomington, preached powerful sermons, during which the Secret Empire received a severe drubbing. I secured a few subscriptions at each place.

I held a ten days' meeting here at the Central Baptist Church. Secret societies are very strong here. Churches are not as well patronized, even by professed Christians, as they should be, at any of their services. It is almost impossible to get more than five or six at any prayer meeting. But the lodges are usually well attended at all of their meetings. I have secured quite a few Cynosure subscribers here and am in hope of leavening this city with antisecrecy. I have distributed quite a number of tracts, which has caused quite a stir in lodgedom.

I go next week to attend the State B. Y. P. U. and Sunday School Convention at Rockport, Ill., where I shall endeavor to give the lodge a blow. From there I go South. Pray God's blessings upon my work. Yours sincerely,

F. James Davidson.

502 North Elm street, Centralia, Ill.

What you are when no one is looking is what you are.

SECRETARY STODDARD'S LETTER.

Bluffton, Ohio, June 18, 1908.

Dear Cynosure: The month past has brought much work, largely centered in the Ohio State Convention, which we hold, God willing, in Pandora, June 29th and 30th.

The N. C. A. Annual Meeting was indeed a season of refreshing. Though not quite in usual health, I enjoyed this our best Annual Meeting. The opportunity to visit kindred at Wheaton and elsewhere was improved.

I hastened to Ohio that I might consult with friends as to the best time and place for the Ohio meeting. That there are hundreds of places needing our meeting goes without saying. I judge we have made no mistake in going to Pandora. The friends who welcome us there are of the Swiss Mennonite faith—an industrious, thrifty people.

En route to this section I held meetings in the Free Methodist church, Columbus, Ohio. This work was well supported by both pastor and people. Rev. O. M. Shaw has been laboring among this people with good success. They are looking forward to the Annual Conference which comes to them this year. I was told some were present who had never listened to a discussion of the Lodge question, who, of course were forming opinions. Our good brother Harrington was not quite so well, but enjoying a bright hope for the future. His home was mine during my stay in the capital city.

I have twice spoken, on invitation of the pastor of the Missionary church, Pandora, Ohio, to good-sized audiences gathered for prayer meetings.

Leading the devotions at the Bluffton, Ohio, Mennonite College, I had opportunity to meet the students and let them know of my mission. The college year just closing is reported as successful in many ways.

At a meeting of the classis of the German Reformed church for this section I was given a hearing of fifteen minutes. There were two votes against giving me this hearing, the newly-elected pastor of Marion, Ohio, and the representative from his church. The representative said he

belonged to three lodges and was proud of it. During the discussion as to whether I should be given a hearing the Marion minister said I should not, because the Reformed church took no position on the lodge question. Another minister said that was just the reason why I should be heard. Dr. John Buchmann, pastor at New Knoxville, Ohio, said his church did not receive lodgemen. My address was in the nature of invitation and information rather than discussion. Some hoped there would be discussion later.

Last Sabbath was spent with Wesleyan Methodist friends at Dunkirk, Ohio. Some of the churches were observing "Flag Day." My theme in the morning was "The Christian Ensign." In the afternoon a special meeting gave opportunity for the presentation of antisecrecy truth. The baneful effects of the lodges are much in evidence here. Many pastors mourn the situation; others say we must make the best of the situation; while still others sinfully advocate the lodge, even claiming their work better than that of the church. This may be true of some poor, sickly organization to which they minister. President J. Blanchard used to say, "It's a poor bird that destroys its own nest," yet some short-sighted men are doing this very thing; and the worst of it is, they are so blinded as to believe they are building the nest. Brother Omerod, pastor of the Wesleyan Methodist church at Dunkirk, is sound in the faith, and doing a good work, though meeting much opposition of course.

I was glad to find Rev. F. W. Stanton, pastor of the large M. E. church at Ada, Ohio, on our side. He has seen much of the evil of the lodge. It is his intention to address the Ohio convention.

I have visited towns in this section too numerous to mention, and have been encouraged in those willing to "come up to the help of the Lord against the mighty." If I mistake not the general feeling, the Ohio convention is to be blessed and to be a blessing to many. A good program is arranged. With the divine blessing, all will be well. There are many "Radical" United Brethren churches in this section. The names of John Levington and P. B. Williams are mentioned among the N. C. A. workers here in other years. Oh, that God would stir those on the field to carry the banner on to greater victories! It is harvest time. Let us gather together for the reforms.

I go to the United Presbyterian church, Huntsville, Ohio, for Sabbath. Several lectures are arranged.

W. B. Stoddard.

TERRIBLE EFFECT UPON CHILDREN.

It is an inexorable law of most all lodges to admit no children under the age of sixteen; and while fathers and mothers deem it expedient to belong to a dozen or more orders at one time, what can be the inevitable result of the neglected fireside and nursery during attendance at these midnight revels? Nothing but the natural consequence, that these children who are left night after night until a late hour, will divert themselves as their own taste of pleasure dictates; and small wonder if the streets, or questionable resorts, are well populated by lads and lassies of all ages from eight to sixteen, who may thus soon become fit subjects for the Society for Delinquent Children, or the Reformatory, to which the sad fact of the recently established Juvenile Court has become a judicial necessity.

A recent editorial in the Portland *Oregonian* makes this statement: "A delinquent child presupposes a delinquent parent or parents, and a wilful, evil-disposed child whose parents were delinquent may become a neglected waif of the streets with a personality so strong that their vices are distinguishing traits of character for several generations; hence we see the best efforts of humanitarians enlisted in the attempt to solve the problem of the delinquent child. . . . The Juvenile Court is the latest factor that has been brought into this problem, and humane, philanthropic, and intelligent men and women are giving it their generous, unqualified support."

Can a sadder picture be painted? But when fathers and mothers voluntarily stray from the delicate line of chaste honor, and domestic duty, and wilfully

neglect the evening fireside at home with the family circle, for a continuous round of initiation, banquets, and midnight debauches, unfit for the public eye, and yet protected by public opinion, and even legislative power, a dark cloud lowers over that age and nation that portends a surer desolation, and greater moral death, than physical pestilence and plague.

Mrs. M. M. Burnap.

Touchet, Washington.

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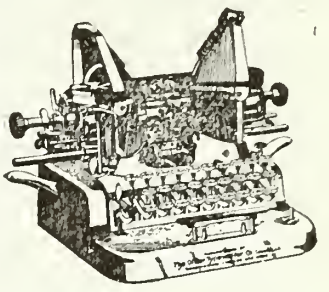

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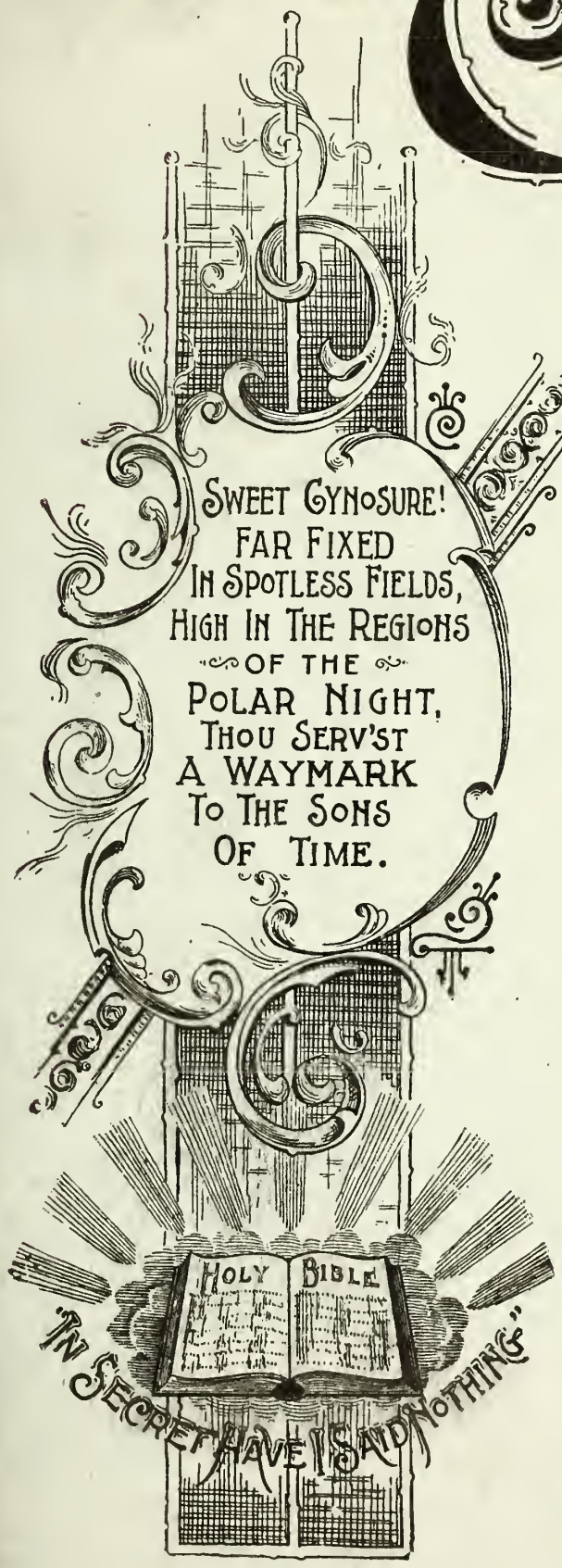

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Report of Indiana Convention.

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PRICE—Per year, in advance, $1.00; three months, on trial, twenty-five cents; single copies, ten cents.

PRESENTATION COPIES—Many persons subscribe for the Christian Cynosure to be sent to FRIENDS. In such cases, if we are advised that a subscription is a present and not regularly authorized by the recipient, we will make a memorandum to discontinue at expiration, and to send no bill for the ensuing year.

Entered as Second-class matter May 19, 1897, at the Post Office at Chicago, Ill., under Act of March 3, 1879.

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VOLUME XLIV. CHICAGO, AUGUST, 1911. NUMBER 4.

REPORT OF NATIONAL MEETING.

(Continued from July Cynosure)

QUESTIONS AND REPLIES.

President Blanchard's Letter.

Dear Fathers and Brethren:

It has been suggested that I write you, replying to various questions which were asked at our recent Convention, in Wheaton, and I accordingly do so.

The first question submitted was this: *"Is there any scripture to justify the expression, 'The fatherhood of God, the brotherhood of man,' often quoted by lodge members?"*

There is no scriptural justification for these expressions as ordinarily used. They seem to teach—probably are intended to teach—that all men are spiritually sons of God. Of course, if this were true, then the expressions indicated would be quite correct. If all men are sons of God, then all men are spiritually brethren. It is true here, however, as it usually is, that there is a bit of truth associated with a serious error. The truth is relied upon to give the error currency. It is true that all men are the creation of God, and it is true that Jesus Christ has purchased salvation for all men, that "whosoever will may come." On the natural plane, and speaking as mere naturalists, we might talk of the fatherhood of God and the brotherhood of men. But spiritually all men belong to him whom they love and serve.

Our Lord Jesus spoke directly to this point when Jews said that they were the children of God, that God was their Father. He replied, "Ye are of your father the devil, and the lusts of your father ye will do," and then he went forward to tell what the works of Satan were, which these children of Satan would perform.

Lodges, speaking generally, omit all reference to the mediation of Jesus Christ. Speaking generally, they all teach salvation by the deeds of the law. For this reason it is that they say to us so many times, "If I can live up to the teaching of my lodge, I shall be as good a man as I need to be." This impression is produced almost universally on the minds of secret society men. Professed Christians and those who are not professed Christians alike form this opinion, that if they live up to the teaching of their order, they will be saved; and this without repentance, without conversion, without the sacrifice, without the intercession of Jesus Christ. Of course any one who rests upon his own works for salvation, no matter how good they may be, is a lost person.

The expressions therefore should never be used by a Christian without a clear explanation as to what he means. If he is speaking of the state of men by nature as the creation of God, all alike ruined and undone by sin, he has a right to use this expression; but of he means to speak of the spiritual condi-

tion of men, then only those persons are sons of God who have accepted Jesus Christ as Savior. "As many as received Him, to them gave He power to become the sons of God." He gave this power to no others, he gives it to no others now. All men are brethren in creation and in the loss and ruin of sin, but they are not brethren in the Kingdom of God, unless they have received Jesus Christ as Savior and Lord.

Another Question.

"The initiated of some secret societies assume their obligations by an oath, while others assume their obligations by affirmation or a simple agreement. Is there any reason for this difference in the manner of conferring the obligations in the different orders?"

Probably there is. As I have repeatedly said hitherto, Freemasonry is the mother of modern secret societies. It was before the rest, excepting the Jesuits, and Freemasons have been leaders in forming the other societies. Here we run across a bit of history. In 1826 Freemasons murdered William Morgan for revealing the secrets of Masonry. The whole force of the executive in New York was used to bring those lodge murderers to justice, and the result was failure. Lodge men who were supposed to be of the best character as citizens either perjured themselves or refused to testify. A number of them went to jail for refusing to do so. Ministers and members of churches throughout the whole country abandoned the Masonic order. Robert Morris, an eminent Freemason, says that there were only fifty thousand Freemasons in the United States at that time, and that forty-five thousand of them left the lodges during that agitation. It was not until 1861 that the Masonic lodge began to regain in any large way the ground which it lost by that murder.

When the Civil War began, young men entering the army were told that if they would join the Freemasons they would secure favor and help from rebel Freemasons in case of need. The result was that the membership of the Masonic lodges in the United States doubled in about five years. But before this great increase in the Masonic lodges a lot of lesser secret societies had been formed. They were invented and operated by Freemasons, and their purpose, so far as we are able to determine it, was to break down the prejudices existing against the principle of secret association. People in general felt, as all honest people naturally do, that the very idea of secrecy is abhorent to worthy people, and is opposed to the principle of Christianity and fair dealing. So there were necessary pretenses of various kinds put forth to get people into secret societies, and the objectionable features of Freemasonry were modified in the new societies. The temperance orders are a case in point. The pretended object was to promote the cause of temperance. The ritual was made comparatively unobjectionable. But the meetings were to be secret, and this helped to popularize the principle of secrecy, and at the same time helped to do away with the objections against the Masonic order. The Odd Fellows came in during those same years. Their pretense was to relieve the sick and suffering, and while the order was constructed on the same plan as Freemasonry, with slight modifications, they put their obligations in the form of solemn affirmations instead of bloodthirsty oaths.

Stating the reason for the difference in the phrasing of lodge obligations in a word, we would say that the orders which use the simple affirmation are the advance agents for the lodges which impose the bloody oaths, and the affirmation is used in the one case in order to

avoid horrifying tender consciences. When men have been trained in the affirming orders, they become ready to take the oaths in the others.

The Third Inquiry.

"Is an obligation taken by an oath more binding than an obligation taken by consent or affirmation?"

Certainly not. A Christian man is absolutely held to any promise which he deliberately makes. He has no more right to lie than he has to swear falsely. All civil courts so far as I am informed —certainly the courts of our own country—recognize this fact. No man is compelled to swear in a civil court. If he says, "Your honor, I do not wish to swear; I will affirm," the court takes his affirmation just as it would his oath. This also agrees with the teaching of Jesus Christ. There are large numbers of most enlightened and worthy Christian people who entirely refuse to swear, holding that Jesus has forbidden even the civil oath or the ecclesiastical oath in His teaching on that subject. There are many Christian people who do not adopt this extreme position, but I do not think there is any Christian who would say that a solemn affirmation is less binding than an oath. Certainly no Christian would say that it is lawful for himself or any other Christian to lie, and if not, then the lodges which bind men by promises, bind them as thoroughly as if they bound them by oaths.

The question may then arise, Why should not the Freemasons do away with their oaths and their bloody penalties, and thus avoid the objections which all enlightened Christians have to this part of their procedure? The answer is, that Freemasonry does not like to change. Small modifications have been made from time to time in the ritual, so as to enable the lodges to catch those who wish to enter their assemblies without taking their oaths. But in general, Freemasonry remains today what it was in the beginning—a dark, profane, bloody conspiracy against the rights of men and the church of Jesus Christ. They do not make any important changes, never have, probably never will. There is every reason to suppose that, to the end, Freemasonry will be what it has been from the beginning.

Question Number Four.

"What should one do who has taken the first degree in Masonry, under the assurance that it would not conflict with any of his duties, when he becomes satisfied that he ought to withdraw, but that if he does so, it will injure him and his friends?"

There are thousands of lodge men who are held to their obligations and membership by this very fact. They know that if they follow their conscience and abandon the lodges their reputation will be injured so far as possible, their business enterprises will be destroyed, and their lives will be actually endangered. Many men, from this fact alone, continue in the orders, who know they ought to leave them, and who if they were not afraid would do so.

We ought always to be kind and sympathetic in our thought and speech concerning such men. No man is sure what he would do under those circumstances until he has been tried; and rash, harsh criticisms are not only unchristian, but they are extremely foolish, even from the human standpoint.

The question of duty, however, is a different matter. We are not here inquiring what we should say about persons in view of their actions, but we are asking what the actions of a Christian man under certain circumstances should be. On this ground we are absolutely clear. Jesus said, that if we love father or mother, or our own lives even, better than we love Him, we are not worthy of Him. It is, therefore, the

duty of all persons who have become entangled in secret societies to abandon them at every cost. This is the only answer which a Christian teacher can safely give to such a question as this.

Another remark, however, can be made respecting the whole situation. While God requires us to be true to Him at all risks and every cost, still He has a loving and tender care for His people, and those who are faithful to Him will be protected from ten thousand ills which they naturally fear and which would naturally follow. Brother Jacoby testified that one of the things which made him fear to come out from his lodges was the thought that his business would be destroyed. Yet he says that in the first year after he came out, for Christ's sake, and had gone to work to save men, his business actually turned in a thousand dollars more than it had realized for him during any one year of his business life. Of course, he was doing business a Christian. He was physically, mentally, and morally in better condition for doing business, than when he was living in sin. But the fact that God did not permit his withdrawal from three or four different lodges to injure his business has a bearing on the question which is before us. No man has a right to say that if a lodge man for Christ's sake leaves his lodge he will make more money or as much money as if he were to continue the bondslave of the orders. No man has a right to guarantee a man against murder because he does his duty as a Christian man. But we do have a right to say that God loves to see His children believe and trust, and that in ways without number, and ways that we could not anticipate, He cares for and protects them.

The life of our College at Wheaton is a confirmation of this truth. Secret society men for years have sought to convert students and me from it. If it had been possible they would have claimed it long ago. But God has not permitted this, and therefore the institution is stronger today than ever before in its history. This is not the result of human forces in operation, but is a proof of the promise-keeping of God. So we have a right to say to all brothers who have been entangled among the lodges, "Come out from among them and be ye separate, saith the Lord, and he will be a Father unto you." What can any saint desire greater than this?

Fifth Question.

This was not submitted to me at the Conference, but I know it is in the minds of many persons, and I therefore deal with it briefly in this place. The question is this:

"What attitude should Christian people take respecting high schools which train young people to violate civil law?"

I am thinking of the Chicago high schools. As nearly every one knows, the secret societies were banished from those schools by law years ago. Appeals were made to the courts and the courts justified the Board of Education. The testimony of the high school principals and of the high school teachers was practically unanimous. The largest boards of education and courts of justice throughout the country all spoke the same word. All said that secret societies in public schools were injurious and ought to be forbidden, or that boards of education had a right to forbid them if they considered them so.

True to their lodge nature, the fraternity young people, encouraged by the older fraternity people, went forward and violated the law—secretly where they were compelled to, publicly where they dared. Some of the Board of Education weakened and began to talk like politicians, rather than educators. The enforcement of the regulation was put off for a time, so that young people who

had been violating the order of the Board while they were being educated at public expense, could graduate from the schools.

Of course when lawlessness comes in, law and its representatives go out. Accordingly the Bible has been declared unfit for our public schools. No matter about the reason assigned, this is the substance of the decision. The Bible, and Christian hymns and prayers, for some reason or other, must be excluded from our public school system. A Christian people may be taxed for an unchristian education. In pursuance of this absurd and ridiculous, yet perfectly natural situation, the Board of Education in Belvidere were caused by a Catholic priest to omit prayer and the benediction from the graduating exercises of the high school. To the great honor of the class, be it said, that an overwhelming majority of them declined to have anything to do with a graduating exercise of that kind. They met in a private home and had their exercises by themselves, while three members of the class and a small audience listened to the address which had been provided for the occasion.

The question which I raise respecting this whole situation is this: What should Christian people do when the wells are being poisoned from which their children are to drink? It seems to me a very clear case. No education at all is far better than one which shuts out the Bible and takes in fraternities, dancing parties, and the like. Our fathers who planted the public school system in this country were God-fearing men and women. They had no patience with idolaters of any kind. They put the New Testament at the foundation of public education. The whole system was permeated by the Christian spirit. Thus they builded a magnificent empire of states which has already become the pattern and example for the governments of the world. They hallowed the Sabbath, they placed Christian morality at the foundation of church and state. Their children prospered in the land which their toils had won, prospered beyond all expectation, until they have now become the wealthiest and in some respects the mightiest nation of the world.

The poor and oppressed of all nations have been flocking by millions to shelter themselves under the temple of liberty which our fathers raised, and now what do we see? The very foundations of law, order and religion uprooted by those who live in luxury on the taxes of a Christian people. A little handful of men who but yesterday were in danger of being driven out of house, coming to the United States and asking for the privilege of driving the Christian religion out of the institutions whose shelter they invoke.

But what should we do respecting these matters? I was reading today about what our Pilgrim fathers did when their liberties were infringed, and the lives of their children were in danger. It is beautiful to read the story of that day. How strong and brave and true they were! If the Christian people of our time could have but half their courage, this impudent interference with the rights of the American people would soon be a thing of the past. Are we not a shameless and degenerate people if we cannot maintain the rights which were preserved for us at such a price?

With best regards, I am now and always,

Your friend and brother,
Charles A. Blanchard.

There are people who would do great acts, but, because they wait for great opportunities, life passes, and acts of love are not done at all.—*Selected.*

The Power of the Secret Empire

By Miss E. E. Flagg

XXXV.

Masonry Protecting Murderers — Vox Populi, Vox Dei.

One night about a week after these events there was a meeting of two men at a cross-road a little way out of the village: which meeting was evidently not accidental; for one of the two had been pacing restlessly back and forth for some time in a state of mingled agitation and expectancy, and now greeted the other with only these three abruptly spoken words:

"*She is dead!*"

His companion started and a quick change passed over his face. To a man accustomed to taking a good position in society and being flattered and smiled on accordingly, the vision of possible arrest at the hands of the law could hardly be an agreeable subject of contemplation; but there is an old saying which tells us to give even the Prince of Darkness his due, and I am willing to believe that Maurice Jervish felt for one instant a real pang of remorse—though only a passing sentiment, quickly overpowered by selfish considerations for his own safety.

"This is a horrible business," he finally answered. "There will be a tremendous fuss made, I suppose, when the affair comes to be looked into."

"I shall have to lay low until it blows over," returned the other. "So now, Jervish, you must let me have a hundred dollars; I can't go without it; my affairs are in a devil of a fix."

"Haven't got more than fifty by me."

"Then borrow the other fifty, can't you?" said his companion, impatiently. "I must clear out of here tonight or it is a jail matter."

"You forget that this confounded ugly business is likely to get me into a tight box as well as you," said Jervish, uneasily. "But I'm willing to do the best I can. There's a private room in my office. Come down there with me and we'll talk the matter over."

"I know you are thinking of your own skin, but I've got some regard for mine," answered the other, with cool contempt. "And I want you to understand that the sooner I'm off and out of the reach of pursuit the better for you. I might prove a very inconvenient witness before the coroner's jury.

"Oh, come," said Jervish, alarmed at the threat. "What is the use of talking like that. I'll get the money of Montfort or some other member of the lodge. They won't get wind of the affair before to-morrow morning, and that will give you plenty of time for a fair start."

"I've got the night before me, and, luckily, a good fast horse," returned the other, after a moment's reflection. "Perhaps I had better go down to the office and you can bring me the money there. Only be quick about it."

Jervish handed him the key of his office in silence and the two separated.

While this conversation was going on, in a house that stood a little way back from the road and not far from their place of meeting lay all that was mortal of Mary Lyman. The seal of the death angel was on those fast-closed lids, and the lines of weariness and pain left by the last struggle made the beautiful face look even sadder than in life, as, framed in its rippling abundance of tawny gold hair, it looked up white and silent, bearing mute but awful witness that a deed of murder had been done.

Meanwhile Maurice Jervish, in no enviable frame of mind, was directing his steps toward the house of Colonel Montfort. It was decidedly the largest and most pretentious in the village, for the Colonel was a man of considerable property, gained not so much in lawful business as by certain shady transactions already referred to. Ringing the bell he was soon admitted into a room styled the library, though the Colonel was not a man of scholarly tastes, and spent more time smoking than in reading anything older than the morning newspaper

—and proceeded at once to state his business, with which the reader is already familiar.

"The deuce! This is going a little too far, Jervish. Of course the lodge will do its best to bring you off all right, but the truth is we have got about enough to shoulder already. A good many here in Granby are all ripe for an Antimasonic excitement, and a less affair than this would be quite sufficient to kindle one. That infernal seceder, Severns, is capable of turning the whole neighborhood upside down, to say nothing of the Methodist parson, his brother-in-law." And with an amiable wish that he might see us both consigned to regions unmentionable—for I must stop to remark that the Colonel was a man of decidedly profane habits of speech, which is nothing very surprising considering the fact that at one time and another he had taken a matter of several hundred oaths, each one far surpassing in studied insult to Jehovah's name the profanity of an ignorant Irish drayman—he took out his pocketbook with a rather disturbed air and proceeded to count out some bills which he handed to Jervish.

The latter clutched the money eagerly. He had in truth been rather impatient of the preceding lecture and cared little for the possible "Antimasonic excitement" so vividly present to the Colonel's imagination, in the narrower and more personal subject of alarm which now absorbed his thoughts.

The Colonel, left alone, lit a cigar and puffed away uneasily. What was it to him—this foul murder of an unprotected orphan girl? He was sorry the affair had happened. It was really unfortunate. But with all his Masonic degrees of knighthood did a single thrill of indignation at this double outrage on the weak and defenseless, attest to one faint spark lingering within him of the true knightly spirit of old? Did this "Prince of Mercy," who had dared to take at the same profane shrine one of the divinest titles of the crucified Redeemer—a title the most precious to the heart of his church on earth, and his brightest crown of glory among the shining ranks of heaven—feel even a throb of pure human regret or sorrow for the young life whose lamp had gone out forever in such starless gloom?

I trow not. He finished his cigar, sat down and wrote a few hurried lines, addressed to the village sheriff, also a member of Fidelity Lodge, and having sealed the note, transmitted it by a trusty messenger. He had learned by certain former experiences that it is not impossible to make an affair even more "unfortunate" than this redound to the glory of the lodge by a skillful use of those secret tactics which such men know so thoroughly.

Among the many profane boasts by which Masonry and its kindred order, Odd-fellowship, seeks to "exalt itself above all that is called God or that is worshiped," we hear it sometimes said, "the members of secret lodges hang together better than the church." Now this matter in the light of the above scene, is certainly worth inquiring into. It is a deplorable fact that a band of thieves and murderers will sometimes "hang together" when a party of philanthropists will split asunder over some miserable shibboleth; but the reason for this is not hard to seek. Selfishness is a strong cement of union, and is it strange that with our imperfect human race it is often stronger than the bond of the most disinterested love? Besides, it must be remembered that a band of philanthropists do not need to "hang together" for the purpose of shielding each other's crimes—for this is really all the argument amounts to, though like other pieces of lodge sophistry it palms itself off on many an honest but unreflecting mind for the truth. But how long, O ye Christian pastors, will you let "the simple perish for lack of understanding?" How long shall these false teachers "bring in damnable heresies," and you, Gallio-like, "care for none of these things?"

The night wore away. Like a queen in gold of Ophir, all her garments smelling of myrrh and aloes and cassia, rose the fair regal morning without a cloud on its glory; and the light of day fell at last on the white upturned face, and slowly the village of Granby woke to the fact that murder had been done.

A coroner's jury was speedily impaneled and a post mortem examination

left no doubt of the cause of Mary Lyman's death. The sudden flight of the physician at whose house she died pointed him out conclusively as the guilty tool, and a warrant was at once issued for his apprehension.

A number of men started in pursuit, the majority being good and honest citizens who owned allegiance to no power but their lawful government, and to this circumstance, quite as much as the delay caused by an accident to "the good fast horse" on which he had relied for safety, was due the fact that the doctor was overtaken and brought back to Granby.

His witness before the jury cleared up all remaining mystery about the case. Perhaps he thought it would be better for himself if he made a clean breast of the whole affair seeing that the evidence of his guilt was too overwhelming to be denied, and the result of his testimony was most damaging proof against Jervish, who still stayed about town, knowing that his flight at this particular juncture would only point suspicion towards him as the real author of Mary Lyman's death.

The proceedings were *ex parte*—the jury's business being simply to obtain evidence against the guilty parties. While we were in session—for, reader, I was on that jury and know whereof I affirm—at precisely the point when this new witness, whose name was Dr. Forsyth, though the name is immaterial as he has no after connection with my story, was about to give his testimony, we were joined by lawyer Burroughs, a practicing attorney of the village and a member of Fidelity Lodge, who apparently dropped in for no other purpose than to kindly aid, with his legal knowledge, the examinations of the jury. He was a man whose words were softer than oil and smoother than butter, though at need they could be sharper than drawn swords. A thrill of suspicion shot through me when he entered, but it seemed like a breach of charity to think him actuated by any other motive than the simple desire to serve justice, so intently did he listen to the testimony, so earnest did he appear to have all the facts elicited which had a bearing on the case. But when the closing of the prisoner's testimony left us nothing to do but to draw up a formal warrant for the arrest of Maurice Jervish, the before-mentioned attorney looked at his watch and quietly remarked:

"I need not stay longer now the witness is all in. I see it goes hopelessly against my client, but as I am counsel for Mr. Jervish I felt bound to stop and see it through." And so saying he left the room, unmindful of the indignant surprise which was visible on every face, unless I except the only Masonic member of the jury who sat in a corner busily trimming his nails, from which engrossing occupation he did not take the trouble to lift his head as the door closed behind the retreating attorney.

But another surprise awaited us. The coroner had just penned the warrant, and it only waited our signatures, when information was brought to the jury-room that Jervish had fled, having learned—no doubt through the Masonic lawyer—of Forsyth's arrest and his own danger. Then, and not till then, did we realize in what an impudent and shameless fashion the jury had been sold.

"Just like Burroughs to serve us such a trick, the mean, sneaking rascal!" broke out one of the jurors, ordinarily a quiet man, but just now roused to a perfect white heat of indignant wrath over this example of Masonic double dealing.

"Well, the mischief is done," said another; "the best thing we can do is to sign the warrant right off and get it into the hands of the sheriff as soon as we can."

Quickly each man wrote his name—all but the Masonic juror. Oh, that precious hour and a half wasted in trying to argue with one whose stupidity—if it had been real instead of pretended—ought to have consigned him to an asylum of imbeciles! But I have understood better ever since how one Mason can so obstruct the wheels of law as to cause "truth to fall in the streets and turn justice backward." For that hour and a half was improved to the utmost by Jervish in making his escape.

The next thing was to put the writ in the hands of the sheriff, but in vain we waited to hear news of Jervish's arrest. Sheriff Simonds had

his own notions of Masonic duty which agreed very well with those entertained by Colonel Montfort. The latter's note the previous evening had done its work, though my knowledge that he influenced the sheriff to betray his official trust by a reference to his Masonic obligations, and a promise that the lodge would shield him from consequences, as well as other incidents here related, has been pieced out from the various disclosures that leaked out at different times either through legal investigation or the less formal process of hearsay.

Hour after hour passed. Men gathered in knots, excited, indignant, and talked the matter over, indulging in free comments on the shameful inactivity of the sheriff, as well as the conduct of Burroughs in contriving to possess himself of all the testimony against Jervish, and then going straight from the jury-room to warn his client. And as the talk went on it was easy to see that the smouldering fires of popular indignation needed but slight fanning to burst into a fierce flame. There is something awful in such a rising of outraged justice when the people unite as one man to execute vengeance. I know of but one thing more terrible to meet—the face of the Judge in the Great Day of His wrath.

Before the sun set Colonel Montfort and his clique were likely to get such a dose of Antimasonic excitement as they little calculated on.

"The sheriff is a Mason and an Odd-fellow. He don't want to arrest Jervish, that's plain to be seen," I heard remarked in one of these excited groups. Masons and Odd-fellows are bound to stand by each other. That's what they all say."

"Well, I don't know much about the Odd-fellows, only they and the Masons seem to be hand and glove together," observed another. "I've heard it said that Masonry was a good thing for some of our men when they fell into the hands of the rebels in the war, but when it comes to secreting and running off criminals there's two sides to the question."

"I've got a story to tell on that point," spoke up a man who wore a soldier's coat. "When I was in the army I used to see a good deal of Masonry—from the outside; I never was one myself. I know of one of our colonels that in the battle of South Mountain would have been cashiered for cowardice if he hadn't been a Mason. Somehow the court-martial didn't convict, and not a great while after he was promoted. But that ain't the story I was going to tell. I was in Custer's command and a batch of us were taken prisoners by guerrilla General Mosby. He ordered that seven drawn by lot be hung in retaliation for the hanging of seven of his men by the Unionists. Among those that drew the marked ball was a lieutenant that I knew very well. I never saw these men again. They were carried off to a place near Sheridan's headquarters and hung. I and some others got exchanged after a while and about a year afterward I met this same lieutenant alive and well. 'I thought you wan't in the land of the living,' says I, when we came to speak. 'I shouldn't have been,' says he, 'if I hadn't been a Mason; that saved my life.' I tell you I thought Masonry was a mighty good thing after hearing that, and I had a great idea of joining them myself, but there's a sequel to it, as they say. When the war was over I fell in with a man that had been a Confederate soldier and knew all about the hanging of these men—saw it done. Well, I asked about the lieutenant. 'He was a Freemason,' says he; 'I saw him give the sign to my colonel and saw him return it. The colonel went off and a little while after he came back with two prisoners of his own that he handed to the officer who had charge of the affair. They were placed on the fatal line instead of the lieutenant, who was set free, and their two lives went for his.'"

A thrill of horror ran through the group, which was now considerably enlarged. The soldier's story had only added fuel to the fire. Every minute the excitement deepened as fresh cause in the continued inactivity of the sheriff or some rumor of a new attempt on the part of the lodge to thwart justice, fanned the flame.

Suddenly the cry rose up, at first from a single throat, then caught up and repeated by others, "Tear down Burroughs' office! Lynch the Masonic scoundrel!"

The mob spirit was fast taking possession of the crowd, which, now swelled to hundreds, had gathered about the court-house, when a clear, commanding voice, addressing them from the steps of the building, made a temporary silence.

"These men are acting on their own responsibility and not in accordance with their obligations as Masons. While I utterly denounce the conduct of the sheriff as a most base betrayal of his official duty, I appeal to you, fellow townsmen and citizens, to come to the aid of the law, and allow no deed of violence to be committed which will only obstruct its course. Justice shall be done. I ask your help in ferreting out the murderer, and when he is found rest assured that no lodge obligation, real or fancied, shall screen him from the punishment he deserves."

The clear, ringing voice penetrated to the farthest edge of the crowd. The speaker himself stood in fair view, his dark eyes glowing like coals of fire under the full, massive brow, his pale face paler by contrast. Everybody knew him—Anson Lovejoy, Master of the lodge.

There is a mighty force in simple sincerity. Not a man in that excited throng abhorred more intensely the crime which had been committed than did he, or felt a more burning desire to see insulted law avenged in the speedy arrest of the criminal. And when he threw the odium of all this obstructing of justice on the shoulders of individual Masons instead of the lodge itself, there were enough who believed him in the face of their own previous convictions, not to say the evidence of their own senses, to make a perceptible difference in the attitude of the crowd. A more calm and reasonable spirit was succeeding the tumultuous excitement which had threatened at one time to end in mob violence. The advocates of lynch law were silent and under the reaction thus made the throng slowly and by degrees dispersed.

A few hours later I was at home attending to some duty about the farm when Anson Lovejoy came hurriedly up, his face still pale but settled into those grave, determined lines which speak the man whose whole soul is roused to meet a crisis.

"Mr. Severns, I want the loan of your fastest horse. I have just received news that Jervish has left his hiding place where he has been secreted all this time and hired a man by the name of Leach to take him across the river. This Leach is a poor, worthless fellow, who never has any money and is therefore easily bribed."

"What will Masons think of your action in this matter?" I said, as I threw the halter over the neck of the beautiful roan, acknowledged one of the fastest steeds in the neighborhood, and led him out. "Depend upon it, your part in today's affair will never be overlooked or forgiven by the lodge."

"I care not," he answered, "I am acting up to my Masonic obligations as I understand them. God do so to me and more also if I knowingly leave a single stone unturned that is hindering the way of justice."

He spoke with solemn, almost fierce earnestness—then, after an instant's silence, added in his usual tone, "While you are getting the horse ready I will speak with Mrs. Severns a moment," and so saying he stepped quickly across to the open side door where he had always until now met with the ready admittance accorded to a friend and neighbor.

What he was going to say to Rachel I know not, for he was given no chance to say it, but I think a desire to have her Godspeed in the task to which he had set himself prompted the action.

Rachel met him just as he was entering, with stern face and forbidding gesture. She had not heard his conversation with me or very likely would not have addressed him exactly as she did.

"Not a step farther. No murderer or companion of murderers crosses my threshold."

"Mrs. Severns!" he exclaimed, startled, astonished.

"I mean what I say," she answered, firmly. "You uphold this dark, unclean system of the lodge and thus make yourself a partaker in the innocent blood it has shed. Go!"

The reader must excuse Rachel, unjust as she was, for her very soul was boiling within her, and this passionate outburst was due to a deeper cause than the common feeling of indignation which

possessed the community at large. In divine faith that she might yet redeem to virtue and happiness the erring soul which had mistaken a cold, deceiving mirage for the water of affection, and for whom henceforth society would have no use but to cast out and trample under foot, she had planned and labored as only a Christian woman can. And this was the terrible ending! The prey for which she had wrestled with Satan had been basely, cruelly torn out of her hand, and she felt something of the fury of the bereaved lioness when she confronted Anson Lovejoy.

"I assure you, Mrs. Severns," he began again, and again she interrupted him, though this time her voice was a trifle softer, her manner a shade gentler.

"I accuse you of nothing but of being allied to such a system. And that is enough. Shall a man take fire in his bosom and not be burned? No, Mr. Lovejoy, no adhering Mason from henceforth receives a welcome under my roof."

And she turned from him and walked away, leaving the victim of this severe castigation to recover from it as well as he could. And certainly for a moment Anson Lovejoy looked rather dejected. He was without domestic ties, his wife having died in the first year of their marriage, and I well understood, or thought I did, how this sudden closing against him of a home where he had always been a welcome guest, dropping in at any time when his business permitted, thus seeming to find some faint, shadowy compensation for his own buried joys, would naturally affect him.

But he quickly recovered himself, and going to where the horse now stood in readiness leaped into the saddle. As he did so I took occasion to say—

"Rachel has a sharp tongue, but her heart is all right. Some time she will see that she has done you injustice."

"I hope so, Mr. Severns," he answered. "But"—and he spoke with the grave, slow emphasis of one recording a vow—"if Masonry is what from this day's work I have reason to fear it is, and I remain connected with it an hour longer than I can help, I shall merit the severest denunciations she has heaped upon me."

And he rode swiftly away to join the pursuing party, which had halted at an appointed place of meeting, and were now discussing which of two different roads the fugitive had probably taken. A few outsiders had gathered about, among them the sheriff, who seemed to take an extraordinary interest in the settling of this question considering his previous inactivity.

"I tell you, Lovejoy, if you take the direction of Quipaw Creek you'll miss it," he said, excitedly. "Jervish has gone more south."

"My men are on the right track," returned Lovejoy, composedly, in whose mind the last lingering doubt whether he was really taking the route Jervish had gone was now dispelled by the sheriff's evident anxiety to have him go the opposite way.

"But I tell you," repeated the sheriff in still more excited tones, "a man told me not more than an hour ago that he had met him and Leach on the road."

This piece of information made some of the party waver but had no effect on their staunch leader, who issued his command to set off at once in the direction of Quipaw Creek, at which the sheriff called to his aid considerable profanity, not necessary to repeat, in confirmation of what he had said, provoking from one of the number as they rode away this satirical speech—

"Set the fox to guard the hen-coop, will ye? When I do that I'll take advice from a Mason. If you knew all this about Jervish an hour ago why wan't you off after him instead of loafing about with the coroner's warrant lying idle in your pocket?"

And the discomforted sheriff, who had certainly striven heroically to fulfill his Masonic obligations, retired amid more hooting and jeering than was quite pleasant.

Swiftly, steadily, the pursuers pressed on, and before long came in sight of a common farm wagon apparently loaded with meal-bags. The driver of the wagon was quickly recognized by several of the party to whom he was well known, as the man who had undertaken to aid Jervish in his flight. But Leach sat alone on the seat, driving. Where was his companion?

An order from Lovejoy to search the wagon soon settled this question. The vehicle was found to be so arranged by sticks laid across—the seeming meal-bags, which were in reality stuffed with hay, placed on these, and high enough from the floor of the wagon to make a hiding place for the miserable Jervish, who was now ignominiously dragged therefrom, and Colonel Montfort's friend, the elegant man of society, spent that night in the county jail to the great satisfaction of all worthy citizens of Granby, with whom, now that the chief criminal was caught, the Antimasonic excitement subsided as rapidly as it rose.

(To be continued.)

WHEATON COLLEGE.

Many of our readers will be glad to know that the seventy-five thousand dollars which was required to secure the gift of twenty-five thousand dollars from Mr. Carnegie has been raised. The subscriptions were not quite all paid, but business men desiring the completion of the payment advanced the money on their own responsibility, so that the gift of Mr. Carnegie is now assured. The College is indebted to these men and also to the Gary-Wheaton bank for their kind services in connection with this fund. The money was advanced by the above named bank on the security mentioned.

One of the last year's graduates has just been called to a principalship in Montana at a salary of twelve hundred dollars per year.

A list of public officers who are graduates of Wheaton College was compiled by some friend and is of interest as showing that the training for leadership which is a special work of the college as distinguished from other schools, is not a failure. Judge O. N. Carter, a graduate of the class 1877, has recently been chosen by his associates on the Supreme bench of Illinois to be Chief Justice of that court. Mr. Robert Woolston has just been appointed superintendent of the Illinois School for the Blind at Jacksonville, Ill. He has been for years a successful teacher in that institution. It is remarkable that nearly forty per cent of the leading civil offices in Du Page County and Wheaton are filled by Wheaton College men. Besides these the college is represented throughout the land by a goodly number of the best pastors, lawyers, editors and teachers.

President Blanchard has preached three Baccalaureate sermons this season. One was for the Bible Training School of Fort Wayne, Indiana; another for the Nurses' Training School and the School of Domestic Economy at the Battle Creek Sanitarium, Battle Creek, Mich.; the third sermon was before his own College at Wheaton. He was also invited to give graduating addresses before high schools as follows: Butler, Indiana; Princeton, Kentucky; Elizabeth, Illinois; Chicago Heights, Illinois, and Barrington, Illinois. His health is much better than it has been for the past two years and he is expecting to do more teaching in the college next year than for a number of years heretofore.

CHINESE TRANSLATION WORK.

Rev. Myron C. Wilcox, twenty-five years a missionary in China, and former editor of the *Chinese Christian Advocate,* assisted by Mr. Wong Gang Hwo, a Chinese Christian and scholar, is translating and publishing *non-sectarian* religious books for China's millions. The books are printed at Shanghai, China, in the Wen-li or classical language which is read throughout the Empire.

This work is supported by special contributions. All amounts are welcomed and receipted for. A group photo of Messrs. Wong and Hwong (in Chinese costume) and of Rev. M. C. Wilcox, will be mailed to each person sending one dollar or more, and to every Sunday School, Christian Endeavor Society, Epworth League, or other young people's society, sending at least two dollars for this work. It is earnestly hoped that each reader will help and also tell others about *this indispensable form of mission work.* Address Rev. M. C. Wilcox, Box 671, Mt. Vernon, Iowa.

"When you can stand face to face with waste, folly, extravagance, spiritual insensibility, and endure it as Jesus endured it—that is victory."

Editorial.

LARGEST DAMAGES.

Two thousand dollars damages have been awarded by the master to whom the case against the quarry workers international union of North America and the derrick men's international union of North America was referred. This is the largest award ever made in the state of Massachusetts for alleged interference by unions with any man's work and prosperity. The unions having asked for rulings of the law which were denied by the master, it was thought that the case might go to the full bench.

It appears that in May, 1909, the complainant, who is a granite cutter, was a foreman of the Massachusetts Pink Granite Company; and that in 1903 he had taken a withdrawal card from the quarrymen's union, being told that having become a foreman he could not be a member.

Soon after work began in February, 1909, two men named Dacey and Mahoney applied for work, but having all the men he could furnish with work just then, he postponed engaging them to such time as he could give them the same chance as any one to fill a vacancy. Dacey repeatedly made application, and complained that others seemed to enjoy a preference. This charge the foreman denied. The master says, "It is this impression received by Dacey, regardless of whether it had any reasonable foundation, which was really at the bottom of the trouble which subsequently arose." No evidence was brought which in any way tended to show that the foreman of the company had violated any agreement with the union. Although Dacey testified that others had paid an initiation fee of one dollar and a half, he had made a motion to compel this foreman to be initiated and to pay a fee of fifty dollars. When he explained that he had a withdrawal card, Dacey denied the value of the card, though it appears to have borne his own official signature.

No one made any additional complaint of the foreman. Yet the president of the company was informed that a ten days' strike was on account of the purpose of the men not to work under that foreman. It is said that when the president left it to them to decide by vote, fourteen out of the thirty ballots were for retaining him. Nevertheless, as there were two more Dacey-Mahoney votes, the president carried out his agreement with the union by discharging a good foreman. Soon afterward the same company employed him four days, but not as foreman. At other quarries where he applied he was refused work because he could not give assurance that he had made a settlement with the union. His wages between the time of his discharge and the shutting down of work at the quarry in December, 1909, would have been $588. His entire earnings since his discharge at the instigation of Dacey have been not over one hundred and fifty dollars. He has been obliged to sell the home he owned. The evidence showed that but for the vote taken at the quarry his entirely satisfactory services would have been retained; that his inability to secure other situations was due to the union; that the fifty-dollar demand was unjust discrimination as to the initiation fee; and that until the victim of relentless injustice submitted to the union he would never be permitted to work as a journeyman, or to "secure employment as a foreman in the trade or calling in which he is skilled, and the only one for which his experience and training fit him." The master's decision is: "If the court rule that the complainant is entitled to recover damages, then I find and rule that he is entitled to damages in the sum of $2,000, including loss of wages as above stated."

THE PERSONAL EQUATION.

In an article devoted to the question whether Collective Bargaining is to fail, the *Wall Street Journal* advocates the principle, but shows how it may fail in practice. Describing a case in England which it regards as one involving a new test, it proceeds by saying:

"Of all the methods of reconciling disputes on the wage question, the trade agreement between representatives of both parties, known as 'collective bargaining,' has undoubtedly served the purpose best. 'This method of avoiding strikes,' says a recent reviewer of the la-

bor problem, 'has proved effective in many cases which involved reliable unions, such as railroad brotherhoods, the boot and shoe workers, the miners' unions and many others.' Compared with settlement by outside arbitration boards, whether official or otherwise, compulsory or voluntary, the collective bargain is easily the best method yet developed.

"The success of collective bargaining depends, in the last resort, upon the reliability of the parties to the agreement. In the case of the British dispute, employes in the Fern mills refused to abide by the agreement signed by their official representatives. For reasons of the commonest honesty, to say nothing of the consequences involved, it is hardly conceivable that any such action could be justified. Has the ruinous British engineers' strike of the '90s been entirely forgotten?

"Within the past year employers in a Danbury hat manufacturers' agreement were responsibly charged with breaking their own pledges. The moral fiber of the manufacturer must at least equal in quality that of the other party to the bargain."

CHICAGO'S CIVILIZED PROGRESS.

(From the Chicago Daily News.)

A scene in Chicago on a certain summer night in 1812 is thus pictured by Parrish in the pages of "Historic Illinois":—

"That little stockade of logs, erected on the southern bank of the Chicago river, within sound of the booming waves of the lake, the great, silent plains stretching all around it, was an animated scene that night of final preparation. John Kinzie had brought his family within its walls, while other settlers of the neighborhood, some twelve in number, had likewise sought its protection, so that sinewy backwoodsmen mingled with the soldiers. . . . The reserve ammunition, 25 rounds to each man, was distributed and the weary workers finally flung themselves down for whatever sleep was possible. Above them, on the narrow platforms, the sentries gazed anxiously forth into the black night shrouding the prairie, where many a warrior skulked and gloated in fiendish anticipation of the morrow."

As a companion picture, take a Chicago scene which occurred 99 years later at a new building now being erected at Sangamon street and the river. The following is from the *Daily News* of yesterday:—

"Professional labor sluggers, twelve in number, . . . attacked barricades erected by the terrified workmen in an effort to get inside where they could use their clubs and blackjacks. Attempt after attempt was made by the besiegers to batter down the doors of the building or tear away the bars that had been placed on the windows. . . . The attack was declared to have been inspired by the jurisdictional war that the machinists are waging against the elevator constructors. All through the assault not one of the workmen who scurried into the building at the first cry of warning dared appear in the open for fear of being shot down by gun men, and to prevent any of the latter from gaining an entrance through windows the men inside stood guard with heavy pieces of board, which they used in beating the heads of any of the sluggers that appeared through the windows' bars."

The police finally arrived, but there were no arrests.

In one way Chicago is not as well off as it was back in 1812. Then its stockade and blockhouse sufficed to shelter all the people, at least temporarily. Now there are too many Chicagoans to be gathered together behind any existing blockade and there protected from the triumphant gun men, who roam at will about the city. If Mayor Harrison does not require the police to put a stop to these practices by the simple process of arresting, disarming and locking up the savages who now spread terror broadcast he should proceed to have erected municipal stockades wherein the citizens may gather and defend themselves.

Is the child of God overwhelmed by the trials of the way, and ready to turn his back in the day of battle, because of the rage of the hellish powers? Let me remind him that Samson first slew the lion, and afterwards out of him got honey and to spare.—*Selected.*

OBEY OR DO NOTHING.

The *Lowell (Mass.) Courier-Citizen* gives the word of reproof it finds to be called for, after discussing in a more general way a subject which has been troublesome, as it plainly recognizes, in many other places. In the second paragraph it collars the refractory Frat it finds near home. We are reminded of the candidate for the position of teacher in one of the schools kept long ago, when the Committee examined the qualifications of applicants. This young man was asked about school discipline. What would he do with a boy who acted so and so? "I should vibrate him." In this case the editor gives other responsible parties as much of a jostling as the boy who needs a shaking up, and says:

"One needs not to be many years out of the high school to realize that the high school fraternity proposition is about the silliest phase that our prematurely old youngsters have arrived at. The revolt of teachers and school committees the country over bids fair to wipe it out of existence, and naturally 'there's a reason.' The course of things in our high schools through the past two decades has been increasing in the direction of over-developing the social side of school life and the consequent impairment of the educational side. As much time may be given to the school hours as of yore—but the minds and attentions of a great many pupils are unduly concentrated on something quite apart from the work in hand. It is repeatedly urged that our high school children have come to consider the school year as nothing so much as a succession of good times in the guise of parties, fraternity meetings and the like. And in too many cases it is an indictment that seems dangerously near a true bill. Otherwise the attempt to cut out this fraternity nonsense wouldn't be universal.

"As for the high school fraternity, while it is by no means entirely a modern conception, it is essentially modern in its present magnitude. A score of years ago there were one or two small clubs in the Lowell high school—chiefly devoted to debates, however. At present there appear to be at least three fraternities, modeled no doubt on the host of Greek letter societies in the colleges. And the mandate of the school superintendent that these be abandoned seems to meet with a reception which calls for a word of reproof. It is reported that one fraternity has refused to obey and has elected new members, another has acquiesced and the third is 'noncommittal.' If the school authorities of Lowell are worth their salt, however, they'll all 'acquiesce,' or else the responsible students well sever their connection with the school system of the city. The last thing we can afford to teach in our public schools is insubordination—particularly in an age where lawlessness and usurped privilege are the chief complaints. If parents won't insist at home on obedience to authority as a necessary part of the child's bringing up, the school must. Without the ready respect for authority and law that our institutions demand, this country will speedily fall into decay."

CREDITED, MISCREDITED, OR DISCREDITED.

The Speaker of the Massachusetts House of Representatives presided at the annual rally of new voters in Boston one Sunday afternoon in December, when a Federal judge administered an oath, or pledge, which runs: "I do solemnly bind myself that I will give my vote and suffrage as I shall judge in my own conscience may best conduce to the public weal." Its designation in a newspaper report as "the ancient Freemason's oath," gives rise to questions.

Why is it not the modern as well as the ancient oath? How came so patriotic and moral an obligation to be discarded? When did it cease to be even traditionally secret, so that it could be given openly in a public hall, exposed to the profane attention of cowan voters, and circulated through the public press? Even if no longer part of a secret ritual, why is it not forever part of the secret history of the internal existence of the order? When did it emerge from the cerements of secret archives? It seems worth while to inquire whether, in case that, in any time that could be called ancient, such an oath or pledge, being

actually taken, it was assumed only by Freemasons and was exclusively their own. If taken at any time, was it confined to that order?

Whatever there may have been in times called ancient, no identical or corresponding obligation is now taken in the degrees handed down from that period. Discrepancy, moreover, seems to inhere in an obligation on one hand relating to the public weal, and those on the other hand finding an ultimate object solely in connection with a brother of a certain degree within a certain order. How, after all, did the obligation, taken openly in Boston, happen to be reported by a newspaper as the ancient Masonic oath?

AN UNFOUNDED ASSURANCE.

"Before proceeding any further in these solemn ceremonies," says the Master to the third degree candidate, "it becomes my duty, as Worshipful Master of this lodge, to inform you that it will be necessary for you to take upon yourself a solemn oath or obligation appertaining to this degree. It is one similar in its requirements to that which you have taken in the preceding degrees; but I assure you upon the honor of a man and a Mason, that in this obligation there is nothing which can conflict with any of those exalted duties you may owe to God, your country, your neighbor, your family, or yourself. In your advancement thus far, you have repeatedly assured us it was of your own free will and accord; if you are still of the same mind, and satisfied with the assurance I have given you, you will advance to the altar."

A word used three times in an address so brief, deserves notice, and such a word is *assure*. "You have repeatedly assured us," "I assure you," "the assurance I have given you," are the three forms incorporating the word.

Lest some candidate believe, or some adherent claim, that this assurance offers liberty of judgment and conscience where observance of the letter of the obligation would happen to conflict with a duty, it appears advisable to examine the true and precise meaning of the term. It is in the same class with the words tell, state, certify, inform, as well as with declare, aver, asseverate. Its object cannot be a fact or an action, but must be a person, who in the present instance is the candidate. In order to encourage him to swear, the Master tells him that the oath contains no obligation conflicting with duty. Consistently with this definition of assure, an authority on synonyms says: "To *assure* is to *state* with such authority and confidence as the speaker feels ought to make the hearer sure. *Certify* is more formal and applies rather to written documents or legal processes."

Hence to construe this assurance made by the Master into an agreement or a permission, instead of an assertion, would pervert English usage and assume an impossible definition of a plain word. Such a construction could not be tolerated by the lodge, in exculpation of confessed failure to fulfill the oath literally. Since to do away forever with this natural freedom is the very purpose of the bond, Masonic obligation and moral duty could themselves hardly come into sharper conflict than would the oath and any cancelling agreement or covenant, in case one existed. Therefore, no question answerable by reference to the previous assurance, can arise after the oath is once taken. If the candidate is so far satisfied by it as to venture to proceed, its only end is secured. The intended result is complete. The effect of the oath itself is another thing, and this remains unmodified and perpetual.

Proof that the assurance signifies no allowance of exceptions not specified, lies in the fact that permitted exceptions are specifically named. Twelve distinct obligations are comprised in the third degree oath, but only two are without exception. If the assurance superseded exception, ten need not be named, yet the actual number is more than ten. The particular obligation we shall cite contains the precise word "except." The exception named is clearly defined and limited, precluding further exception. The truth is that the oath leaves nothing to individual judgment, taste, inclination, convenience, or even necessity, unless allowed within the oath itself in express and unmistakable terms. Moreover, no such exception is referred to the assurance and thus given as one of its applications. In actual fact and practice,

the assurance no wise affects the obligation and in no way or degree limits its observance or force.

That oath concerning which the statement or assurance is offered, contains among its sworn obligations one requiring the keeping of personal secrets with absolute inviolability. These include all legitimate secrets which ought in any case to be kept for Masons and others indiscriminately. They moreover include criminal secrets which ought not to be kept for any one. From these, two crimes are excepted—murder and treason.

This obligation cannot be fitted to the assurance. It covers crimes far otherwise treated by decent men who are free to act as they should; it does not bind Masons to conceal crime for other men; they, no more than others, will make a rule for themselves extending this false principle beyond the border of the oath. But within its limits it compels each one to be virtually a consenting conspirator, ready at call if wanted. It binds him separately to each unknown Mason; to a Mohammedan whose hands are red from Armenian massacre; to a pagan whose religion is immoral and vicious, fostering cruelty and shame instead of virtue; to a deist whose ethics are parallel with his theology; to any man of any sort of religion or irreligion, of any kind of moral or immoral principle; to a man of the worst and most dangerous character. A refugee from any country can claim all the power the obligation confers. Members of Chinese tongs whose feuds breed street massacres in New York and Boston are Masons. Moreover, nothing keeps the most unprincipled men in America out of the Masonic lodge.

Whoever takes the obligation which the Master of the lodge declares does not conflict with duty, is as fully subject to the deist who wishes a crime hidden, as to a Christian who only reveals a secret sorrow. He is no more bound to the saintly than to the depraved. No matter what consequences may follow, his warning lips are sealed. Is he still "satisfied with the assurance"? Does he never find in himself or observe in others a conflict between the vow and sacred duty? The value of an assurance depends on its truth, but no worthless assurance was ever more unwarranted.

PROMISES.

"Never make a rash promise. Never do anything rashly. Let every promise be duly considered before it is uttered. See that it is right. Then stand by it. Keep your promises. It may be a costly business in some cases. It pays to keep a costly promise. If one has entered into a contract in which the expense is above his expectation, he will gain by keeping it to the letter. 'He that sweareth to his own hurt and changeth not' is the man that shall receive the blessing from the Lord."—*Christian Advocate.*

The Masonic way is to advise making rash promises, and to name one who abandons his rashness and repudiates his evil promise a perjured villain Whether to be a rash villain or a perjured villain is the Masonic dilemma. The sound advice: "See that it is right, then stand by it," follows the no less solid rule, "Let every promise be duly considered before it is uttered." Lodge promises cannot thus be considered. Or even if it is claimed that they possibly could, not many candidates are likely under the circumstances to interrupt proceedings to the extent required. Even thoughtful and conscientious men are virtually railroaded through. A Masonic lodge is about the last place to attempt carrying out the teaching of Wayland's Moral Science where the great college president says: "Except in cases where we are, from long experience, fully acquainted with all the ordinary contingencies of an event, we ought never to make a promise without sufficient opportunity for reflection. It is a good rule to enter into no important engagement on the same day in which it is first presented to our notice."

Important indeed are the Masonic obligations claimed to be. Not only are they taken on the same day, but they are even taken on the same instant in which they are first presented to notice. The candidate can get the pledges only at the instant when he gives them. Any one who knows how obligations are imposed, knows what we mean. The good rule

given in the text-book of Moral Science cannot be more glaringly violated.

Yet promises are the Masonic stock in trade. Keeping unfit promises, unfitly taken, is Masonic virtue. To observe immoral morals is the Masonic way to evade being a perjured villain. Let him who would seek a clear path to walk in through life, avoid the dark conclave where the way is hidden and virtue is confronted by dilemma. Truth flings out her banners on the outer walls; its challenge to error is open as the air; it asks thoughtful, protracted and adequate consideration. Error hides in the dark recess of the lodge; it springs its snare suddenly; then it clamors for the aid of conscientious truthfulness, to bind its captive with misused chains. The lodge is the den of falsity. "Avoid it, pass not by it, turn thou and pass away."

RISKY ENDORSEMENT.

We find the following among the printed announcements of an evangelical church bulletin:

"Next Sunday morning, the annual Memorial Service of the Sons of St. George, in our church. Two hundred and fifty delegates of this noble Brotherhood are expected, and also their ladies' auxiliaries."

We admit that there is possible reason for thinking that not every word of the bulletin was written by the pastor, yet we will assume that the phraseology of this notice was his own. We do not think that he belongs to any secret society, unless, possibly, to some college fraternity. It is consistent with esteem for him to question whether he knows enough about this one to warrant calling it a "noble Brotherhood." It may be so in some feature; yet, knowing the mixed character of such societies, we would be more conservative in the choice of adjectives. "Noble order" is the phrase applied with good intentions to another society by a good woman in a paper she edited a score of years ago. We are not without hope that soon afterward she changed her mind. In point of fact, the society to which she misapplied that characterization, though not lacking plausible aspects, is yet in some features the opposite of noble.

Unless the pastor of the church the Sons of St. George were to visit, knows more about their society than we have any reason to suppose, he was imprudent in giving them such endorsement. The printed notice reads like one expressing a judgment based on secure knowledge. Serious utterances of this sort, made by a public teacher, and made with pointed reference to a religious service in which he is to teach, distinctly imply a basis of settled knowledge. As a "folder" used in soliciting new members, the bulletin would have value; but what if the leading feature of the plan is deceptive insurance? Or what if the society is best known in the city through its dances and card parties? In any case, a Memorial service for deceased members is announced. If any survivor is more confirmed, by the phrase he reads, in his notion that the lodge is one of numerous gates to heaven, the church bulletin becomes a buckler to protect his breast from any shaft of light from the quiver of gospel truth aimed by the minister of Jesus Christ. We know that the pastor would deplore such an effect of an unadvised word.

NATIONAL FRATERNAL UNION.

"A secret beneficiary society organized at Cincinnati by Freemasons, members of the Knights of Pythias, and of the Independent Order of Odd Fellows, in 1889, to insure the lives of its members in sums ranging from $500 to $5,000, or furnish ten, fifteen, and twenty-five year endowments. It offers regular life insurance on the assessment basis, or on the endowment plan, with sick and disability insurance, and its reserve fund as loans for building. Both men and women are members. The six-pointed star containing a monogram formed of N. F. and U., encircled by a chain and the initials of the motto, 'Advancement, Protection, and Fraternity,' constitute its public emblems. The ritual is suggested by the motto, and includes three degrees, one for each word."

"No place on earth is worth the cost of our place in heaven."

Secret oaths are forbidden to church members by some Christian denominations, and ought to be by all.—*Joseph Cook.*

INDIANA ANTISECRECY CONVENTION.

SECRETARY'S REPORT.

The Northern Indiana Christian Association held its annual convention at Beulah Chapel, Elkhart, July 5th and 6th, 1911.

President J. E. Hartzler, in the chair.

Opened by singing, under the direction of G. H. Rutt.

Devotional exercises conducted by Eld. D. Brenneman, of Goshen.

The address of welcome was delivered by the local pastor, I. P. Moore, which in the absence of L. G. Bears, was responded to by W. B. Stoddard.

The speaker of the evening, President Blanchard, of Wheaton College, was then introduced by the chairman.

"The Lodge vs. the Home" was the subject of his discourse, and he showed how that, from various standpoints, the lodge was antagonistic to the best interests of the home: First, by obligating its members to keep secrets which they dare not even confide to their wives; second, by demanding of its members time which belongs to the home, and is absolutely essential to its welfare; third, by demanding of its members a large amount of money which belongs to the church of Christ and the home. The discourse was listened to with close attention and profit.

D. Brenneman, A. G. Johnson and C. C. Kindy were appointed a committee on nominations, to report at the morning session.

Closed with singing and benediction by Prof. Blanchard.

Thursday Morning Session.

The devotional exercises were conducted by Rev. Carson Moore, of the Free Methodist Church, Elkhart.

The minutes of the last annual convention were read and approved.

The old officers were re-elected as follows: Rev. J. E. Hartzler, Elkhart, president; Rev. L. G. Bears, Albion, vice president; T. H. Brenneman, Goshen, secretary and treasurer.

The following resolutions were introduced, discussed in open conference by the brethren Hartzler, Moore, Fried, Johnson and Rutt, and unanimously adopted.

RESOLUTIONS.

WHEREAS, we believe the National Christian Association has been raised of God to oppose a great and growing evil in our land; and

WHEREAS, there was never greater need for the work of this Association than at the present time; therefore, be it

Resolved.—I. We, the members of the Indiana branch of the National Christian Association, in convention assembled, do declare it our belief that the whole Secret Lodge System tends to evil and that continually.

II. We believe the Gospel of Our Lord Jesus Christ is opposed to the Lodge System as light is opposed to darkness.

III. We believe all professed Gospel Ministers who favor the lodges by complimentary preaching, or otherwise, are betraying their trust as Christians, and aiding the enemy of souls.

IV. We believe it our duty to favor only such churches as bear testimony in opposition to organized secret societies.

V. We believe the folly of lodge practice, as it is manifest in name, initiation and general conduct, should show any serious-minded person its true character.

VI. We believe secret societies to be at war with good government and a great enemy to justice.

VII. We believe no lodge is required in caring for the needy; that lodge teaching and conduct is more likely to make people needy than to properly care for them.

VIII. We believe it high time that our State officials ferret out and destroy lodges that intimidate men, that under the name of college fraternity, labor union, Black Hand, etc., are shown to

be working the destruction of freedom, and the enthronement of tyranny.

IX. We believe that such support as we may give our National Association is due. We would aid in securing lectures and subscriptions to the CHRISTIAN CYNOSURE, distribute tracts and give out such information as we can.

X. We extend a vote of thanks to pastors, papers and people who have aided in holding our Convention, trusting that God may bless them all.

Thursday Evening Session.

The devotional exercises were conducted by Eld. C. C. Kindy, pastor of the Brethren Church, Elkhart.

The first speaker of the evening was Rev. A. G. Johnson, of Huntington, who told of the many remarkable experiences which he has had in fighting the lodge, and declared his determination to fight as long as he lives.

Rev. Johnson's stirring address was followed by a lengthy but interesting discourse by Rev. W. B. Stoddard, of Washington, D. C. He exhibited a chart which showed the inner workings of a Masonic lodge. In his comments upon the chart he showed that it is utterly inconsistent for any Christian to take part in the ceremonies of a Masonic lodge, many of which have been borrowed from the practices of the ancient and heathen sun-worshipers.

The privilege of asking questions was responded to by a number of honest inquirers. The questions were answered by W. B. Stoddard.

The chairman made a few closing remarks and the convention was closed with a benediction by Rev. Stoddard, the friends of the cause feeling strengthened and encouraged in their fight against this enemy of God and His church. T. H. Brenneman, Sec'y.

Goshen, Ind.

Remarks—Any one desiring to aid in this movement can become a member of this association by paying an annual fee of $1.00. The convention was quite a drain on our funds, and they need replenishing preparatory to our next meeting. Remit to above address.

T. H. B.

FROM PRESIDENT HARTZLER.

Elkhart, Ind., July 17, 1911.

Dear Brother Phillips:

Your letter of July 12th has come to me. In regard to our Indiana State Convention will say that we are very well pleased with the results. The leading and most common remark since the Convention seems to be: "A small convention, but a greater stir among lodge men than we have ever known."

Our convention was not widely represented by delegates, but it certainly made itself felt in our city; and this to a great extent through the reports in two city papers. In some cases our Convention was misrepresented by the papers. This was true of one paper especially, which is run practically by secret order men. On the whole, however, the people who are honestly concerned know fairly well what was done at the Convention.

The lodge men of our town, as well as of most places, had the mistaken idea that the Lodge Question had been finally and conclusively settled, and in their favor. Certain ministers of our city had been preaching complimentary sermons for the different lodges. These together have learned that the Lodge Question is *not* a settled matter, and that there are some thirty or forty different branches of the Christian Church who are opposed to Modern Secrecy and believe it to be working bad rather than good. These churches do not oppose "fraternalism." We believe in fraternalism; but we do not believe that the so-called fraternalism of Secret Societies is genuine, but a counterfeit. What the churches who oppose Secrecy want is genuine charity, genuine fraternalism, and genuine salvation. These things the lodges do not furnish, only in counterfeit, and then to a select few only.

The speakers of the Convention were very considerate and fair. Rev. Dr. Blanchard's lecture, "Secret Societies and Homes of Men," was certainly convincing to any one who was honestly seeking the truth. Rev. A. G. Johnson, by request, gave his experience with the Lodge. He spoke unhesitatingly and fearlessly. Rev. W. B. Stoddard dealt largely with Freemasonry. His lecture was filled with undeniable exposures of

the Lodge, and was well received by the Convention.

I am sure our Association is greatly indebted to all who so freely and kindly aided in the success of our work in making the Convention what it was. We anxiously look forward to our next year's work, with great expectations. I think that I am voicing the sentiments of many Elkhart friends when I say that we hope sometime to see the National Convention come to our city.

Yours for the uplift of men,

J. E. HARTZLER,

President Northern Indiana Christian Association.

RAPS LODGE AS RUINOUS IN EFFECT.

(From the Elkhart Truth, July 6, 1911.)

Secret societies were denounced as ruinous in effect and thoroughly bad in principle in a lecture delivered before the Northern Indiana Christian Association by C. A. Blanchard, president of Wheaton college, last night at Beulah chapel. The attack upon the secret orders by President Blanchard was made in the chief address at the opening session of the Association, his subject being "Secret Societies and Homes of Men."

Calls Lodge Home Wrecker.

The lodge was denounced as being opposed to the home and wholly without a redeeming virtue.

The fraternalism and benevolence which are supposed to be the chief principles of the modern organization was not credited by President Blanchard with being the valuable aid to the poor man and his family that the fraternity leaders claim.

"We do not oppose secret societies because there are bad men in them, but because they make men bad," said President Blanchard in opening his address.

"The logic of the apology that there are some good men in the lodge, and therefore the lodge must be a good thing, is no more sound than the plea that because there are six good eggs mixed with six bad ones, therefore the omelet must be good," continued Mr. Blanchard. "One good egg does not make one bad one good; but one bad one will spoil many good ones. It is the same way with the lodge.

Calls Lodge Principles Wrong.

"The principles of the lodge are wrong, and as such they make men wrong.

"The great question is: Is the lodge a good thing for the homes in Elkhart? There are two ways of destroying any institution: First, by direct opposition; and, second, by substitution; and this latter is the way in which the lodge is destroying the homes of Elkhart. There are three things which make a home: First, confidence; second, time; and third, money. Take away any one of these and you have ruined the home.

"Modern secrecy does not only take away one but all of these. Confidence is ruined and destroyed between husband and wife and children in the home when either husband or wife bind themselves to any secret order where they are sworn or pledged to conceal matters from each other which they are at liberty to talk over with persons outside the home and in many cases with men and women of a low degree of character.

"No intelligent and honest man will bind himself to any secret body pledging himself to conceal things from his wife. The confidence of the home is broken the moment that he does this. The father or mother who spend their time in the lodge room away from their family are robbing that family of time which justly belongs to them, and the father and mother have no right to expect anything else than that their family of boys and girls will turn out bad. The man who spends his nights at the lodge is stealing from his home that which belongs to the home.

"The money spent in initiations, 'feeds,' and lodge dances, is money absolutely wasted so far as the home is concerned.

"The millions of homes in this world need fathers and mothers who will give their money, time and confidence to the home. Parents can have the kind of children they want; the responsibility lies with them."

The sacred Scriptures teach us the best way of living the noblest way of suffering, and the most comfortable way of dying.—*Flavel.*

REMARKABLE ALLEGATIONS BY FOES OF SECRET ORDERS.

(From the Elkhart Daily Review, July 7, 1911.)

Not the least sensational—though hardly the most remarkable—statement made by anti-secret society speakers at the Thursday evening session of the Northern Indiana Christian Association was the declaration of Rev. A. G. Johnson of Huntington, that he at one time was ejected from an Elkhart county lodge after he had gained entrance through strategy, and that J. S. Drake, now circuit judge, and the late Dr. Barbour of Bristol, were participants.

The Thursday forenoon and evening sessions, which were held at Beulah Chapel were satisfactory to the participants. All things considered, the interest and attendance were more than might have been expected. The chapel was comfortably filled during the evening session, among the audience being a few lodge members who were present to hear the speakers' attacks on secret organizations. The morning session was given to the election of officers and the discussion and adoption of resolutions.

The first address of the evening was given by Rev. A. G. Johnson of Huntington on the subject, "My Experience With the Lodge and Why I am Not a Member." Mr. Johnson gave a very thrilling review of his early experience with the "lodge" and was very decided in his opposition to all organized secrecy.

No One Challenges.

The leading lecture of the evening was delivered by Rev. W. B. Stoddard, of Washington, D. C., who is eastern secretary of the National Christian Association and has been in the anti-secret opposition for a quarter of a century. Mr. Stoddard, as is his custom, gave at the close an opportunity for any one to ask questions or to defend the lodge if they so desired. Though there were lodge men present, none availed themselves of the opportunity to start something.

Mr. Johnson, who is about sixty-five years of age, declared he had been combating the "evils" of the secret organizations for the past thirty-seven years.

"I am fighting for principle. It is a matter of right and justice with me," declared the speaker. "There is no greater evil today in the land than that of the secret lodge system," he asserted, and he then told of his first experience with the pro-slavery, political organization, the "Knights of the Golden Circle," when a mere youth.

Says Father Withheld Warning.

Mr. Johnson told of four alleged attacks that had been made by secret organization sympathizers during his career. At one time, he said, his skull was crushed in when struck by a hatchet thrown from a building he was passing, and at another one shoulder was broken when a brick and an ax were hurled down upon him from the same building. He made the extraordinary statement that his father, who was a member of the lodge that had planned the outrage, had known that plans had been made by lodge members to attack his son, but that his secret oaths of affiliation prevented him from giving warning of the contemplated attack.

Tells of His Ejectment.

The audience pricked up its ears when Mr. Johnson stated he had attended a lodge meeting in this county several years ago as a guest of Dr. Barbour, then of Bristol. "Your present judge of the circuit court was in charge of the services that night," he said. Continuing, Mr. Johnson said that he watched the proceedings until it came time to drink the "wine" when he became "ill" and told the officers that he was sick. "I saw one of them give the wink and they started for me and ejected me," said Mr. Johnson, who asserted that he had secured entrance to the meeting through strategy.

He also told of addressing an anti-secret meeting held in this county several years ago, when members of lodges from several small towns in this vicinity, dressed partially in their regalia, took front seats in the hall in an effort, he alleged, to intimidate the speaker. One man in the audience, he said, threatened to "tear up his hide so that it wouldn't be capable of holding cornshucks" if he made the talk against secret organizations that he had intended making. However, he said, he did make the address and the attack on the lodges, but was not molested.

Mr. Johnson told of alleged horrible

oaths that lodge members are compelled to take upon entering some of the secret organizations, but confined his talk mainly to an attack on certain orders, with which he claimed to be familiar.

"None in Line With God."

"I know of no secret organization that is in line with God," he said, continuing. "And a man or woman cannot affiliate with a secret organization and be a true Christian. If there is a lodge in existence that indorses Christianity and does not go back on the Bible in part I will join it. Members meet you at the door of the secret organizations and tell you to leave your God and your Christianity on the outside when you enter," he said, and then he stated there is nothing worse on earth than the oath-bound secrecy of the lodge.

"I could not be a Christian man and belong to a lodge. I could not go into a lodge and stay clean," said Mr. Johnson, concluding his half-hour talk.

Seven Varieties of Goats.

Rev. Mr. Stoddard declared that evidence secured from books setting forth the lodge's teaching show them to be out of harmony with and in reality opposed to the Christian religion. The general "rejection" of Christ from lodge worship brands it at once as opposed to the gospel, he said. A large catalogue advertising supplies furnished to one order [the Modern Woodmen of America] was presented, and it was shown from this that the furnishing of a lodge, together with the regalia and paraphernalia required, would cost the members of a single lodge hundreds of dollars. Seven different kinds of so-called "goats" are offered for sale, the more expensive being quoted at $30 each. Devices for "spanking," "branding" and fooling candidates are many.

One of the spankers is made so that a cartridge will explode as the instrument strikes the person. The speaker said several deaths had occurred as a result of a misuse of this paddle. The cartridge is expected to explode outward, but in some instances the explosion has been made inward to the injury and death of the candidate.

"Nine million lodge members wasting billions of money on initiation tricks, while there is suffering on every hand, is indeed a sad spectacle," said Mr. Stoddard, "but this folly and loss is little compared with the destruction of body and soul brought about by these lodges."

An exhibition of the alleged initiation into another order [the Freemasons] was given with a chart prepared for that purpose. It was represented that the "sin" and "folly" there practiced was very great.

Why They Want Preachers.

"All these secret organizations are anxious to secure preachers as members so that they can more easily fool the others," declared Mr. Stoddard. He told of the initiatory ordeals inflicted upon members, and asserted that every member is obliged to forswear himself, which is in direct violation of the Bible's commands. He "explained" the initiation features of some of the organizations, including the leading of the new member over the "holy ground," half naked, with a blind-fold over his eyes and a big rope about his neck. He also said the services of one organization demand that the member quaff wine from a human skull and gaze upon the remains of a human skeleton to make the service more impressive.

Des Moines, Iowa, May 15, 1911.

My Dear Brother Phillips:

Have returned from my trip to Colorado. Had a series of gospel meetings at Denver and closed on Tuesday evening, May 2d, with a lecture on "The Lodge as One of the Greatest Enemies of the Church of God." The meeting was well attended and we hope the truth will bear fruit. On my way home I spoke on the Lodge question in the Swedish Mission Church at Lincoln, Neb. May God bless the efforts being put forth in warning people against the Secret Empire, the empire of darkness.

Yours in Christ,

(Rev.) John Nelson.

"We need only obey. There is guidance for each of us, and by lowly listening we shall hear the right word."

Come out from the Lodge. Better one with God than a thousand without Him.—*D. L. Moody.*

News of Our Work.

OHIO CONVENTION ANNOUNCED.

The Ohio State Antisecrecy Convention will gather, D. V., in the Church of the Brethren, South Detroit Street, Bellefontaine, Ohio, Monday and Tuesday, August 14th and 15th. An interesting program is being arranged. President C. A. Blanchard, Rev. J. E. Hartzler, and the State President, Rev. W. S. Gottshall, are among the speakers expected. All are invited. Those expecting to attend should write me at once to Bellefontaine, Ohio (General Delivery).

W. B. STODDARD,
Eastern Secretary, N. C. A.

MICHIGAN STATE CONVENTION.

The Convention of the Michigan Christian Association, opposed to secret societies, will be held this year in Kalamazoo, a beautiful city in the southern part of the state. The time set for the meeting is Wednesday and Thursday, October 4th and 5th. There will be two sessions on Wednesday, afternoon and evening, and three sessions—morning, afternoon, and evening—on Thursday. Meetings will be held in at least two different churches. There will be addresses in both English and the Holland language. Among the subjects we note, "The Lodge Oath," and "The Lodge Essentially a Religious Institution." Among the speakers expected are, Rev. J. J. Hiemenga, S. Eldersveld, Dr. W. H. Clay, and Rev. J. A. Watson. It is planned to have a Seceders' Parliament, a Round Table, and various devotional exercises. If letters are received, from friends of the Association or from lodge advocates, they will be read. All delegates are requested to correspond with Rev. J. W. Brink, 425 Turner street Grand Rapids, Michigan, respecting lodging.

INDIANA AND OHIO WORK.

Secretary Stoddard's Report.

Bellefontaine, Ohio, July 15, 1911.

Dear CYNOSURE:

I have been able to carry out the program for the month past. My work has been in Pennsylvania, Indiana and Ohio. In Lancaster and York counties, Pennsylvania, I found the expected support in the work. Anti-Lodge addresses were given in the Stumptown Mennonite church and at the chapel of the Brethren's old people's home near Neffsville. The rain did not prevent a good attendance at Stumptown, for these farmer folk are by no means "dry weather Christians." The old people's home must be seen to be appreciated. Under the guidance of our good friend, Elder I. W. Taylor, it has been builded into a model hard to excel. Indeed, it is believed there is none equal to it in point of convenience, if not size, in the brotherhood. Many Christians gathered with the inmates to listen to the addresses in the chapel. Support was given our Work, indicating an appreciation of my effort.

At Menges Mills, Columbia, Lancaster, Lititz, Ephrata, etc., there were good friends to favor the Work, whose names I can not here mention. May God bless them all!

The intense heat with the dust and smoke en route made the trip from Washington, D. C., to Elkhart, Ind., something of a trial, but there was a welcome and a helpful Convention at the end. Our good friend, Rev. J. E. Hartzler, had prepared for this meeting. Both he and his good wife did much for my comfort. Owing, no doubt, to the prevailing heat the opening session of the Convention was not so largely attended as that of the second evening, when the church was well filled. Dr. Blanchard spoke with his usual clearness and power. He brought forth thoughts fresh and convincing. His address could not fail to do much good. The discussions of the day session, suggested by resolutions adopted, were animated. Many important truths were thus made manifest. Unusual notice was given by local papers. Doubtless the audiences reached through this medium were much greater than those at the Convention. Contributions helped to meet the

financial need. The friends in Indiana who have not sent their contributions to the State Treasurer, Mr. T. H. Brenneman, 122 Crescent St., Goshen, Ind., are requested to do so. Funds are needed to further the state work.

Following the State Convention I spent some days in Goshen, giving addresses in Goshen College, churches of the Mennonite Brethren in Christ and the Brethren. There was quite an addition to the CYNOSURE subscription list, and a live interest everywhere manifest. The attendance at the Brethren church was especially large. Although it was Monday evening and the heat considerable, the people came for miles and gave an attentive hearing. The conventions of former years have evidently given this people an appetite for the truth we bring. While lodges are multiplied there are many, thank God, who are awakening to the need of intelligent opposition. Elder Emanuel Hillery, a venerable worker of the Brethren church, gave very helpful testimony. In former years he was associated with President Jonathan Blanchard and President C. A. Blanchard, and also my honored father, in the Illinois work. There was an unusual endorsement and recommendation of the CYNOSURE in the earnest prayer which he offered for the success of N. C. A. work. I regretted to refuse open doors for work near Goshen.

Coming to Ohio, I found our leaders awake and looking for the call to the Mid-summer Convention. The situation has been canvassed with the state officers. I hope to announce time and place of this gathering in a few days. There are many questions to be considered in preparing state meetings. The convenience of pastors and people, the avoidance of time of special meetings, etc., all come in the consideration.

It is my intention to give much of August as well as this month to Ohio work. A special opportunity to speak to the members of the Friends' church is to be given at the Yearly Meeting to be held at Damascus, Ohio, August 23rd.

State President Rev. W. S. Gottshall, Bluffton; State Secretary Rev. Thos. Weyer, Lima, and State Treasurer, Rev. J. M. Faris, Bellefontaine, are all giving help in preparation to push the Ohio work. The day spent at Pandora, Ohio, gave much encouragement. Your agent was given half the hour to present the N. C. A. work at the prayer-meeting in the Missionary church there.

A severe hail-storm has done much damage to growing crops in this section, but not nearly so much damage as the lodges have done to the spiritual lives of the people. Is it not strange that a lodge, which was never known to lead a single soul to give up a sinful life, should be said to be better than an organization always lifting toward the better life? Yet lodge men are constantly saying their organizations are better than the church. May the Lord clear our vision and help us to walk in the light.

I find an open door for work here tomorrow in the Brethren church.

Yours in the Work,

W. B. STODDARD.

P. S.—Ohio friends should send contributions in aid of the Work to State Treasurer Rev. J. M. Faris, Bellefontaine, Ohio. If you desire lectures during August, write me at once, addressing 3118 Fourteenth St., N. W., Washington, D. C. Those who are indebted to me for subscriptions, please send to this address. W. B. S.

OUR CANADIAN LETTER.

Coblenz, Sask., July 2, 1911.

Mr. W. I. Phillips,
Chicago, Ill.

DEAR BRO. PHILLIPS:

From the July number of the CHRISTIAN CYNOSURE, which has just reached me, I am pleased to note how the Anti-secrecy cause is moving forward within the bounds of your Republic. The laws passed by some state legislatures will be a dead letter, because they are in conflict with the federal Constitution which guarantees freedom of speech and freedom of the press.

The proposed Canadian Association is being favored by some and fought by others. In a recent letter to me, the president of a prominent Canadian university says: "I am not a Freemason, and I know nothing about the ritual, and consequently I am unable to speak from first-hand knowledge, but a great many of my friends are Masons, and they are among the best men that I

know, and from what I have learned from them and others, I judge that Dr. Torrey's letter is most extravagant, and I should think from my information, quite unjust. I prefer to believe the testimony of gentlemen whom I know. Certainly, I cannot in any way co-operate in organizing a Canadian Association for the purpose of scattering such statements as Dr. Torrey has made. As I said, I am not in a position to deny them, because I have no direct knowledge, but I prefer to believe my friends rather than to accept such utterances as he gives; which, for all I know, may be on very partial evidence." I have referred this university president to the National Christian Association for further information, with the urgent request to investigate the subject thoroughly for himself.

Through their foolish opposition to the light of day, some Freemasons in the Province of Ontario have involved themselves in an exceedingly absurd muddle. However, if they acknowledge their error and show a real desire to conduct themselves decently in the future, I am willing to forgive the past. The Lodge must go down whence it came. Let all who desire to be genuine Evangelical Christians co-operate for the entire overthrow of the powers of darkness.

I trust that it will do you no harm to read the enclosed copies of testimonials. Yours truly,

MOSES H. CLEMENS.

ENDORSING MR. CLEMENS.

Berlin, Ont., June 21, 1909.

To Whom It May Concern:

This is to certify that I am well acquainted with Moses H. Clemens, of Berlin. I consider him a man much above the average ability and quite capable of fulfilling any position of trust that he may undertake. He would make the best of servants for a government, as he would be a most useful man in sending out to demonstrate their cause. Habits the very best.

JNO. R. EDEN,
Ex-Mayor of Berlin, Ont.

Kinistino, Sask, Nov. 14, 1910.

Have twice inspected Mr. Clemen's work. He is a good teacher. He has knowledge, experience, ability, conscience and power. These, together with his great energy and industry, have made him a success as a teacher. His character I believe to be above reproach.

J. F. HUTCHISON,
Inspector of Schools.

FROM JOSEPH POTTER GRAYBELL.

Big Springs, Calhoun Co., W. Va.
June 14, 1911.

Dear Brother Phillips:

I came to Calhoun County about ten days ago. I have delivered two lectures on modern secret societies, one at Charles Barker's house and one at a road-fork schoolhouse. I lecture free; do not take up any collection. My expenses will be about seven dollars per week if I go to Calhoun, Gilmer, Roane, Wirt, Wood and Jackson counties and deliver free lectures to the people there, in court-houses, halls, churches and schoolhouses. Now the success of our great cause of antisecrecy requires that these lectures should be free to all. If you will send me seven dollars per week I will make reports to the Association of my work, and devote my whole time to this great work of opposing the secret works of darkness. I will use plenty of handbills advertising the lectures, free to all, at all times, and under all circumstances. I want to work here in this state for about six months. Thousands of people will learn the truth who are now in darkness and in bondage to the lodges. The light is breaking in upon their minds, their chains are falling off, and they are embracing the truth wherever I preach deliverance to the captives. Please put my case before the National Christian Association. I can do a great work here in West Virginia. Yours truly,

Joseph Potter Graybell.

OUR WORK IN THE SOUTH.

Alexandria, La., July 13, 1911.

Dear CYNOSURE:

I am here in preparation for the extra session of the Louisiana Baptist State

Convention. I have just attended the Eighth District Baptist Sunday School Convention at Rapides, La., where I had opportunity to speak and distribute tracts. I find Rev. G. W. Davis of the Union Church and Rev. M. P. Franklin of the Methodist Episcopal Church old-time CYNOSURE readers and anti-secretists, still true to their Lord and Master. They both received me cordially and invited me to preach for their people. Rev. J. W. White is also loyal to Christ, which means he is an anti-secretist, for indeed no man can be true to Christ and true to the Lodge.

I have visited the following places and introduced the CYNOSURE and have spoken against oath-bound secrecy: Minden, Reisor, Blanchard, Foster, Plain Dealing, Stonewall, Grand Cane, Empire, Boyce, Rapides, Barrett and this city, all in the state of Louisiana. I found at each point a faithful few who had not bowed the knee to Baal, also a few who, after joining the lodges, had become disgusted with them, but who had not sufficient courage to "come out from among them and be separate."

The Sunday I preached at Providence Church, Stonewall, La., the Seven Stars of Consolidation had their annual sermon in the afternoon, preached by Rev. Mingo Graham of the Methodist Episcopal Church. The speaker boasted that he had been a member of the lodge for twenty-six years, and during that time the lodge had done more than all other organizations to bring the people together and build them up and make them better. He urged everybody to join the lodge, which, he said, would make them better Christians because the lodge is a Christian society. He preached from the text, "Lo, I come (in the volume of the book it is written of Me) to do Thy will, O God." (Heb. 10:7). And he attempted to connect salvation through Christ and the atonement of Calvary with secret societies. He was followed by a Rev. Brown, a Baptist preacher, who found fault with everybody who is not connected with the Lodge, and urged everybody to join the Lodge for the purpose of saving their money and making themselves a better people. He also attempted to justify the Lodge by giving it Bible support. O God, how long will these blind guides be permitted to hoodwink and deceive the people, leading them to worship Baal through oath-bound secret societies? These prophets of Baal, like Jeroboam of old, are deceiving the people and leading them into idolatry and Baalism, by having them bow down at secret altars and swear to conceal and never reveal their secrets. May God open the eyes of the deceived and stop the mouths of those false prophets who are leading the people astray and corrupting the church through their secret lodges.

Yours for righteousness,

F. J. DAVIDSON.

MRS. LIZZIE WOODS' LETTER.

Pine Bluff, Ark., July 6, 1911.

Mr. Wm. I. Phillips,
Chicago, Ill.

DEAR BROTHER IN CHRIST:

I am just home from my trip to Brinkley. When I was there six years ago, I sold a goodly number of rituals of the Red Men, Woodmen, Knights of Pythias, Oddfellows, the Eastern Star and the Masons. I also distributed about four hundred tracts. This is the place where so many people came to visit me, some from places ten miles away. You will remember that I wrote you about one of the doctors telling me that I would be shot down on the streets of Brinkley. My sister lives in Brinkley, and when she heard what the doctor said to me she cried and begged me to let those books and tracts alone and "go and do missionary work." I said to her, "The tract, 'Why I Left the Rebekah Lodge,' caused you to leave two lodges; is not that missionary work?" She said, "Yes, but these lodge men don't see it like I did. They think the lodges are right, and they will kill you."

While she was talking to me, in came a big Master Mason, and said, "Madam, I want to see your Masonic rituals. I hear you have some to sell." I said, "Yes, sir, I have a few left," and handed him the two volumes giving the thirty-three degrees of Scottish Rite Masonry. He looked at the books and took out his memorandum book and began to write. After a while I said to him, "How do you like my thirty-three degrees?" He said, "You have even more than I know

about it." That night a committee of three waited upon me to learn where I got their secrets. I told them all about the National Christian Association and the exposures of the lodges. While they were examining the books I was looking at them. They would nudge one another and look so queer that I could not keep from smiling at them, seeing how angry they got over such tomfoolery as Masonry. I did not stop at anything, they said.

Well, I kept right on with my house to house visiting, and left a tract at every house, and carried them to the stores, the depot, the post-office and the churches. One of the biggest colored Baptist preachers got hold of a tract, and it made him so angry he said, "I am going into everything the negro is in but hell." When I heard what he had said, I felt very sorry for him, and I said, "Well, he will certainly go to hell if he follows the negro into everything that the majority of them are in." This is what he thought about it six years ago, but he has changed his mind now, since the most of his members are in the lodge and will not go to church. He says now that if he has to give up either the church or the lodge, it is the lodge he will give up. Thank God for letting him see what it is to follow the negroes or any other people into devilment.

My last trip to Brinkley was quite different from that of six years ago. This time I had a long talk with a Master Mason who used to be willing to die for his lodge. He said to me, "I am more and more disgusted with lodges. After I read the rituals you brought to Brinkley, my eyes began to come open." I asked him if he was still the Worshipful Master of his lodge. He said, "Yes, but something within me tells me the thing is wrong." When I asked him why he did not quit the lodge, he replied, "I have got so much money in the thing." I said to him, "What shall it profit a man if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?" (Mark 8:36, 37). "Yes," he said, "that is true." I asked him what he saw that was wrong in the Masonic lodge. He said, "Well, I will tell you, since you know more about it than I do. The whole thing is false. There is no Bible in any of the three lodges that I am a member of, that is, the Knights of Pythias, the Oddfellows and the Masons. Yet the greatest sermons I ever hear nowadays are these annual sermons to the lodges. I told my pastor not long ago; after he had preached a great sermon on secret orders, that he and all the rest of the ministers who preached these sermons, did it just to get the twenty-five dollars from the lodge; that they knew they could not find a text in the Bible for such a sermon." I asked him what his pastor said to this. He said he hung his head and did not answer.

I said to this man, "What office do you hold in the church?" He said, "I am a deacon." I said, "Well, you are a deacon in the church, Worshipful Master in the Masonic Lodge, Chancellor Commander of the Knights of Pythias, and Noble Grand in the Oddfellows. Now, you have your choice of three grand lodges above. Which one will the pastor put you in when you die, since each of the three has a grand lodge above?" I said, "They have not got anything to do with the church. Christ died for the church. He shed His precious blood for the church, and when He comes He is coming for His church" (I Thess. 4:13-18). I said, "My brother, Jesus did not have any secret" (John 18:20). He said, "That is the thing that troubles me, and I can't see how these preachers got so tangled up with the thing. I believe they know better." I said, "Well, if they know better, why do they preach these annual sermons?" He said, "That is why I am disgusted with them. All that preach them are lying, just for a few dollars." I said, "Do you think all the Judases are dead? And you chief men in the lodge are hiring these preachers to betray Christ." Finally I told him that he understood the situation and that it rested with him what he was to do about it. The poet says:

"Will you despise My bleeding love
And choose your way to hell,
Or in the glorious realms above
With Me forever dwell?

"Say, will you hear my gracious voice
And have your sins forgiven,
Or will you make that wretched choice
And bar yourselves from heaven?"

Yours for Christ and against the lodges, LIZZIE WOODS.

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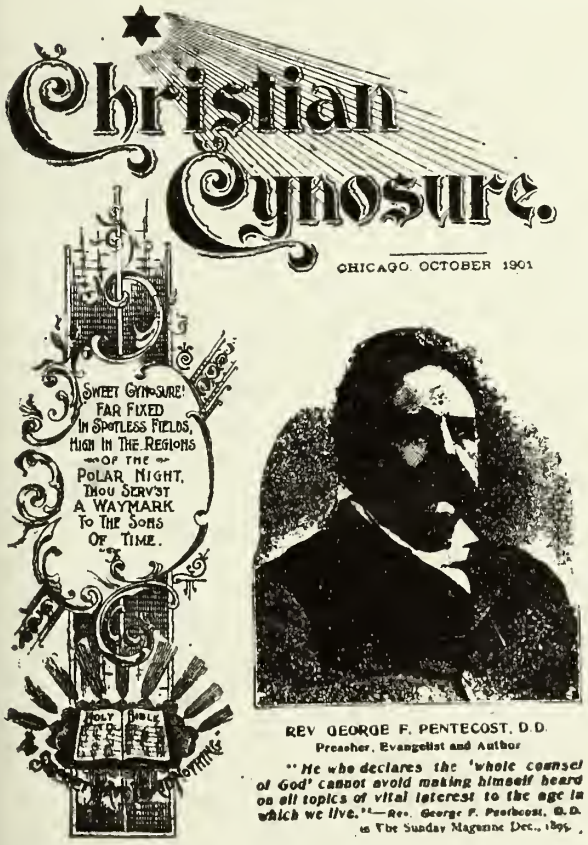
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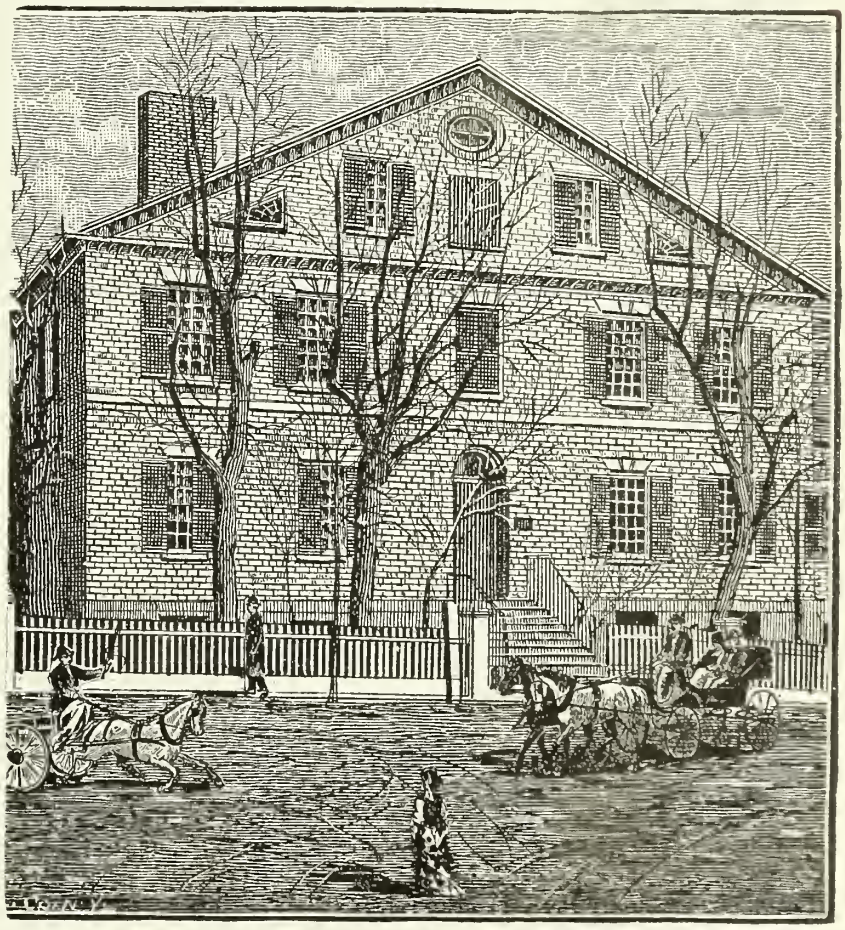

CANANDAIGUA JAIL,
Where Masons First Imprisoned Captain William Morgan.

CHRISTIAN CYNOSURE

WILLIAM IRVING PHILLIPS
Managing Editor.

850 West Madison Street, Chicago.

TERMS OF SUBSCRIPTION

PRICE—Per year, in advance, $1.00; three months, on trial, twenty-five cents; single copies, ten cents.

PRESENTATION COPIES—Many persons subscribe for the Christian Cynosure to be sent to FRIENDS. In such cases, if we are advised that a subscription is a present and not regularly authorized by the recipient, we will make a memorandum to discontinue at expiration, and to send no bill for the ensuing year.

Entered as Second-class matter May 19, 1897, at the Post Office at Chicago, Ill., under Act of March 3, 1879.

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Christian Cynosure.

"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

VOLUME XLIV. CHICAGO, SEPTEMBER, 1911. NUMBER 5.

In this month occurs the eighty-fifth anniversary of the murder of a martyr to the freedom of writing, printing and speaking the truth. He had fought for his country in the War of 1812, and had served under General Jackson at New Orleans. He left the service at the close of hostilities as *Captain* William Morgan. He was a man of fine soldierly bearing and of gentlemanly and agreeable manners. He was a prominent Mason and *lecturer* of his lodge. He finally, however, became deeply impressed with the dangerous character of Masonry, and said to Samuel D. Green, a Mason and Mayor of Batavia, N. Y., "If Masonry be permitted to go on unchecked it will undermine the Christian religion and overthrow the Government." Time is proving him a prophet. It is our purpose to give the readers of the CYNOSURE the history of those times and a more correct estimate of the character of that martyr-patriot than is generally had, by publishing the history of those times written by Samuel D. Green, a personal friend of Captain Morgan, a member of the same lodge, and at the time of Morgan's martyrdom President (Mayor) of the town council of Batavia.

What a Lodge can accomplish in a country is witnessed here in Chicago, where the Lodge murders average one a month and no punishment is meted out; is witnessed in Los Angeles, Cal., in the murder of twenty-one and the destruction of The Times building. A better illustration, however, is that of the Camorra of Italy, now under investigation by the government. The Personal Reminiscences of the Morgan Abduction and Murder, by Mr. Samuel D. Green, are, therefore, of great present interest. The publication will immediately follow Miss Flagg's story—The Power of the Secret Empire.

THE GREAT ENGLISH STRIKE.

Another step has been taken in England towards a federation of labor that shall make it impossible to work or cease from service without the National Union leaders give permission.

Like the teamsters' strike in Chicago under Shea, the stated reasons for the strike were not the real reasons. Wages and hours are terms to conjure with, but the object of the labor leaders of England is no more *single* unions but one great National federation.

The dockmen started the strike, and were given everything that they asked as to wages and overtime, after they had been on strike less than a week; but not a single "docker" made a move to return to work. The pretended reason for the strike was not the real reason.

Some 200,000 workers finally joined the movement, and were told by the president of the strike committee that "No man must return to work until the whole job is finished," "There must be no surrender," "If you stick together the big victory will be won. For the first time in the history of the port of London you have a federation representing almost all the classes of workers engaged. We have organized 100,000 men since we started this campaign. There must be no more *single* unions, except for the purpose of domestic work. For the purpose of policy and general conduct, we must have *the union* and nothing else."

MICHIGAN STATE CONVENTION.

The place of the convention is Kalamazoo, a beautiful city in the southern part of the state. The time is Wednesday and Thursday, October 4 and 5. (See August CYNOSURE, page 120.) Write Rev. J. W. Brink, 425 Turner street, Grand Rapids, Mich., respecting lodging, etcetera.

"SCARCELY A CARICATURE."

"I was now very definitely convinced," says the hero of a book, "that much of the confusion and futility of contemporary thought was due to the general need of metaphysical training . . . The great mass of people—and not simply common people, but people active and influential in intellectual things—are still quite untrained in the methods of thought and absolutely innocent of any criticism of method; it is scarcely a caricature to call their thinking a crazy patchwork, discontinuous and chaotic."

Passive acceptance of sectarian assumptions and active support of secret society pretensions, seem to corroborate this opinion and to redeem its expression from the blame of petulance. It is our constant labor to help men think about things that ought neither to be taken for granted nor flippantly rejected. Hardly more ought such things to be trusted on the basis of judgment formed by "discontinuous and chaotic" thinking, or by any substitute for thinking. Joiners are not always thinkers. Few among them can be supposed to devote much thinking to what they join, however thoroughly they may attend to other things. Among the advocates of Masonry who appeal to the prestige of Washington, must be many, for instance, who have never actually thought through their own claim as Dr. Blanchard has for them. Discontinuous is, indeed, a word that seems scarcely to caricature what many would like to have accredited as independent thinking.

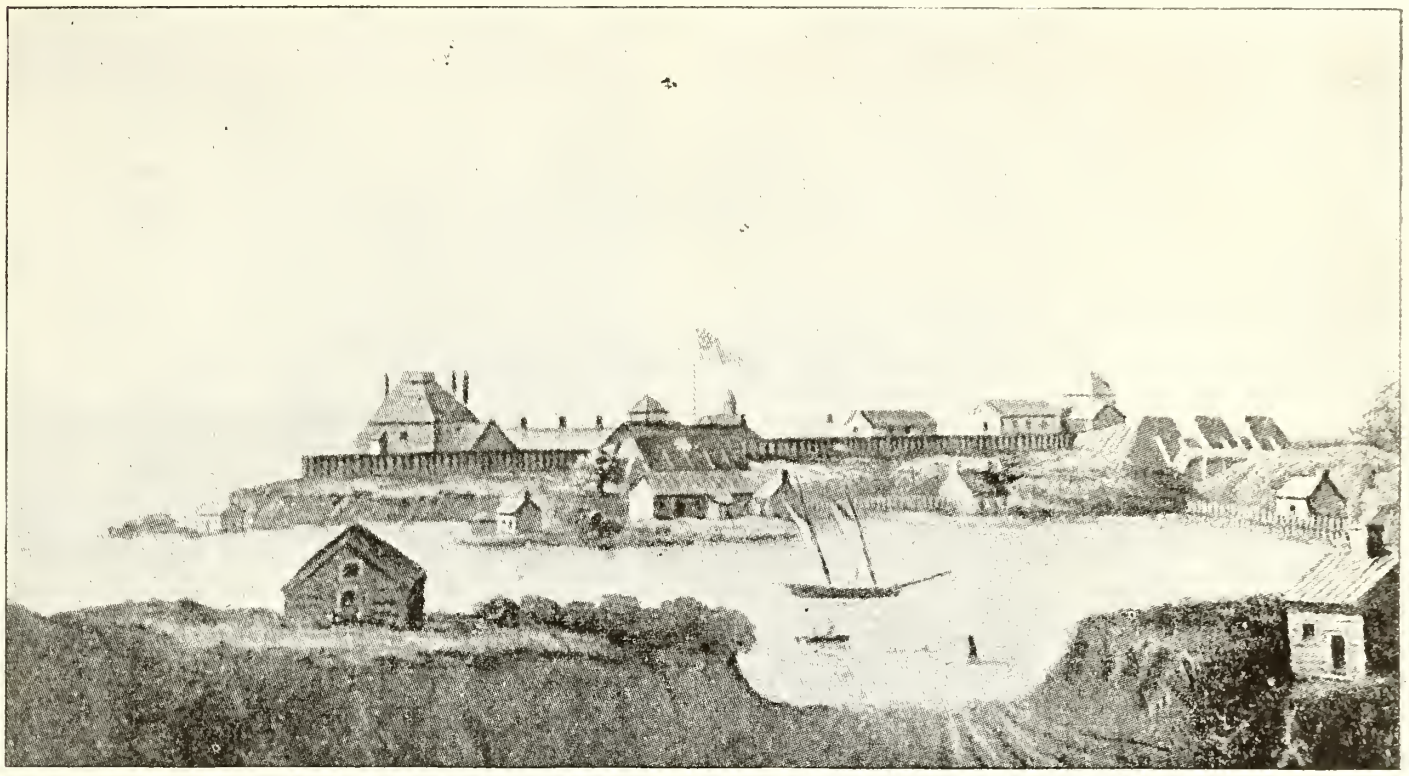
WITHOUT THE LODGE.

The New Era Association styles itself "A fraternal beneficiary society, specifically authorized to give fraternal insurance without the lodge." It claims to furnish "to men and women, on equal terms, fraternal insurance without the lodge — guaranteed at mortality cost, without death assessment." In large type, it announces "Insurance at Cost." New Era Rates are stated to be "equal to the wholesale or mortality cost in four of the leading old line companies;" yet almost immediately it is, after all, announced that "at the amounting to the excess charge over the actual wholesale cost." Here seems to be "insurance at cost" with "excess charge." The October **Bulletin** advised its readers to "Look out for a twenty-five per cent dividend in January," but prudently added, "This is only an estimate."

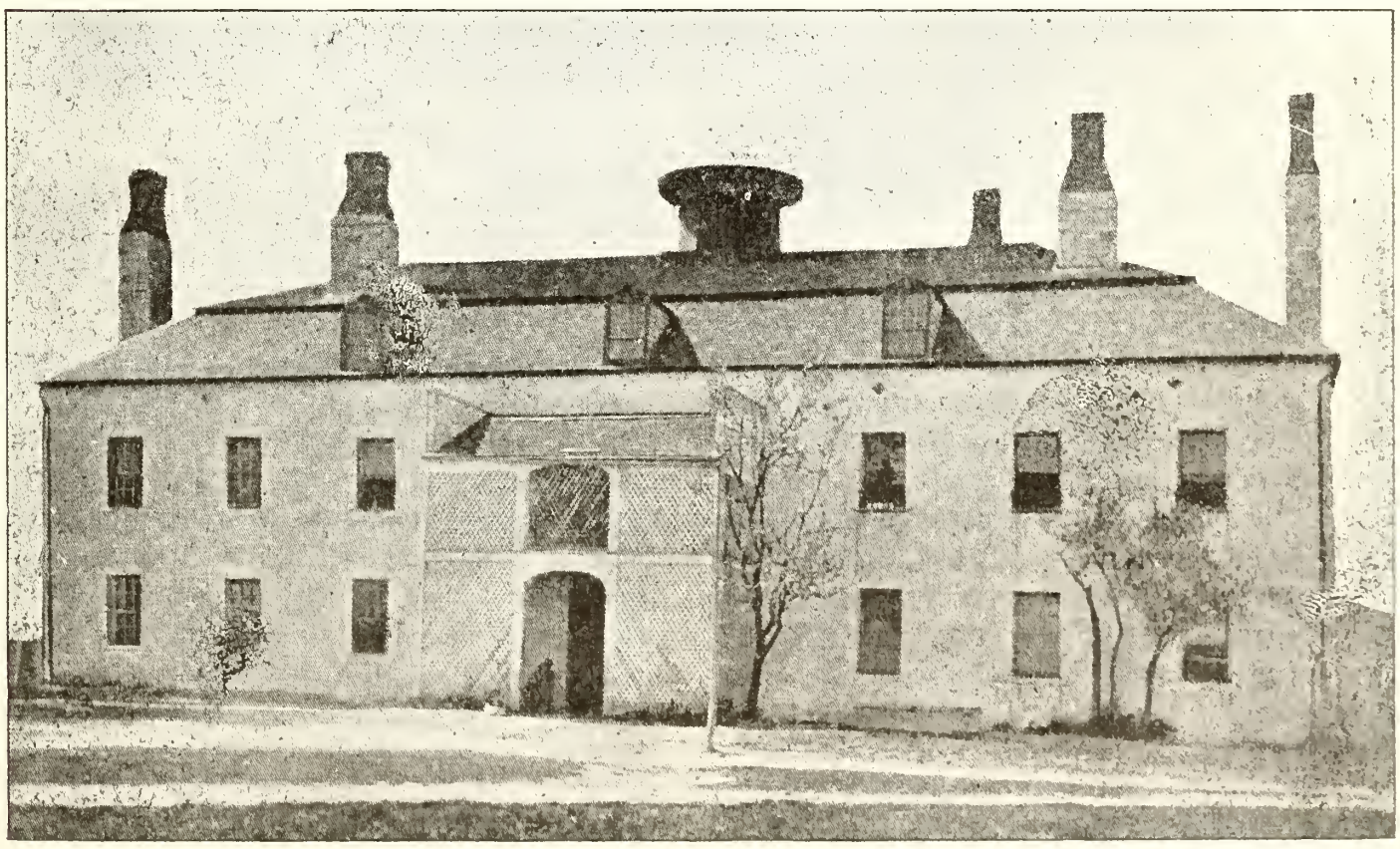
Insurance with neither old line nor lodge methods is not new; the story of its multitudinous failures is old. This new experiment has not floated away with the innumerable derelicts, but there are reasons why one solicited might incline to wait for it to make its own history match its own promise. Confidence is not encouraged by the attitude of the society organ toward the National Fraternal Congress, which seemed to come into existence for the purpose of making fraternal insurance safer and less visionary. Again, its tone in speaking of the state insurance department provokes doubt and caution. The insurance commissioners are a guard posted to watch on behalf of widows and orphans. Toward this beneficient provision for safety, it is likewise restive.

This spirit of hostility to safe restraint seems betrayed in alleging a reason why "it appears that, like assessment insurance, the name or term fraternal insurance is no longer an asset in the field to get business." It knows well that it does not exaggerate by saying "Assessment, or Mutual insurance companies have failed by the hundreds," but when it assumes to explain why the word fraternal like the word assessment has lost its charm, it does not make similarity of effect expose parity of cause. On the contrary, it attributes the change to "adequate rate howlers, represented mostly in the National Fraternal Congress, backed by certain insurance commissioners." "We think," opines the **Bulletin**, "there is mighty little danger of the next legislature interfering with the fraternal insurance business in this state. We think the insurance commissioners of this country have quite enough to do to enforce the laws and discharge the various duties of their offices, without instructing the legislative department of the government.

We would like to see a little more sympathetic relationship between the fraternal societies and insurance departments before we turn the business of taxing the members over to them." The lack of sympathetic relation may be a still more cogent reason for not turning taxation or confidence over to fraternities— with or without the lodge. Possibly the state insurance commissioners know something about insurance.



Old Fort Niagara.



Place of Morgan's Confinement at Fort Niagara.

Contributions.

COMPROMISES.

BY J. M. HITCHCOCK.

An association of men implies compromise.

The simplest, most common, and yet most sacred human association, is that of matrimony, and this always suggests mutual concessions. Preferences, tastes, and choices must be subordinated to harmony.

The bride and bridegroom have tastes differing. The one is a devotee of coffee, while the other is attached to his Oolong. They arbitrate their differences, and agree to use these beverages interchangeably. The comparative wholesomeness of these beverages becomes a question in the household, and a further compromise is necessitated. A substitute for both tea and coffee is agreed upon, and then again preferences manifest themselves as to the preparation of this substitute. One prefers a lavishment of trimmings, the other to omit them; and finally, through a spirit of compromise, a happy solution is reached. Each abandons the favorite beverage for pure, sparkling water, and the money thus saved more than supports a native missionary.

"All this could be done," says one, "because no moral principle was involved; but there are some things too sacred to barter. My ripened judgment, my long experience, and especially my conscientious convictions, must in no wise be compromised, though the stars fall." Certainly! But what about the other fellow's judgment, experience, and convictions?

I would not minimize an intelligent, honest conviction, but more and more I am discovering, in myself and others, that the constituent parts of what are popularly known as "conscientious convictions" are eighty-five per cent mule stubbornness, ten per cent. egotism, and the analysis fails to determine the exact ingredients of the residue.

The Apostle said, "I perceive that in all things ye are too superstitious"—in other words, "You have too much religion of the wrong sort."

The tardiness of the antisecrecy progress is due in a large measure to our being shackled through deference to church canons, synods, conferences, assemblies and presbyteries. These clogs hinder us from making a united assault upon our enemy. The assault must be made in our denominational way, because "we hold the truth."

A few years since, with Brother W. B. Stoddard, I attended a denominational convention. When in their church proper, in presence of pulpit, altar, and baptismal font, these people seemed very reverential and devout. To have discussed the iniquity of Secret Societies in this sacred place would have been to defile their garments so as to call for sackcloth and ashes.

But I noticed that at the hour of recess, Brother Stoddard met a large number of these brethren in their lecture-room below, when and where he shelled them with grape and canister on Secret Societies. The clouds of tobacco smoke were so thick and heavy that one could not recognize his neighbor twenty feet distant. Stoddard rebuked the evils of secrecy, but was silent upon the evil of smoking; nor did he compromise with wrong. He was at that time working in the interest of antisecrecy, and not anti-tobacco.

Whatever my opinion of W. B. Stoddard may have been before, the mercury in his thermometer rose in my estimation when I had witnessed this master stroke of diplomacy, and that without the forfeiture of principle.

Chicago.

WORKERS TOGETHER WITH GOD.

REV. AMOS J. BAILEY.

The laws and forces of nature are the laws and forces of God. When the farmer is working together with nature to produce a harvest of fruit or grain for food, he is working together with God. When a man is trying to invent a flying machine he is trying to learn what nature will do to help him in the making of such a machine; for apart from nature no man can make a flying machine; which is equivalent to saying that apart from God no man can make such a machine. In the realm of the natural, men make discoveries; that is, they learn how to work together with nature to do certain things. Men work together with

nature in the making of explosives, and nature does not inquire what is to be done with them when they are made. One man uses them to blast rocks for a highway, another to destroy buildings or to kill men. And when in this connection we say *nature* it is equivalent to saying *God*. So then, along certain lines at least, men work together with God and God does not inquire as to their motives or their purposes as a condition of the working together with Him.

In the Material Realm There Can Be No Permanent Success Against Nature's Persistent Protest.

In the realm of nature, in the use of material forces and substances, God makes room for human responsibility. He lets men use this world and all that belongs to it without making conditions as to the motives and purposes of men in their use of the world. The sun shines for the evil and the good, the rain falls for the just and the unjust. But in working together with God in the realm of the natural, men must conform to natural laws. If a man goes wrong he fails, and the things that go wrong come to an end, for the wrong cannot be infinite or eternal. But if men go right, if in all things their work harmonizes with nature—that is, with God in the realm of the natural—there is no limit to the possibilities that are open to them. Science knows no criterion of the impossible; and nothing that is possible to God in the realm of the natural is impossible to those who at every point win the approval of nature. Conversely, nothing can permanently succeed against which nature persistently protests.

In the Realm of Morals No Man Can Succeed Against Whose Motives God Protests.

In the realm of morals and religion men discover how, or learn how, to work together with God in the development and use of character forces. In the realm of the natural, right and wrong are not moral distinctions; and in that realm motives and purposes are not questioned. But in the realm of morals and religion right and wrong are moral distinctions, and therefore motives and purposes must be considered. Where moral distinctions apply to the results, the motives must be right or there can be no permanent success. As in the realm of the natural no man can succeed against the protests of nature, so in the realm of morals and religion no man can succeed against whose motives God protests—that is, no man can succeed whose motives are wrong. But when men's motives are right, when their motives and purposes are consistent with the motives and purposes of God, then the possibilities which open to them are infinite and eternal, and to man, as to God, all things are possible.

The Realm of Man's Responsibility.

The uncertainties of life, experience, history, lie in the realm of human responsibility — there and only there. Science cannot predict what men will do in the realm where each may do as he wills to do. It can predict what nature will do when it has learned what nature is doing, for nature is unchangeable. And with equal certainty can it be predicted what God will do in the realm of morals and religion, when it is known what He is now doing, for God is unchangeable in character. There never will come a time when men can gather figs from thistles, or when they can wring golden conduct from leaden instincts—never a time when they can reap a harvest of virtue from seeds of vice.

The Realm of God's Responsibility.

God made the world and it is God who is developing it. God made man and it is God who is making human history. In the developing of the world and in the making of history, God does not interfere with men in the realm of their responsibility. But neither does He allow the ignorance, the indifference, the depravity and wickedness of men to interfere with Him in the realm of His responsibility in the working together. The failures of men cannot defeat the purposes of God. When Jesus said, "Apart from me ye can do nothing," He was not simply giving good advice; He was expressing a truth as unchangeable as if He had said, "You cannot have grapes without grape vines."

In the realm of what we call the natural we speak of the unchangeableness of nature and the laws of nature. Neither nature or the laws of nature are

changed by the will of man. We say that nature is indifferent to human character, and void of sympathy with human experience. A hurricane destroys trees and men alike and seemingly without purpose or regret. In the realm of morals and religion does God care? Men waste and destroy, and nature does not prevent them. Men waste and destroy men, and seemingly God does not prevent them. Why does God permit the wicked to prevail? We ask the question but we do not answer it. And yet the answer is at hand; it is this: God does not interfere with men in the realm of their own responsibility. But God does not abandon or neglect those who appeal to Him in the realm of His responsibility. God helps and saves those who come to Him in the right way to be helped and saved. There is always a place in human experience for an exercise of the will. We do things because we will to do them, because we wish, or desire, or purpose to do them. There is always room in every experience for God to do things for us because He wills to do them, because it is His good pleasure to do them. This will, whether it is the will of a man or the will of God, belongs to personality. The law of the will is liberty to do or not to do as one wills, whether it be man or God. The laws of the universe are fixed laws, God is pledged to their maintenance, so that whoever appeals to them can depend on them with unerring certainty; there are no miracles that can accomplish things contrary to these fixed laws and so rob one who appeals to them of the results which they are designed to produce. And one of these fixed laws is the law of personal relations, and the law of the will which has to do with these personal relations. We know the character of God, and we know that God is love, and that because of His nature, His attributes, He cannot do a wrong thing; He cannot do anything that is contrary to His wisdom, His love, and in general His purpose to promote human happiness in time and eternity. We know that in the realm of God's liberty there is love, and love only.

The Realm of Personal Relations.

All the uncertainties of life, all the problems of it, and therefore all of the highest and best hopes of life, lie in this realm of liberty, the realm of the will, the realm of personal relations. All outside of this realm, that is, "the nature of things," is good because God made it good. The universe is good. In the realm of personal relations, because God is good and God is love, there can come from His side in the working together no disappointments, though there do come many glad surprises. Outside of the realm of personal relations it may be true, as a poet has suggested, that nature is indifferent, and as a scientist has suggested: "Nature creates without purpose and destroys without regret." But within this realm there is no indifference. Not a sparrow falls to the ground with broken wing but God cares; not a hungry lamb bleats for food but God hears and God cares. And not a human soul but is of more value in the sight of God than birds and sheep. The winds and the sea cannot hear the prayer of a frightened child or a frightened sailor; but God can hear, and God knows how to make the wind blow and how to make it cease to blow—the wind and the sea obey His will. It is in the realm of personal relations with God that the mysteries of His care are explained. We are workers together with the forces of nature in the wonderful achievements of science and the arts of civilization. But what is of more hopeful significance to each one of us is that we are—we ought and may be—workers together with God. Christ came to save the world from sin. His work is constructive. Those who work together with Him will overcome the evil that is in the world with the good that they bring into it. It is this personal relation, this fellowship with our Heavenly Father, that makes it possible for men, each in the realm of his own responsibility, to destroy the works of evil; this that gives to ignorant and erring mortals the sure hope of a blessed immortality with God in heaven.

Seattle, Washington.

All things are created originally out of the mud. Some of us have not got very far from the starting point.

FREEMASONRY VERSUS CHRISTIANITY.

From the Viewpoint of a Methodist Episcopal Minister.

BY REV. J. C. LEACOCK, SCRANTON, PA.

The subject presented in this paper is, no doubt, unpopular with those who are interested in both Masonry and Christianity. They would have all other persons silent upon the subject to which their lips are solemnly sealed. But the writer believes, as a noted speaker in the time of our Civil War wisely observed when interrupted in an address in behalf of the Union, that he "always held it to be an unfailing truth that where a man had a cause that would bear examination he was perfectly willing to have it spoken about."

And, if the title of this paper shall be justified by its contents, the facts ought to be made apparent, and ministers of the gospel, especially Methodist ministers, should positively refuse to aid or encourage Freemasonry, as against the cause to which they have professedly given their lives.

But the average lodge man is ever ready to deny that there is anything wrong with his fraternity. Edmond Ronayne, Past Master of Keystone Lodge, No. 639, A. F. and A. M., Chicago, Ill., speaks emphatically on this point. He says: "It has oftentimes been a matter of considerable surprise to me, even when I was an active Mason and Worshipful Master of my lodge here in Chicago, how the oaths and death penalties of Freemasonry could exercise such an evil influence over the minds and moral character of even the best, the most intelligent, the most reputable of its members. Men who under all other circumstances will act honorably, honest and strictly truthful, when brought face to face with a defense of the Masonic system—its modes of preparation and initiation, its oaths and awful penalties of death—will not hesitate for one moment to prevaricate, to quibble, to deny the truth, and even to lie outright, if necessary, in behalf of Freemasonry, in order to conceal its true character and bogus secrets."

A common way of meeting criticisms against the lodge is to claim that all knowledge concerning the matter is held in secrecy and one who has violated his pledge in making known these secrets is a perjurer and is not to be believed. But it may be answered that, instead of being a perjurer, a man who finds his lodge interfering with his duties as a Christian is absolved from his oath and ought to make known the fact for the benefit of others.

The writer confesses he has never united with a lodge. More than four decades ago his pastor offered to present his name to the Masonic fraternity, to which said pastor belonged, but my reply expressed unwillingness to associate with men bearing characters which were briefly indicated.

While it is true that the outsider must depend for information quite largely upon those who have withdrawn, yet when it is remembered that in this country, soon after the Morgan tragedy, forty-five thousand severed their connection with Freemasonry, and through more recent years withdrawals and exposures have continued, it will be seen that the sources of information are ample and reliable.

The National Christian Association of Chicago, Ill., is able to furnish the complete ritual of the Ancient and Accepted Scottish Rite of Masonry, by a Sovereign Grand Commander, 33°; Oaths and Penalties of thirty-three degrees of Freemasonry, by a Master Mason, with many booklets, addresses and tracts on the subject, and a monthly magazine, the CHRISTIAN CYNOSURE, which treats on the evils of secret combinations and bears strong testimony against them.

From the publications named, from the press both secular and religious, from personal observation, and from the experience of friends who have brought reports from the inside work of the lodge, the facts herewith presented have been received. During the year 1910, an affiliated Freemason, who claimed to have taken the full course of Masonry, told the writer of an oath he would not have taken had he previously known its nature, and added that he trembled on hearing a certain other man take it. Such facts as these furnish the basis for the title of this essay—"Freemasonry Versus Christianity."

Illustrations From the Ritual.

Freemasonry in a number of particulars we name is against Christianity. It rejects Christ from its ritual—from its prayers. Here is an illustration:

"O God, we pray thee, thou Grand Architect of the Universe, to cast Thy all-seeing eye upon this Sanctuary, which symbolizes the Conscience of man, and help us to use the key of Intelligence within the Balustrade of Reason, so that we may know ourselves, link ourselves unto Thee, and become fit for the immortality Thou hast promised."

The name of Jesus Christ is rejected from New Testament quotations as follows:

"Now we command you, brethren, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition ye have received from us." (2 Thess. 3:6).

"Now them that are such we command and exhort that with quietness they work, and eat their own bread." (2 Thess. 3:12).

From each of these quotations is omitted the name of our Lord, Jesus Christ.

Misrepresents New Testament Teaching.

Masonry misrepresents New Testament teaching. Note the following:

Question: "How comes Masonry fallen to ruins as we are so bound together by our obligations?"

Answer: "It was so decreed in olden times, as we learn from St. John, who we understand was the first Mason that held a perfect chapter."

Q. "Where does St. John say this?"

A. "In his Revelation, where he tells of Babylon and the celestial Jerusalem."

Masonry not only rejects Christ, but appoints certain of its members to occupy His place, with loftier titles than were given to the Son of God.

A few years ago the Wilkes-Barre (Pa.) *Record* published the following: "City Clerk Frank Detrick received a Christmas gift on Saturday from Richard M. Johnson, *Most Excellent Grand High Priest,* Royal Arch Masons of Pennsylvania, in the form of an appointment as *D. D. Grand High Priest,* in charge of the Eleventh District, to take effect on St. John's Day, Dec. 27th. Mr. Detrick is a retiring High Priest, having served at the head of Shekinah Chapter, and his selection as *D. D. G. H. P.* is a reward for faithful attendance to duty and interest manifested in the welfare of the organization. Mr. Detrick is an enthusiastic Mason and none is more deserving of this honor than he."

Thus it will be seen that the office which, according to the teaching of the New Testament, no one has a right now to hold, but Jesus Christ, was given to Frank Detrick, who was called *Grand* High Priest and the man that conferred the office was called *Most Excellent Grand* High Priest.

If any one attached real importance to the office conferred, because of the sanctity the words seemed to indicate, he may have received a slight shock a few days after the appointment was made, on reading in the daily paper that this same Mr. Detrick was manager of a ball about to be held in the Armory.

But to show that the office of High Priest is treated as a joke in the Masonic lodge, let me give the report of a St. John's Day celebration by the fraternity in Tunkhannock, Pa.: "Bradley W. Lewis, in presenting the High Priest's jewel to John B. Jennings, was greeted with a ground swell of laughter which overflowed when a harp of the Hebrew variety was added by John B.'s friends who have long admired him as a prima donna." The notice in the next sentence of the report states that "Religion and Masonry was the theme of a pleasing address by Rev. J. H. Brown." If the remarks of the Rev. Mr. Brown immediately followed the presentation of the High Priest's jewel, as the item indicates, it would seem impossible for him to make an address which would be pleasing to his hearers and at the same time meet his obligation as a minister of Jesus Christ.

Masonry Claims To Save Men From Sin.

Masonry claims to do for men without Christ, what the New Testament declares can only be done through Christ, that is, to save men from sin.

"Believe on the Lord Jesus Christ and thou shalt be saved." (Acts 16:31.) "Neither is there salvation in any other." (Acts 4:12.) "He that hath the Son hath life; and he that hath not the Son of God hath not life." (1 John 5:12.)

Turning now to Masonic authority,

you may read: "We now (as Master Masons) find man complete in morality and intelligence, with the stay of religion added, to insure him protection of Deity and to guard him against ever going astray. These three degrees thus form a perfect and harmonious whole. Nor can we conceive that anything can be suggested more which the soul of man requires." (Sickels' Masonic Monitor, pages 97, 98.) "Acacian—a term derived from *akakia* (innocence) and signifying a Mason, who, by living in strict obedience to the obligations and precepts of the fraternity, is free from sin." In Mackey's Masonic Ritualist you may find this statement: "The common gavel is an instrument made use of by operative Masons to break off the corners of rough stones, the better to fit them for the builder's use; but we, as free and accepted Masons, are taught to make use of it for the more noble and glorious purpose of divesting our hearts and consciences of all the vices and superfluities of life; thereby fitting our minds as living stones for that spiritual building, that 'house not made with hands, eternal in the heavens.'"

"On a Sabbath in July, 1899, Dr. Washington Sullivan, president of the Ethical Religious Society, addressed a large audience in Steinway Hall on Masonry. He took two texts, one from Emerson's essay on Worship, and the other from Kant's Critique of the Practical Reason. The following are some of his utterances, as published in the *American Tyler,* a leading periodical of the Masonic craft:

"This purest essence of the ethic creed has been the inspiration of Masonic teachings. To build up that which is to the soul what health is to the body—character—this has been the aim of Masonry throughout the ages; to show men that they may make of themselves living stones whereby a pure, strong, self-reliant state may be raised; to teach them that the keys of the kingdom of heaven are in the custody of no priest, corporation or church, but in each man's own hands; that no religion can make or unmake him save his own native endeavors; that he must be born again, not of water or absolution, but by the arduous efforts and persistent determination of his own will. * * * For this and other solemn truth Masonry has been a symbol and a witness; and as long as such are the principles which it endeavors to inculcate, it must flourish, like the mystic city whose foundations were laid foursquare and imperishable. Can there be a second opinion about such an institution, which makes morality the sovereign concern of life? Of course, dogmatical churches of all colors frown upon it. To act as though conduct alone were a sufficient passport to present for future blessing is to remove the priest's candlestick out of its place. When Jean Valjean is dying, his fussy old landlady pushes her head into his attic and asks, 'Shall I send for a priest?' 'I have one,' was Valjean's reply. Valjean was a Mason and an Ethicist. He was his own priest, savior, redeemer. Believe me in truth and indeed, there is, there can be, no other. Each one stands severely, inexorably alone, where the supreme problem of individual destiny is concerned. And therefore I say, that nothing better could befall a young man, at the threshold of his life, so full of possibilities for good or ill, so pregnant with consequences to himself and others, than that he should fall early under Masonic influences and imbibe the masculine gospel of self-dependence and of self-reliance."

The teaching of the quotation just made will compare favorably with that of other man-made religions, when put to the test of orthodoxy. Notice a few of the declarations made: "He was his own priest, savior, redeemer," "He must be born again * * * by the arduous efforts and persistent determination of his own will."

Such teaching appeals to man's natural pride and pleases his depraved imagination. Still if these views were held and proclaimed only by non-professing Christians, they would accomplish much less harm than they produce under present circumstances.

The Awful Sin of Ministers.

But the great harm done to the Church of Christ through these teachings is by professing Christians and especially by ministers of the gospel who adopt the Christless creed and manifest their approval and submission by being stripped,

hoodwinked and led as captives to bow at the altar where only a human high priest is recognized.

This deistic religion is further endorsed in taking obligations which it would seem that no self-respecting man, could he foresee, would ever assume. But faithfulness to the obligations taken and the perpetuation of membership are evidence of acceptance of the new religion and approval of the initiation ceremonies with their attendant oaths and penalties. It is in effect saying, on the part of the Christian layman and minister alike, "I have tested this method of worship and give it my approval and influence." Thus, Peter-like, the professing Christian denies Christ while warming by Masonic fire.

The great question in the church today is, How can we reach and save men? They have been *reached* by the lodges, which as reported contain 8,000,000 of them. *And these men have reason to believe that the religion of the lodges, which is endorsed by Christian ministers who are affiliated with them, is sufficient for their salvation.*

Here may be found the explanation as to why it is almost impossible to secure the conversion of a Freemason. And the fact that the work is so hindered among Freemasons may account for the outspoken opposition to Freemasonry by leading evangelists as Finney, Moody, Pentecost, Dixon, Torrey, and others.

A stock argument in favor of Freemasonry is that good men are members of the Masonic lodge. The wisdom of the children of this world is seen on the part of the lodge in the practice of receiving and advancing ministers in the fraternity without money cost to said ministers.

But it is a question whether it is quite the fair thing for a preacher of righteousness to give the weight of his office and name to an organization which he would not unite with if a fee were charged him for initiation and advancement.

But while great and good men, both of the past and present, are named as Freemasons, others quite as great and good strongly condemn the organization. Note the following testimonies:

"I am prepared to complete the demonstration before God and man, that the Masonic oaths, obligations, and penalties cannot by any possibility be reconciled to the laws of morality, of Christianity, or of the land."—*John Quincy Adams.*

"I am opposed to all secret associations."—*John Hancock.*

"They [secret societies] are a great evil, entirely out of place in a republic, and no patriot should join or uphold them."—*Wendell Phillips.*

"Before I would place my hand between the hands of other men in a secret lodge, order, class, or council, and bending on my knee before them, enter into combination with them for any object, personal or political, good or bad, I would pray God that that hand and that knee might be paralyzed, and that I might become an object of pity and even the mockery of my fellow men."—*Wm. H. Seward.*

"All secret associations, the members of which take upon themselves extraordinary obligations to one another, and are bound together by secret oaths, are naturally sources of jealousy and just alarm to others; are especially unfavorable to harmony and mutual confidence among men living together under popular institutions, and are dangerous to the general cause of civil liberty and just government. Under the influence of this conviction I heartily approve the law, lately enacted in the state of which I am a citizen, for abolishing all such oaths and obligations."—*Daniel Webster.*

"My whole record is against them."—*Frances E. Willard.*

"Of all I wish to say of secret societies, this is the sum: Secret oaths—

"1. Can be shown, historically, to have led to crime.

"2. Are natural sources of jealousy and just alarm to society at large.

"3. Are especially unfavorable to harmony and mutual confidence among men living together under popular institutions.

"4. Are dangerous to the general cause of civil liberty and just government.

"5. Are condemned by the severe denunciations of many of the wisest statesmen, preachers and reformers.

"6. Are opposed to Christian principles, especially to those implied in these three texts:

"'*In secret have I said nothing.*'

"'*Be not unequally yoked together with unbelievers.*'

"'*Give no offence in anything, that the ministry be not blamed.*'

"7. Are forbidden in some portions of our Republic by the civil law, and ought to be in all portions. Many European governments hold Freemasonry under grave suspicions, as a mask for conspiracies against throne and altar.

"8. Are forbidden to church members by some Christian denominations and ought to be by all."—*Joseph Cook.*

"I do not see how an intelligent, consecrated Christian can belong to a secret order. It is an express disobedience to God's plain command (II Cor. 6:14). Furthermore, the

awful mockery of the profane prayer in the pretended resurrection scene in the initiation ceremonies of the Master Mason's degree must shock beyond measure any man of real spirituality. Some of the oaths in higher degrees of Masonary must be horrible beyond expression to any man possessed of genuine Christian sentiment."—*R. A. Torrey.*

"Give them the truth, anyway, and if they would rather leave their churches than their lodges, the sooner they get out of the churches the better. I would rather have ten members who were separated from the world than a thousand such members."—*Dwight L. Moody.*

(To be continued.)

CHURCH RULES.

What Rule is Best for Securing Young Men for the Christian Church.

BY C. A. BLANCHARD, D. D.

The question submitted to me is this: "Would it be better for churches which are opposed to secret societies to refuse admission to young men who are connected with various beneficiary organizations, or to receive them to membership in the church and seek to wean them from the lodge afterwards?"

This question is suggested by the fact that the young men of our generation are so largely hostile or indifferent to the church. In our cities, and in country places as well, a large per cent of the young men are connected with various beneficiary organizations. Some of them are opposed to the older orders such as the Jesuits, Freemasons, Oddfellows, and the like. They have united with these fraternal organizations for the purpose of insurance. Many of them attend the meetings seldom or not at all.

Ministers are raising the question whether or not the rules which forbid membership in the church to such persons should not be relaxed, the thought to the church and ultimately from the lodge.

Not Condemned for Poor Business Judgment.

The answer to this question depends upon the character of these organizations. That they are financially unsound seems clear from the very principles upon which they are constructed. As temporary expedients, while the greater part of the membership is young, they may do; but when the membership grows older, death assessments become so frequent or so large as to cripple or destroy them. It is stated that over 3,000 fraternal insurance companies, each of them involving the lodge principle, have perished within the last forty years. Almost every week some new name is added to this long death roll; but the church, which should indeed care for the material interests of its members, is not chiefly concerned with them. It should antagonize these lodges because they are financially injurious; but this alone would not furnish a good reason for excluding their members from church fellowship.

No man should be denied the privileges of the church because his business judgment is poor. The exclusion must be justified, if at all, upon moral grounds—on the ground that these lesser orders are one in principle with the greater.

Membership in Pagan Religious Organizations Ought to Debar from Church Fellowship.

Freemasonry, Oddfellowship and all similar organizations are pagan religions. The God whom they worship is the god of this world. He is not God the Father of our Lord Jesus Christ. Their prayers are not offered in the name of Jesus, their creed is deistic, their ceremonies are degrading to manhood and even dangerous to life and limb, their obligations are anti-Christian. If the beneficiary orders are of the same sort, of course the church should require persons who are members of them to cease from that membership before they seek to identify themselves with it.

Minor and Major Orders the Same in Nature and Tendency.

I am satisfied that the lesser orders, as they are called, are the same in nature and tendency as those that are called greater.

The Modern Woodmen of America, when organized, attempted to omit everything of a religious character. No prayers were provided, no Scriptures were to be read. The organization was declared by its founder to be purely secular, and to have no purpose except the relief of suffering and need. Yet the Woodmen have already a burial service. They are now asking ministers to preach sermons to them once a year, and are going on

the Sabbath days to the graveyards for memorial services there. The fact is, men need some religion. They wish it, and when they are not willing to be Christians they make a religion for themselves. If this be true, that the minor and major orders are the same in nature and tendency, then I am decidedly of the opinion that churches should instruct young men regarding them *before,* and not after, they become members of the church.

If we allow that these beneficiary orders are evil in essential respects, and if we hold that young men should antago-

to be determined, first, as respects her

nize them, the duty of the Church is then children, and, second, as regards those

The attempt to draw men into the church, leaving them in ignorance of the true character of the adversaries of the church, has been a disastrous failure. There is no reason to suppose that it will be more successful in the future than it has been in the past. If the church will teach our young men what they ought to know, and live before them as it should, they will unite with the church, and will not have to be coaxed to leave lodges.

What Rule for Other Young Men?

Respecting the work for young men who are not reared in Christian homes, the idea of the Church is still to educate. At the present time we hear much said about "attracting" people to the churches. Various devices are used for this purpose, and they have a greater or less degree of success, but it is evident to any one who has studied the question that attracting people to the church for an occasion and attracting them to an intelligent and constant membership in it are widely different things. The only churches which have succeeded in doing the latter are those which have preached the gospel, and thus met the deeper needs of the human heart. Hired singers, entertainments, popular addresses and the like may draw a large number of persons to the church, but unfortunately they will soon fall away and will do very little good while they are present.

God's Standard Ought Not to Be Relaxed.

What is needed for the church is a company of men and women truly converted and fully consecrated to the work of saving others from the death of sin. These cannot be secured by any hocus pocus, but only by the power of God. This power is not granted to tricks and devices, but to penitence, faith and prayer. Churches and persons who really desire God may be assured of His presence and blessing, and when they have Him they will secure all the favor with men that will be good for them. What our churches should do is not to lower the standard which the word of God sets up, but to abide by it and bring the people up to it. This is the path of duty and of victory.

Obituary.

MRS. R. A. CULLOR.

Just as we were closing the forms of this number, word was received that "Dear Mother died this morning (Saturday, August 19th). Did not suffer at the last—just quietly stopped breathing."

Mrs. Laura L. Cullor's memory will be precious not only to her ten children, but also to all who love a godly character and a loyal servant of the Master. Few have been called upon to bear as heavy a cross as she and her husband bore for fidelity to the antisecrecy cause, when buildings were burned, stock poisoned, tongues of valuable cattle cut out, sixteen head of fine steers stolen at one time, besides hogs and sheep; and also law-suits were trumped up, which cost thousands of dollars to defend, and an abuse of themselves and family that is almost unparalleled in present times.

"Nearer and dearer are the blessed dead
Than we are wont to think,
When with farewells and tears we bow the head
Beside the solemn brink.
* * * * * * *
"Oh, comforting, sweet thought — that though we stand
On death-divided shores,
Love still can stretch to us its angel hand,
And lay its heart on ours!"

David said, "I shall not want." God gives us not only what we need but what we want. God saves us from all unholy desires and we feel satisfied with holy delights.

The Power of the Secret Empire

By Miss E. E. Flagg

XXXVI.

Some Examples of Masonic Benevolence and Morality.

Half a dozen summers previous to the one in which occurred the scenes related in the last chapter, there happened one of those common and yet most sad events, a serious accident to a laboring man with a wife and children dependent upon him for their daily bread. He was a carpenter and fell from an imperfectly built staging, receiving severe internal injuries that resulted in his death after a year of lingering illness.

"The lodge will see to you and the children," whispered the dying man to his weeping wife, whose always delicate health had been shattered by incessant watching at the bedside of her sick husband, and, knowing that his death would leave her without a penny, could not see in the dark night of approaching widowhood the glimmer of a single star of earthly hope. "I've always paid my dues regular till that accident happened. The lodge owes it to me to see that you and the children are well provided for."

"They have given us in all but twenty dollars since you have been sick," answered the wife, who was only a woman and reasoned as women are apt to in such matters. "That is but a fraction of what you have paid them at one time and another. And I am sure we have needed the money."

"I know twenty dollars don't go a great ways, but we've rubbed along. And now I've got pretty nigh the end, so there'll be all the more for you and the children."

His wife was silent. She had her misgivings, but not for worlds would she breathe the shadow of a doubt into the ear of that soul that was passing into eternity, happy in the thought that he belonged to a brotherhood which made the widow and the orphan the objects of its especial care.

That night he died. The lodge buried him with Christless prayers and dirges, and, to do it justice, spared none of the honors to which a defunct "worthy brother" is Masonically entitled. The widow's hopes revived. Surely they who would do so much for the dead would have a care for the living. But the lodge, when applied to for assistance, viewed the matter in a slightly different light. For, to state the simple truth, a number of grand suppers given by the fraternity, sundry bills of cost for regalia, gloves, aprons, etc., to say nothing of a great many extras for wine, beer and cigars, had swallowed up so much of the charity fund as to leave the lodge in no condition to heed her appeal. But it must not be supposed that any such explanation of the case was given to the indigent widow when she asked for further aid. Oh, no. She was coolly told that her husband had not paid his dues for a year, and they had done all that could reasonably be expected of them in giving him Masonic burial.

She could not prove that the lodge had taken her husband's money and paid him back, not counting interest, scarce a fifth part of what was his actual due. The widow struggled along for a while; a few individual Masons contributed to her relief from their own pockets, but as benevolently inclined persons are to be found everywhere and the lodge collectively had nothing to do with these contributions, it may be fair to infer that they might possibly have done the same thing whether Masons or not. It was a hopeless struggle even with occasional aid from private charity. Her health completely broke down at last. Her two children were bound out, while she went to the almshouse as her only refuge, dying there soon after of quick consumption.

Death, in separating her from her children, however, spared her, as death so often does, the pang of a deeper anguish —for she was Mary Lyman's mother.

It doesn't matter where I gathered these facts. They are true. This is not a statistical book or else I should be tempted to give a few figures that would demonstrate to the most skeptical that the benevolence of the lodge is on a par with its morality—a hollow sham, a whited sepulchre.

Mary Lyman's father was a Mason, but this fact did not save her from ruin and death at the hands of a brother Mason who had solemnly sworn to preserve inviolate the chastity of all women with near Masonic kindred, though with this very convenient little proviso attached, "*knowing them to be such.*"

Women of America, do you hold your purity so lightly that you can afford to countenance such a system as this? Will you, knowing these things, still continue to smile on the lodge and accept its slimy favors? Sisters of the Church of Christ, does it matter nothing to you that Masonry rejects His name from her ritual as "too sectarian" and tramples His atoning blood under foot by teaching another way of salvation? that by the testimony of her own writers she traces back her origin to the ancient heathen mysteries with their abominable rites of darkness, and aspires, as we learn from the same unquestionable source, to become finally "the universal religion of manhood?" Can you pray for the speedy coming of Christ's millennial reign and be indifferent to the fact that another kingdom is being set up in which He has neither part nor lot? Will you apologize for such a system? defend it by your silence or worse still "care nothing about it?" As it rejects Christ, so it has no place for woman, and should the day ever dawn when Masonry becomes the universal religion, God help her!

Rachel herself gathered the flowers from her own garden to lay about the dead girl's white, still form. She placed a half-opened rosebud between the closed fingers, kissed the cold forehead, and with solemn words of prayer that seemed in their tender, impassioned earnestness like a personal appeal to that infinite, unchanging Pity which is at the heart of God in Christ, visibly manifested before his eyes—it was Elder Stedman who performed the last services—Mary Lyman was laid away in a corner of the potter's field outside the cemetery to slumber till the resurrection morning.

But before the grave had set its seal of corruption on the statuesque beauty of a single lineament her murderer was released on a writ of *habeas corpus* and admitted to bail!

Elder Stedman, when the funeral was over, came back to our house; but, unheeding the cup of tea that Rachel poured out for him, he paced up and down the room in stern and solemn silence, broken at last by these abrupt words—

"I have been like one of the foolish prophets. I have healed the hurt of the daughter of my people slightly. God forgive me. Henceforth every faculty of mind and body shall be devoted to an unceasing warfare against this dragon of Masonry that stands like his prototype in Revelation ready to engulf and swallow the church with the devouring flood he casts out of his mouth."

"Why, Mark;" said I, "you do yourself injustice. When hardly a preacher in these parts dares to mention Masonry you have scourged it unsparingly from the pulpit. What can you do more?"

"I tell you, Leander," said Mark, pausing a moment in his agitated walk, "I feel as if I had only tickled the monster by throwing wooden darts at him. Henceforth it must be a hand to hand combat. Only the iron of truth can penetrate between the scales of his armor, for, like Apollyon, his scales are his pride. I must lecture as well as preach on this subject."

"But, Mark," I answered, a little startled, "you will only rouse persecution. A good many people seem to think Masonry is like the Giant Pope whom Christian saw sitting in the mouth of his cave—too old and decrepit to hurt. But I know better. The lodge don't care much for a few side thrusts, but attack it at close quarters and you will find that it can turn with as deadly vengeance as it did in Morgan's day."

"Well," answered the Elder, quietly, "I am old and gray-headed now, and a few years of life less or more matters little to me. There is a conflict coming and woe unto me if I gird not on my armor to meet it. My old belief comes back to me. This is going to be no ordinary contest. It is the battle of Armageddon,

the last great conflict before the final end."

Mark spoke with the same kindling eyes and solemn fervor with which he had dilated on this very same subject forty years before.

"I have had some such thoughts myself," I answered, after a moment's silence. "Organized secrecy seems to be Satan's last and most cunning move. In the old pagan and popery times he tried to conquer the church by sheer open force. Now he is trying to undermine the citadel, and the worst of it is the church won't be roused to see her danger. However, I suppose I can no more keep you out of the battle than I could Job's warhorse. Only have a care of yourself, Mark, for Hannah's sake."

The Elder started as if I had touched a tender chord, for he and Hannah were a lonely couple now. Of their two sons, one had died in the service of his country, the other was a toiling missionary on the far-off soil of southern Africa. But it was only for an instant, then the pole star of his life shone out clear and steady.

"I told Hannah the day she married me that she must take me as the Covenanter John Brown took his wife, Isabel, with the assurance that when she least expected it the hand of violence might part him from her. We have learned to hold nothing back—not even each other."

But while the Elder was thus absorbed in thoughts of that great pre-millennial contest which he believed was approaching, Colonel Montfort was likewise thinking—though on a different subject and with a good cigar to aid the process. Two difficult tasks lay before him; one was the triumphant delivery of Maurice Jervish from the hands of justice, the other was the sacrifice of Anson Lovejoy to violated Masonic law.

The Colonel was not a man of generous impulses, and had there been no other tie between him and Mary Lyman's murderer than mere friendship, he would in all probability have washed his hands of him. He desired to shield Jervish, firstly and primarily, because the honor and glory of Masonry demanded it. What was to become of the fraternity if its members could claim no special privileges over honest men? A vital question to the Colonel, who knew very well that there had been times in his own political and military career when he might have fared badly if the shielding of each other's crimes had formed no part of lodge obligations. However hopeless the situation might appear to un-Masonic eyes, in the light of these encouraging items of his past experience, the Colonel did not despair of bringing off his friend with flying colors. It was over another subject that he spent the most anxious thought, and consumed the greatest number of cigars.

He hated Anson Lovejoy as wickedness will always hate rectitude. He was furious that he had dared to pursue Jervish and deliver him over to the grasp of the law; and as the controlling spirit of the lodge he was well aware how very easily the wrath of the fraternity against him could be made to bring forth its legitimate fruit—murder. Nor is it too much to say of the Colonel that he knew he could at any moment put his finger on the men who would not scruple to dispose of Anson Lovejoy after the most approved Masonic fashion. The possibility, however, of another Antimasonic excitement was a factor which continually came in and disturbed the Colonel's reckoning, for he was a man accustomed to weigh duly all the pros and cons before committing himself to a course of action which might entail disagreeable consequences. But his hatred of Lovejoy burned with so intense a flame that for once passion overpowered the cool and calculating selfishness which with him as with most men of that peculiar caliber was the governing principle of his life.

The sound of his name spoken in low and cautious tones by some one standing outside broke in upon the Colonel's meditations. He rose and, opening the long window, stepped out upon the piazza. A man stood there in the moonlight, a prominent member of Fidelity Lodge.

"Oh, it is you, Mugford. I suppose all the arrangements are made then; but don't let too many into the secret. Half a dozen would be enough if the affair was managed properly."

"I've talked with Golding and Peck and the others. They will be all ready to do their part when the time comes. But Whitby we can't depend on I am afraid. He hangs back."

The Colonel muttered an oath.

"Well, shut his mouth up some way. If he is disposed to blab give him a hint that we know how to manage traitors. We can deal with one as well as another." And after a little more conversation of like tenor the two conspirators separated.

Masonic murders would be much more common than is happily the case if the brethren everywhere lived up to their obligations; but just as the majority of slaveholders were far more humane than the system which gave them irresponsible power, so Masons as a rule are better than the institution which swears its devotees to bring every traitor to "strict and condign punishment."

Among the hardened and desperate men, the rowdies, gamblers and drunkards who surrounded Colonel Montfort and moved obsequiously to do his bidding, there was one who shrank from the crime of secret assassination. The result was that Anson Lovejoy the next day received from an unknown source a much crumpled note with a rude imitation of the square and compass in the corner, which after correcting some peculiarities of orthography ran as follows:

"Don't go to the lodge tonight. They mean to ask you to resign, then drag you from the chair if you refuse, and murder you in the lodge room. In the scuffle it will never be known who struck the blow. If you value your life, stay away.

"A Friend and a Mason."

"How do I know but this is a mere foolish trick to frighten me?" said Lovejoy. "It would look too cowardly to stay away. I can't do it."

"No," I said, earnestly, "this is no trick but a friendly warning. You must heed it."

Lovejoy stood irresolute. I knew he felt as a brave man always does at the thought of saving his life by what seems like cowardly flight from a post of duty.

"I have thought of a plan," I said, after a moment's silence. "Go to the lodge to-night, as usual, and your life shall be protected."

"How?"

"Station a guard around the lodge. There are plenty of Antimasons in Granby that would rather enjoy serving in such a capacity. Take your seat in the chair precisely as at any ordinary meeting, and as soon as there is the least attempt at violence, give the signal and we will burst open the door and rush in."

"That will do," he said, after a moment's deliberation. "No better plan could be devised."

And with the understanding that I should as quickly and quietly as possible gather a force sufficient for his protection, Anson Lovejoy prepared to front the men who had secretly banded together to take his life. For what? For violating his Masonic obligations. In other words, for daring to do his duty as an honest God-fearing citizen of this free Republic, consecrated to liberty by the blood and tears of our forefathers, yet fostering in its bosom a dark and terrible despotism which, when its laws are violated, knows neither mercy nor forgiveness, allows of no appeal from its sentence, and punishes without the form of trial.

Although the tide of popular excitement in Granby had subsided with the arrest of Jervish, it left, as such excitements usually do, a deposit behind it. Firm and settled conviction had taken in many minds the place of ignorance and doubt. Pronounced Antimasons were scarce before, now they were very common. Consequently I found no difficulty in gathering a force sufficiently large to surround the lodge and prevent the threatened attack on Anson Lovejoy.

We allowed the brethren time to assemble, and then marching silently from our place of rendezvous we took our stations around the building, scarcely daring to breathe lest some sound should escape our ears from the upper room where the lodge was meeting.

Meanwhile Lovejoy had seated himself in the Master's chair and gone through the preliminary exercises with outward calmness. He no longer doubted the truth of the warning note. Even

before he caught sight of a knife concealed under the coat of one of the members he knew himself to be surrounded by a hand of secret assassins, and felt that on his courage and tact in co-operating with those outside his life depended.

Colonel Montfort, as before hinted, was a man that preferred to do his dirty work by means of tools. He meant to keep his hand concealed throughout this whole affair. It was therefore no part of his scheme to open the attack on Lovejoy in person, but to put forward Simon Peck instead, as the mouth-piece of the lodge. Peck was an ignorant and illiterate man, and far from being a good spokesman, but he knew that the demand to resign would be felt by Lovejoy as an additional insult, coming from such a quarter. Peck was the most subservient of tools under his master's eye, and in the present case some personal feeling mingled with the infuriated hate towards Lovejoy which he shared in common with the other members of the lodge, for so violating his Masonic obligations as to arrest a murderer.

Some writer has said that everybody is well connected in certain directions. So also is the opposite fact true, especially among the heterogeneous elements that compose American society—for Maurice Jervish, the personal friend of Colonel Montfort, was also some connection of the Pecks. It was there he had first seen Mary Lyman, and though he moved in a so much higher social sphere than they, was quite willing to take all the advantage which his relationship to the family gave him in accomplishing the ruin of his victim. Peck had badgered his wife into denying before the coroner's jury all knowledge of the closed carriage that had been seen to stop at their door the night Mary was missing; he had likewise aided in secreting Jervish—it was believed on his premises, which the sheriff, true to his Masonic obligations, refused to search—all at the bidding of Colonel Montfort, who found in Peck just that mixture of bigotry and self-conceit which is so convenient in the underlings of the lodge when their superiors wish to manipulate them for purposes of their own.

Lovejoy listened calmly to the end of the halting, ungrammatical speech, which was really nothing but a low tirade of abuse. He was prepared for this part of the programme. Peck sat down and wiped his forehead, rather exhausted with his effort at oratory, but supremely satisfied therewith. There was an instant's silence, during which Lovejoy's eye looked with eagle keenness over the throng of conspirators which surrounded him like a pack of hungry wolves thirsting for his blood; and then he answered slowly and firmly:

"If I have committed any offense against Masonic law I am willing to meet the charge, and if proved, submit like any ordinary member to the sentence of the lodge. I am denounced as a traitor. To resign the chair under these circumstances would be equivalent to a plea of guilty, and I therefore refuse most decidedly to do any such thing."

This reply was also in agreement with the programme. There was a murmur of rage as Lovejoy finished speaking, and a forward movement from the member who carried the concealed dirk.

"You *shall* resign, you blasted traitor!" he exclaimed, with an oath. "Take your choice, either be dragged from the chair or give it up peaceably."

"I will neither be dragged from the chair nor give it up," coolly answered Lovejoy, who knew that the fatal moment was fast approaching when, according to their pre-concerted arrangement, the whole band of ruffians would be on him. "You have met here to take my life. I know it, and others know it, too. A guard of the citizens of Granby, at least a hundred strong, now surround this lodge, prepared to rescue me from your hands should you attempt violence. I have only to give a certain signal and they will rush in. The result may be a worse Antimasonic excitement than the one you accuse me of heading. Now take *your* choice; give up your plan to assassinate me, or carry it through and take the consequences."

The lion's mouth was fairly shut, for the most infuriated Mason present did not care to provoke the popular vengeance that would have surely followed any attack on Lovejoy. Colonel Montfort, under his concealing mustache, fairly ground his teeth with rage at this unlooked-for miscarriage of his deep and

subtle plot. He had rightly calculated that with every member of the lodge pledged to keep Masonic silence over the affair, and Masonic sheriffs and juries to obstruct the course of justice in every possible way, there would not be the ten thousandth part of a chance that the actual perpetrators of the deed would ever be discovered or punished. Nor had it occurred to his mind that Lovejoy, even if he should hear of the plot against him, would take any other measure of self-defense than simply to stay away.

"I have one more remark to make on this subject," continued Lovejoy, looking round with unflinching gaze on the baffled conspirators. "You denounce me as being false to Masonry because in the discharge of my duties as a citizen, I arrested a criminal who is also a Mason. If to be true to my lodge obligations requires me to be false to God and my country, then I have had enough of the system, and the world has had far too much; and the only thing that I or any other honest man can do in such a case is to quit it."

I will not transcribe the volley of cursing and profanity which followed this speech of Lovejoy's. It was as if hell had broken loose. Colonel Montfort, who had by this time assured himself that eager ears were really straining in the darkness and silence below to catch the least sound of tumult or uproar in the lodge, was alarmed.

"The brethren forget that this is a meeting for business," he said, with cool effrontery. "We are only wasting time by this useless talk. Our Worshipful Master charges the brethren with a conspiracy to assassinate him. I on my part charge him with un-Masonic conduct in hiring a mob of cowans and eavesdroppers to surround the lodge; with using inflammatory language designed to excite the public mind against the order, besides many other violations of his obligations and duties as a Mason. I therefore move that a complaint be presented to the Grand Lodge of the State against Anson Lovejoy, Worshipful Master of Fidelity Lodge, No. 60., A. F. & A. M., petitioning for his expulsion and removal from office."

Lovejoy listened with calm disdain. To a man who had stood but the moment before face to face with death this was but the firing of blank cartridges. The after proceedings were unimportant, and after an unusually brief and quiet meeting the lodge disbanded, fairly checkmated in its murderous purpose.

The hushed and silent crowd kept vigilant watch till Lovejoy came out; then greeted him with enthusiastic cheers that could be heard half over Granby. He was the hero of the hour, but I fancied that like some other heroes he felt that there was a certain thing lacking to his triumph.

"A Christian should not bear malice, Mr. Lovejoy," I said, as I shook his hand. "Give us a call tomorrow and allow Mrs. Severns to congratulate you."

Lovejoy hesitated. He had not crossed our threshold since the day Rachel had forbid his entrance; and I could not blame him if he entertained some rankling remembrance of her harsh and bitter words.

"If you think I shall be welcome—not otherwise," he answered.

"Try it," I said, with a smile. Lovejoy hesitated no longer.

"Thank you, Mr. Severns, I will, if it is only to prove that I 'bear no malice,' as you call it, because your good wife told me the truth. I was a companion of murderers as tonight's events have made me realize. But I am so no longer."

The next day, agreeably to his promise, he came over. Rachel met him with extended hand and a hearty, "Forgive me, I was unjust; but I have found out my mistake."

"I have nothing to forgive, Mrs. Severns," was his equally sincere and hearty answer. "The medicine was harsh, but I am no worse for it."

Verily,

"A curse from the depths of womanhood
Is very bitter and salt and good."

(To be continued.)

Those who adhere intelligently and determinedly to Freemasonry have no right in the Christian Church.—*Charles G. Finney.*

News of Our Work.

The church of the Brethren in Bellefontaine was well filled on the first evening of the Ohio State convention, and the interest as well as the numbers increased to the end. It is not usual to see forty stalwart men, besides women, present at a morning meeting as early as 9:30 o'clock. Not only the Ohio State Association, but the Church of Christ generally, owes a debt of gratitude to Rev. J. E. Hartzler, of Elkhart, Ind., for his consecrated, unselfish and helpful services in the defense and enlargement of the Kingdom of his Lord.

We are getting well toward the half-century mark of the organization of the N. C. A., and it seemed remarkable that in this State convention there should have been present three who were at the birth of the movement. Bishop Dillon, Captain Scott and President Blanchard, we believe, were each at the Pittsburgh meeting at which the association was formed.

The financial statement of the treasurer showed that the collections during the State convention were $47.92, the amount in the treasury $15.42, making a total of $63.34. The expenses of the convention were $57.95, which left a balance in the treasury of $5.39. The report of the secretary of the convention has not yet been received.

STODDARD IN OHIO.

LIMA, OHIO, Aug. 16, 1911.

Dear CYNOSURE:

I am waiting a train to Dunkirk, Ohio, where I go to meet Wesleyan Methodist friends in their Conference.

We have just had a season of refreshing in the Ohio work. Weather favored, and the people attended the Ohio state gathering at Bellefontaine in a way that cheers. The church was comfortably filled at the evening and afternoon sessions. The morning session also showed a live interest. Had all come at once the church would not have been large enough.

There was but one on the program who failed to appear. We missed our good brother, Hon. H. R. Smith, but were assured that his absence was unavoidable. I never heard Reverend Hartzler and President Blanchard speak with greater force and freedom. Fruit from their sowing appeared at once. Many were stirred, some converted and others were set to thinking.

We regretted the illness of the pastor of the church, which kept him from this meeting to which he looked with prayer and expectation. He has the prayers of many for his recovery. The coming of our general secretary was appreciated. The ladies gave us a happy surprise in the good things to eat which they brought in baskets fresh from the farm.

When I began work in Ohio, about twenty-five years ago, among the active workers I found Capt. J. M. Scott, of Granville, T. C. Speer, of Northwood, and the brothers, T. W. and J. I. Stewart, of Belle Center. These friends have all passed their three score, and two, at least, their four score years, and it was an unexpected pleasure to have them again with us in Convention. They were doubtless encouraged in seeing younger men taking up the battle they have waged in other years. We were indeed glad to join with Doctor Dillon in thanking God for the health that permitted him to again address us.

Our good President Gottshall found it difficult to leave the multiplied duties of his large field, but he was with us with his accustomed energy and blessing. Rev. S. P. Long, of Mansfield, sent his contribution and reported a church membership of 1,700 now in his care. He recently delivered the strongest anti-secrecy address of his life, before one thousand people.

There were some splendid points in the address of our ex-president, Rev. W. J. Sanderson, of Cedarville. "The lodge people tell us they have some good men. Supposing," said Brother Sanderson, "I should say I had a few good cattle, when the buyer came around, what would be the inference regarding the rest of the herd?"

Doctor Dillon's story of the hunters and the soup brought out rather aptly the same point that Brother Sanderson made. One brought a squirrel and put it into the soup. Another brought a quail and put it in the soup; another a pigeon,

and put it in the soup, and another a skunk, and put it in the soup. "The last," said the Doctor, "skunked the whole business." The application to the lodge is easy.

Friends from West Liberty, Huntsville, Northwood, Belle Center, etc., turned out in good numbers.

While preparing for the Convention, I gave addresses in three Mennonite churches in and near West Liberty, in the churches of the Brethren at Bellefontaine and Logan, and in the Friends' church, Bellefontaine. The CYNOSURE subscription list, though previously very good at West Liberty and Bellefontaine, was more than doubled. These people believe in our work and are willing to support it.

W. B. STODDARD.

A Postscript.

W. M. CONFERENCE:

DUNKIRK, O., Aug. 18, 1911.

I found here, as expected, an earnest Christian people interested in N. C. A. work. They gave me a seat in the Conference and an hour to present the Cause. The spiritual atmosphere is good. Fourteen subscriptions are added to the CYNOSURE list.

I go soon to Smithville and Damascus, Ohio. W. B. S.

MRS. LIZZIE WOODS' LETTER.

MEMPHIS, TENN., Aug. 3, 1911.

Mr. Wm. I. Phillips,
Chicago, Ill.

Dear Brother in Christ Jesus:

After leaving Brinkley I stopped at Clarendon, Ark., where the Woman's State Association convened June 27th. I distributed tracts among the ministers. There were a goodly number of them there. I remember giving a tract to one preacher, who said to me: "Sister, the lodges are wrong, but nothing can take men out of them but the Holy Spirit." I answered: "Yes, but the men need the Word of God first,which is the sword of the Spirit (Eph. 6:17), then the Holy Spirit has something to work on in them. It is the Word of God that condemns a man, and the Holy Spirit brings it to his remembrance," (John 14:26). He said: "Yes, that is true." I said, "Well, let's give out the tracts, and they will start a man to thinking, and he will look up the Scripture text printed in the tract, and as soon as he gets his eyes on God's Word the Holy Spirit will begin His work in the heart, and the result is that he will leave the lodge."

I heard one of the strong, leading ministers of the state say in his address that no preacher ever found a text in God's Bible which was meant to be used as a text for an "annual sermon" to a lodge. When he said that, I looked on the leading preachers of the Baptist church and thought, Alas! alas! What will become of the people? For I looked on two men who, a few Sundays before, had preached annual sermons, one for twenty-five dollars and the other for twelve dollars.

I left this meeting and have been working in Pine Bluff since. I have been visiting a big holiness meeting, where there were more than five hundred people each night. This gave me opportunity to speak to Christians in all kinds of denominations and secret societies. And the Word of God went home to the hearts of the people. Some were mad, but others said, "Amen, the truth is coming home." One Master Mason in the congregation said, while I was telling the secrets of the first three degrees of Masonry, "If that isn't Masonry I never was a Mason." Some of them went home asking each other, "Where did that woman get our secrets?" Some said I had been in the orders; others said, "No we do not initiate women in our orders," and still others said, "She has stolen our books, and we ought to have her arrested and make her give them up." Some of the people thought I ought to be killed, while others said, "Somebody ought to speak for Jesus, for the Church is nearly dead, and men and women, girls and boys, with all their education and all their money, are on their way to hell." Oh, Brother Phillips, the people can see that something is the matter with the preachers. "For the people turneth not unto Him that smiteth them, neither do they seek the Lord of hosts" (Is. 9:13-17).

A few nights ago a saloon-keeper was having a game of cards with another man. The two got into a dispute over the card table, and the saloonist shot and

killed the fellow who was playing with him. The sheriff had to slip the murderer off to Little Rock to keep him from being lynched. The next day a man said to me: "Sister missionary, that saloonist has killed six men. He killed two negroes when he kept saloon at Sherrill, Ark., and two at Cornerstone, and one at Dumas, Ark., and this white man makes six." I said, "Well, I reckon he will be cleared of this crime like all the rest of them." He replied, "No, he won't. The man he killed this time was an Eagle and an Elk and a Mason and an Odd Fellow, and the murderer does not belong to anything to help him out." I said, "Well, the law will give him justice, maybe. I hope so. But here is the question I want to ask you: That poor man was shot down in a saloon while playing cards. Now, tell me, to which one of the Grand Lodges above will the preacher send him?" "Well," said he, "I had never noticed that before. I am a sinner and I am a lodge man, and I have heard that we would go to the Grand Lodge above; but I cannot risk myself on that promise; I want salvation through Jesus Christ, and hope you and all other Christians will pray for me. I don't want to be lost. I have been told if I live up to my obligations I will go to heaven when I die, but I am afraid to trust that." I said to him, "Yes, you are in the dark. May God help you to see the light, is my prayer."

Yours for the Master's service.

LIZZIE WOODS.

A TESTIMONY IN KANSAS.

CLAYTONVILLE, ILL., Aug. 11, 1911.

Dear Brothers Phillips:

I have just returned from Garnett, Kans., where I was called to preach at a funeral. You may be sure that I took occasion to point out the only possible way of salvation and to warn the people against the various soul-traps of the age. I did not fail to compare and contrast the religion of the Lodge with that of Christ and to show the people the falsity and the humbuggery of the Lodge religion.

I preached to more than a thousand people. I was on my old fields of labor and made myself at home, and spoke as one having God-given authority, and not as the scribes. I preached three sermons, including the funeral sermon. The funeral sermon and the Sunday morning sermon were preached in the Radical U. B. church house, and the Sunday evening sermon was preached to a good congregation in the Liberal U. B. church. Many prominent lodge-men were present at each meeting, and while some of them manifested considerable uneasiness, they kept cool, as they no doubt anticipated something of what was coming to pass. Others were there for the purpose of getting more light on the issue of the day.

While I had no mercy on the lodge abomination, I tried to use good methods, clear explanations and sound arguments, backed by the Word of God, and to be exceedingly careful lest I should wound the cause in behalf of which I was pleading.

The Liberal U. B. minister was not afraid to say Amen to my discourses and many of the people congratulated the speaker on what they called the much-needed sermons. It was rather a hair-raising experience for some, but I feel sure that it will prove a blessing to many, both in and out of the kingdom of darkness.

While I realize that there is much room for improvement, I am much better prepared for this work than I had ever hoped to be; and while it means tribulation of the old-time kind, I have great pleasure in this important part of God's work. The minister who will prepare himself for this great work and go at it and keep at it in the proper, common-sense way will do a wonderful amount of good, and God will surround him with an army of the truest and best people on earth and be with him to the end of the world. I like this work of turning people "from darkness to light, and from the power of satan unto God."

As ever, your brother in the N. C. A.,

L. V. HARRELL.

AGENT DAVIDSON IN LOUISIANA.

MANSFIELD, LA., Aug. 10, 1911.

Dear CYNOSURE:

I have traveled very extensively since my last letter to you. I am meeting with much encouragement.

The CYNOSURE is making converts wherever it is read. The harvest truly is ripe, but the laborers are few. Prof. Whaley here is principal of the 12th District Baptist Academy. He is an earnest and faithful disciple.

I find the Lodge strong here and constantly multiplying. I was kindly entertained by Mr. Jenks Jackson, a cousin. He was stung by the beast and received his mark (initiated into the Lodge) a few years ago, but he has found it a very costly experiment and will likely soon give it up.

At Alexandria, La.

I received the usual welcome, and attended an extra session of the Baptist State Convention at Rose of Sharon Church. The delegation was not large on account of incessant rains the past three weeks. I was heartily received by the brethren and received many kind courtesies and a small donation through the efforts of Dr. H. B. N. Brown. I distributed tracts and received a few CYNOSURE subscriptions and delivered an address. Dr. A. Hobbs of New Orleans, preached a powerful antilodge sermon, which was well received. This is a secret society stronghold and yet the Negroes must be complimented for having three splendid brick church edifices and half a dozen very creditable frame church edifices, and their pastors are very well supported. They also own considerable real estate and are conducting more than a dozen business enterprises. They also operate and support three high schools aside from the public schools. This is a progressive little city of 10,000, very nearly one-half of whom are Negroes. Relations between the two races are as friendly as can be expected.

At Oakdale, La.

This is a saw-mill and logging district. Wages are very good, but the laborers do not seem to profit. The national labor unions have walking delegates going through this country holding night meetings, hoodwinking the laborers and organizing secret labor unions, which in the near future will prove a thorn in the flesh. Already their exactions have been so unreasonable that several of the largest plants in Calcasieu and Vernon parishes have shut down and more than 500 men are idle as a result. I had no appointment and remained only a short while.

At Leesville, La.

This is the seat of Vernon parish, and one of the most beautiful towns in Southwest Louisiana. It is both a farming and saw mill section. Pine forests abound. It is a very progressive town of about 2,000, and the Negroes are keeping pace with their white cousins in education and the accumulation of property. There are four Negro churches and two lodge halls. Secretism is pretty strong, but the churches are not so very generally neglected for the lodges as they are in many places. Nevertheless their influence for evil is being felt. This town is just three miles from the little log cabin in which I was born October 31, 1862. I hoped to visit that very spot after an absence of forty-four years, but opportunity did not permit it. I secured a large number of CYNOSURE subscriptions, delivered one lecture and preached three sermons and left many seriously considering their Lodge ties. I have a great number of relatives here.

At Lake Charles, La.

This is a very pretty tableland city, situated on a beautiful lake from which it takes its name, and in a fine prairie country. This is the seat of Calcasieu parish and has about 12,000 inhabitants. There are about ten Negro churches here. Educational facilities are very good and the Negroes are preparing themselves very well. I was comfortably entertained by my cousin, Mrs. M. Jones. I preached for Rev. E. W. Renty, and secured a few subscriptions. The baleful effect of Secret Societies here is felt very greatly.

At Abbeville, La.

Here I was greeted by Rev. J. W. Wiggins and one of my old New Orleans parishioners, Mrs. D. F. Johnson, who made it pleasant for me. I was also cordially received by Rev. Taylor and preached for his people. This is a great Creole Catholic center. Yet the Secret Lodge has a strong hold here upon the Protestants. This is a quaint, old, nonprogressive town. Ignorance and Catholic superstition abound. I secured few subscriptions.

At New Iberia, La.

I was cordially greeted here by Prof. Jonas Henderson, Principal of Howe Institute, gift of the late Peter Howe of Winona, Ill. Prof. Henderson is as strong against the Lodge as he was twenty years ago. He assured me that his school is alive and doing great work in this sugar belt. This is a very progressive town and the Negroes are keeping well in the line of progress. Secret Societies are very strong here, as in most cities of its size, but Howe Institute is well leavening the country around about and its influence for good is felt and acknowledged on all sides. I had no appointment here.

At Rayne, La.

I was met at the depot by a committee of young ladies headed by Rev. Roy, and escorted to the home of Deacon Kingston, where a bounteous preparation of dainties was served, after which Rev. Roy escorted me about the city. This is a beautiful old Creole prairie city overflowing with hospitality. Secrecy is strong as usual, but the people are anxious for light on the subject. Rev. Roy presented me at night to an intelligent and orderly congregation, to whom I both lectured and preached at length. There is perfect harmony and friendship apparent on all sides between the races here. Rev. Roy has done and is doing a great work for the religious, moral and intellectual uplift of his race. He deserves great credit for his untiring efforts. The Negroes own a good share of the real estate here.

At Crowley, La.

I received a warm reception and hearty welcome here. I spent Sabbath here and lectured and preached at Israelite Baptist Church. My visit here last November is remembered by the lodgeites. They are very strong and yet they seem willing to give respectful attention to an anti-secret preacher. Mr. Ben Smith and family, Prof. R. U. Clark and family and Mr. E. Edwards and family provided nicely for me and gave me many loving considerations.

At Lafayette, La.

This is the oldest town in Southwest Louisiana, and has about 7,000 people, the greater part of whom are Roman Catholics, being full of Romish ignorance and superstition. This is the most ignorant parish in all Louisiana. There is but one school for Negroes in the entire parish. In fact the poor and ignorant Cajans in the interior of the parish are sternly and openly opposed to Negro education, and will not allow any Negro schools outside of Lafayette. Rev. A. Oliver, D. D., a correspondent from Morgan City, La., for the CYNOSURE in 1888, 1889, 1890-1, is pastor here, but his fight against the papal bull of Rome is as hard or harder, he thinks, than that against the Secret Lodge System. I secured a few CYNOSURE subscriptions and preached one sermon at Dr. Oliver's church.

At Alexandria Again.

I returned here to meet appointments at Union Baptist, Rose of Sharon Baptist, St. Mark's Baptist, Shiloh Baptist, Newman's Memorial M. E. and Bethlehem Baptist churches.

Pray for truth to triumph with my deluded people.

Yours for righteousness,

F. J. DAVIDSON.

WORK IN WEST VIRGINIA.

DEAR BRO. PHILLIPS:

On July 25th I delivered a free lecture on secret societies in the court house at Grantsville, Calhoun county, West Virginia. August 7th I lectured in the court house at Harrisville, Ritchie county, West Virginia. The evening of August 19th I will lecture in the house of Elder Cyrus Dotson, in Greenwood, Ritchie county. Brother Dotson is an elder in the Christian church. He was a traveling evangelist for nine years and is very much opposed to secret oaths. He tried to get the Christian church for me to lecture in, but could not. The power of the secret works of darkness was too strong for him. So he opened his house for the lecture.

Yours truly,

JOSEPH POTTER GRAYBELL.

OUR CANADIAN LETTER.

39 MANSION ST., BERLIN, ONTARIO.
Aug. 17, 1911.

Mr. W. I. Phillips,
Chicago, Ill.

Dear Brother:

My last letter to you was from Cob-

lenz, Sask. I am now at home in Berlin, Ontario, where I am arranging for further operations.

Book Department Established.

The Lutheran Book Room, Berlin, Ont., will keep a number of your anti-secrecy publications in stock, and I am in hopes that an organization will be effected at this point.

Ways of Working.

A recent letter from the president of our provincial university has this: "Your letter with regard to Freemasonry has been forwarded to me here. As I wrote you before, though I am not a Freemason, I have a great many friends of the highest character who are, and I cannot as an outsider, with no other reliable sources of information, help believing that in belonging to the order they are not doing anything inconsistent with their religious or moral profession." I have forwarded to him "The Strange Case of Mr. Goodman," and referred him to the National Christian Association for further information.

You may be assured, Bro. Phillips, that the anti-secrecy forces of Canada will cause their presence to be felt in the country.

Yours for truth and righteousness.

MOSES H. CLEMENS.

EDITORIAL NOTE.—We suggest that each of our Canadian readers write Mr. Clemens an encouraging note of sympathy and promised co-operation. Follow his example and write your public men and furnish them with literature.

A CRY FROM WEST AUSTRALIA.

Secretary of the National Christian Association,

Chicago, Ill., U. S. A.

Dear Sir—Some time ago you were good enough to forward me a number of pamphlets on secret societies, issued by your association. I distributed all of the matter received. Of all places this state wants teaching on the subject of secretism.

I should like to know the constitution of your association, and whether a branch could not be formed here in order to combat in some measure the evils of secretism in our churches. Would you please help me in this matter, as the difficulties of Christians opposing secret societies are great. Every walk in life seems to be influenced, and very often men who stand out find it most difficult to win success from their avocation.

I shall be glad to get your periodical, and will forward subscription later. I shall be glad of a prompt reply.

Thanking you in anticipation.

Yours sincerely,

J. S. NELSON.

Perth, West Australia.

The first prize in a recent annual oratorical contest at Houghton Seminary, Houghton, New York, was captured by Mr. James W. Elliott of Pittsford, Vermont. He is said to be an enthusiastic reformer and was valedictorian of the senior preparatory class of this year. It is especially interesting that the first prize went to the only one who had an anti-secrecy subject for his oration. We promise our subscribers the reading of Mr. Elliott's oration in the October number of our magazine. Prof. H. R. Smith, Jr., of the Seminary says: "Make practical reformers of the high honor students of our anti-secret schools and we shall have taken a long step toward success. It seems to me that the only hope of our cause lies in a systematic campaign of reform instruction for the young of our land."

The recent Ohio State Convention was honored by the presence of Capt. J. M. Scott, of Granville, Ohio, now in his eighty-third year. He has not yet retired from active service for his Lord. Lately his town paper gave the Masonic lodge some free advertising, and as usual declared that its members were walking in the footsteps of the great Washington. Captain Scott at once issued a tract showing that Washington was not a loyal Freemason and what his actual relations of the lodge were, and distributed the tract throughout the town.

We ride through life on a raft made of our blunders. We are saved through our failures. If we always succeeded we would get the big head and be ruined by our success.

From Our Mail.

FROM AN OLD FRIEND.

Little Rock, Ark., July 14, 1911.

DEAR BRO. PHILLIPS:

I herewith renew for another year for the CYNOSURE. I think it doubtful if I live to renew again. I am well along in my eightieth year. I think Joel H. Austin, of Goshen, Indiana, has passed away. I was a regular correspondent of his, but I have not heard from him for two years. Well, the old ones will soon be gone, then where are the others to take their places? [Note.—Mr. Austin died over a year ago.—EDITOR.]

I met a man a few days ago, the Rev. G. W. Shepherd, whose letter to me was published in the CYNOSURE a few years ago. He gave up his Masonry immediately after I had that controversy with him. I am now working on another Methodist preacher, also a Baptist and a minister of the Christian church. Will you please send them sample copies of the CYNOSURE? Some of these people do not know that there is such a magazine opposed to secret societies.

Truly yours,
A. J. MILLARD.

A Later Letter.

August 10, 1911.

Your letter came while I was away from home, attending a revival meeting in the southern part of the state. I told two preachers who were there what they lacked in their ministry; it was not warning against the secret lodge! I took the third chapter of Ezekiel, commencing at the 17th verse, and read several verses to them, and then showed them that to be a faithful witness and watchman one could not neglect this important subject. I then turned to the eighth chapter, saying to them that in this chapter was an almost complete description of a Masonic lodge: seven abominations, each one greater as it was reached. I showed them that the rites of Masonry were borrowed from the ancient sun-worship—for instance, worshiping the sun in the east—and told them if they did not want the sensation of being lifted up and carried by the hair of their heads, they had better do their duty. My talk had its effect, for at the night service one of the preachers opened fire on all secret orders—Masons, Woodmen, Odd Fellows, Farmers' Unions, etc. He asked the audience if they could keep anything secret from God? "Don't you know that God is here, and is looking at us right square in the face, and knows all our thoughts and deeds?"

The result was that this preacher did the subject a better service than I could have done, so I am glad that I was the means of giving these men a start. They will never neglect the lodge again.

A. J. MILLARD.

1410 *Gaines St.*

A letter from our Brother Thomas Mulligan, of Headley, England, promises another one of his interesting letters for the CYNOSURE in the not distant future. He writes: "It is wonderful how fresh and interesting the old CYNOSURE keeps. It seems to be renewing its youth.

"The Lodge Systems here are working and growing, but it seems to me more difficult to get at them here than in America, where they make more noise and show and are more in evidence."

Brother Mulligan is one of the workers who has been for years, and is still doing a mighty work with but little "noise and show."

Rev. E. Countryman, of Westervelt, Ill., writes: "I have been 'Graciously Delivered' and am anxious to help others out of the darkness of lodgism, as the Lord helped me."

Among the Methodist Episcopal ministers in sympathy with the N. C. A. is one who advises us in a unique way of his change of location. He says: "Kindly change address of my copy of the CYNOSURE. * * * The great Methodist wheel, with its inner wheels (lacking eyes sometimes) has performed its annual revolution, and I have fallen on my feet here and am already working and witnessing for Him who is 'holy, harmless, undefiled, and separate from sinners.'"

A National Reform Convention will be held in Park Street Church, Boston, Tuesday, October 24, under the auspices of the National Reform Association, which seeks "National Regeneration from the Reigning Mediator, by the Holy Ghost, through the proclamation of the Sovereignty of God, the Kingship of Christ, and the Supremacy of the Scriptures, voiced by those Christian Citizens whose loyalty to Christ in the Realm of Political Life makes them His faithful and true witnesses, and this National change of heart evidenced by the Nation's Profession of Faith in a Constitutional Recognition of God as the Source of all Authority, the Lord Jesus Christ as the Ruler of Nations, the Bible as the Fountain of all Law, and the true Christian Religion as the Nation's Life." There will be a morning session at 9 a. m., an afternoon session at 2 p. m., and an evening session at 7:30 p. m.

LETTERS TO OHIO CONVENTION.

My church membership has now reached 1,700 and the work is multiplying so that I cannot make any definite promises as to going away. I believe as strongly as ever that the spirit of secret societies is anti-Christian in the last analysis. Do all you can to show this.

(Rev.) S. P. Long.

Mansfield, Ohio.

A House Built Upon the Sand.

There is not a week goes by that I do not think of the National Christian Association and God's faithful servants who are pushing it forward. I consider that organized secrecy is without doubt the great sin of our world, and is doing much harm. The advocates and builders have been rejoicing greatly over their success, until lately it has been discovered that their great and glorious work is on a very poor foundation (sand), and it is believed a sense of uneasiness is coming into the minds of the chief lodge advocates, and a feeling that there is danger ahead. We think so.

(Rev.) Joseph Hoffhines.

Canal Winchester, Ohio.

From a Seceder.

My brother is a Master Mason. I asked him why he did not go on and take more degrees, and he said it took too much money. He said a high degree Mason told him that if he had the first three degrees he had *all the essentials of Masonry*. I told him I could buy a book for $1.25 that would give me all of that. I think when he went in he did like the rest of us—he was utterly unselfish—but all the same, he went in to make money. I hope you will have a good meeting. I have no more sympathy with Masonry than I have ever had.

(Rev.) H. A. Thompson.

Dayton, Ohio.

ATTENTION!

Are you interested in Gospel Tracts? Do you know that tracts are one of the best mediums in bringing the Gospel to the lost? If we could realize the wonderful blessing that we can impart to others by handing, or sending, them a good tract, we would be astonished indeed. Eternity alone can reveal all the good done by tracts. We would like to hear from you on the subject.

Our tracts are sent out free in Jesus' name. God provides the money to print and distribute these tracts by free will offerings. To Him be all glory now and forever. Amen.

Write us, pray for us, and "Be not weary in well doing, for in due season we shall reap if we faint not."—Galatians 6:9.

Your brother, in behalf of the lost.

S. E. ROTH,

Address Peculiar Publishing Co., Woodburn, Oregon, R. F. D. Route No. 3.

MODERN BROTHERHOOD OF AMERICA.

The Modern Brotherhood of America is a mutual insurance lodge, in the same class as the Modern Woodmen of America. Those interested in securing some literature issued by this order, setting forth its claims, may do so by sending ten cents to the Modern Brotherhood of America, 25 North Dearborn street, Chicago, Illinois.

It is well known that there are hundreds of different secret insurance orders. The National Christian Association furnishes literature upon the Modern Woodmen of America, including an exposure of its so-called "secrets," as a fair illustration of the principle and operation of every one of the three or four hundred lodges in this class.

KNIGHTS OF COLUMBUS.

The Knights of Columbus is a fraternal and social insurance order. It was organized in New Haven, Conn., March 29, 1882, and incorporated under the laws of that state. "Its objects are to promote social and intellectual intercourse among its members and to render pecuniary aid to them and to their beneficiaries. Men only of the Roman Catholic faith, between eighteen and forty-five years of age, are eligible to membership. Death benefits of from $1,000 to $3,000 are a feature of the organization." There is a social department or side of the order, by which men may become members who do not care to be insured, or who are physically unable to pass the examination. "The emblem of the Knights of Columbus is an eight-cornered cross, ornamented with representations of a compass, dagger, anchor and vessel, having reference to the voyage of Columbus in 1492." It is not, strictly speaking, a military order. Like some of the other orders, it takes special pains to make a fine showing before public gatherings. But the wearing of a sword is very far from being "equipped with the very best of modern weapons." We believe there are at the present time, in this country, about 350,000 members of this Catholic order.

From Our Exchanges.

DIVIDED ALLEGIANCE.

MRS. H. R. SMITH, LEONARDSBURG, OHIO.

Liberty bell sweet cadence rang,
On Freedom's natal day,
Proclaiming liberty throughout the
Region of our fair America.
Alas! does the star-spangled banner
Still wave o'er a land that is free,
Since hosts of her subjects are in sworn
Allegiance to the god of secrecy?

Like Haman of old, the secret
Powers are occupied of late,
Framing decrees to get control of the
Mordecais outside of the gate;
And gallows are now reared,
In parts of our Union,
To force those whom they can not cabletow
Into silent submission.

As the Fugitive Slave law ignited
The fuse to a powerful magazine,
They may find history repeating itself,
Although they feel calm and serene.
Are we going to bow to their edict—
Suppression of free speech—
And as followers of the lowly One,
Defer His holy truths to teach?

Divided allegiance provokes judgments
Of divine wrath.
The house of Israel felt it as an
Avalanche sweep o'er their path.
For the Lord, He is a jealous God,
Of sovereignty and power.
Think you He'll share His worship,
His majesty, with another?

He is jealous of His honor, and
Jealous of His name,
Jealous of His holy day—give heed
Not to profane.
He is jealous of His church,
A defender of his creatures.
Bowing at shrines in secret chambers,
Are laymen and also preachers.

Look into the Scripture mirror, which
God holds up before us all,
And see them, as Ezekiel did, through
A crevice in the wall;
In service of the temple they posed
As His own chosen ones,
But the "Revealer of secrets" showed Ezekiel
They were only Baal's sons.

Ho! all ye who answer to the
Mystic roll call.
See not you the handwriting
That glares on the wall?
"Weighed in the balance and found
Wanting," you see;
"By rejecting my Son, ye
Rebel against Me."

No room in the lodge for the
Savior and His love;
They only recognize one supreme
Ruler above.
Thus wid'ning the gate and
Broad'ning the way,
For all religions and sects
To unite harmoniously.

Therefore a false worship is held
Up to their view,
Teaching by symbols a way
To pursue
To gain the fair haven
Of heavenly rest,
In the Grand Lodge above,
Among their own blest.

They are robbed of true manhood,
And frankness of youth;
They are bound to conceal, at the
Expense of the truth;
Their actions and words become
A mere tool,
Restricted and governed by a
Grand Master's rule.

They must go at his bidding,
Or come at his call;
By oaths and death penalties
Sworn to obey all;

Under cover of darkness, they
Meet in their halls,
With banqueting and revelry,
Of dancing and brawls.

They're shorn of their freedom, their
Birthright from heaven,
Which God in His love to all
Men hath given,
That conscience unchained her
Dictation might move
All men to espouse and His
Holy Word prove.

Their lives as clear streams
Uniting in one,
Might become a great power,
To herald His Son,
Whom He gave to this world,
Because of His love,
That all might be saved, in
His glory above.

With the purity of the lily and
The fragrance of the rose,
The seeking shepherds found Him,
In His humble repose—
"A diadem of beauty," "The
Bright and morning star."
The wise men, too, behold Him,
Traveled from afar,

Bringing their offerings of gold,
Frankincense, and myrrh,
And prostrate before Him became
His worshipers.
No coming to the Father, save
Through His lowly Son;
'Tis high treason to discard Him,
And worship but the One.

"Ye are bought with a price,
Be not servants of men";
"Call no man master, neither be
Called master by them."
"For other foundation can no
Man put in place,
"That that is laid, which is Jesus,"
Full of truth and grace.

Must the church be louger robbed
Of her shekinah glow
Through entanglement in the net
Spread by the secret order foe?
No compromise with darkness,
Or its cunning variations,
Are allowed in Christ's commands
Of our entire separation.

We see those friendly to the lodge
Close to the "border land of woe";
As near as uninitiated the craft
Will let them go.
They are longing for the leeks and
Garlics of titled sin,
And like the "silly little fly,"
Are being drawn within.

And behold the Rev. Aarons in
The pulpits of today,
Delivering speeches and memorials
To this Christless pageantry.

Ye must be perversely blind,
Who fail thus to see
Prophecy fulfilled in the antichrist,—
Fraternal secrecy.

This "pestilence which walketh in
Darkness" Jehovah's church assails,
Leaving "blight and mildew" all
Along its trail.
Under the searchlight of truth
It cannot exist;
For before His "quick and powerful"
Word all darkness fades as mist.

Take courage, all who "sigh and cry"
Against the secret powers,
Wielding the sword of light and truth
For "Him whose cause is ours,"
Assured from His own written Word,
With which we have to deal,
That on the "forehead" of His loyal ones
He places His "ink horn" seal.

—*The Wesleyan Methodist.*

UNITED BRETHREN CHURCH.

Its Position on Secret Societies.

[EDITORIAL IN CHRISTIAN CONSERVATOR.]

In the first place, the Constitution of the United Brethren Church is against the admission of secret society members into the church. The Constitution by which we are governed is the Constitution of 1841, unchanged, which says: "There shall be no connection with secret combinations." This Constitution cannot be changed except by the request of two-thirds of the whole membership of the church. It was for this principle that the United Brethren Church contended before 1889, then and now.

Definition.

How does the United Brethren Church define a secret society? "A secret combination is an organization whose members are pledged to conceal their initiatory ceremony, their obligation, or their inside workings." Any organization that comes under the above definition of a secret society would be considered by the church as belonging to that class and therefore its members could not be members of the United Brethren Church. The church holds that these combinations are evil, and that Christians ought not to be connected with them, and that if any individual wants to be a member of a secret society he cannot be a member of the church of the United Brethren in Christ.

Automatic Discipline.

We hold that a person cannot be a member of a secret society and a member of the United Brethren Church at the same time. He may be a member of a secret society and be counted as a member of the church, but not actually a member. The Discipline declares: "Any member or preacher who shall connect himself with a secret combination shall be regarded as having withdrawn from the church." This works automatically. If any person who is a member of this church joins a secret society he is thereby regarded as having withdrawn from the church and can only be retained and considered as a member upon the condition that he sever his connection with such combination. No individual can become a member of the church who is a member of a secret society unless he severs his connection with the secret society. He may answer the questions for membership and be enrolled on the class book but is barred from membership in the church if he is a member of a secret society.

Pastor's Duty.

Now, in case we find the names of persons on our class records who belong to secret societies, what is to be done? Perhaps the first thing to do is for the pastor to visit such a person and seek to have him conform to the rule of the church and if he will sever his connection with such combination he may be borne with and retained as a member of the church. But if he refuses to give up the order there is only one thing left for the pastor to do. "And in the annual revision of the class book each preacher in charge of a work shall see to it that no names of members of secret combinations are retained on the class book; neither shall they be reported to the annual conference chart. For the faithful discharge of this duty, the preacher shall be amenable to the annual conference." The pastor must take his name off the record.

The pastor cannot decide otherwise. The class cannot say that such a member can be retained. The quarterly conference has no jurisdiction in the matter. The annual conference cannot change it. Even the General Conference, the law making body of the church, cannot say that secret society members can become members of the church. It requires the consent of two-thirds of all the members of the church and then the adopting action of the General Conference to admit them into the church. The time to take such names from the class record is at the annual revision of the class book. Any preacher who receives members of secret societies into the church or reports them to the annual conference violates the plain letter of the Discipline and is amenable to his annual conference.

Lodge Member Excludes Himself.

One more question we wish to answer and then we are through. In case a person is a member of a secret society and his name is found on a class book in any society in the United Brethren church; and at the annual revision of the class book the pastor takes his name from the class record, does the pastor turn him out of church? In answer to this question we say that he does not. If he is a member of a secret society he is not a member of the church and the only thing that the pastor does is to take his name from the class record.—*August 2, 1911.*

NEST OF ORIOLES.

"The local nest of Orioles was instituted yesterday afternoon in Foresters' Hall by L. L. LeClair and suite. Guests were present from other nearby cities, where nests recently have been instituted. There are seventy-two charter members of the new fraternal order and meetings will be held the first and third Fridays in Foresters' Hall."

The penalty of the Oriole oath must be hanging.

"To die is gain." This doesn't mean when you go into your grave at the end of life but when you die to your self-life you in like measure gain the divine life. When you die to hate you gain love. When you die to impatience you gain patience. When you die to pride you gain humility, etc.

I do not believe it possible for a man to be an intelligent Christian and an intelligent Mason at the same time.—*R. A. Torrey.*

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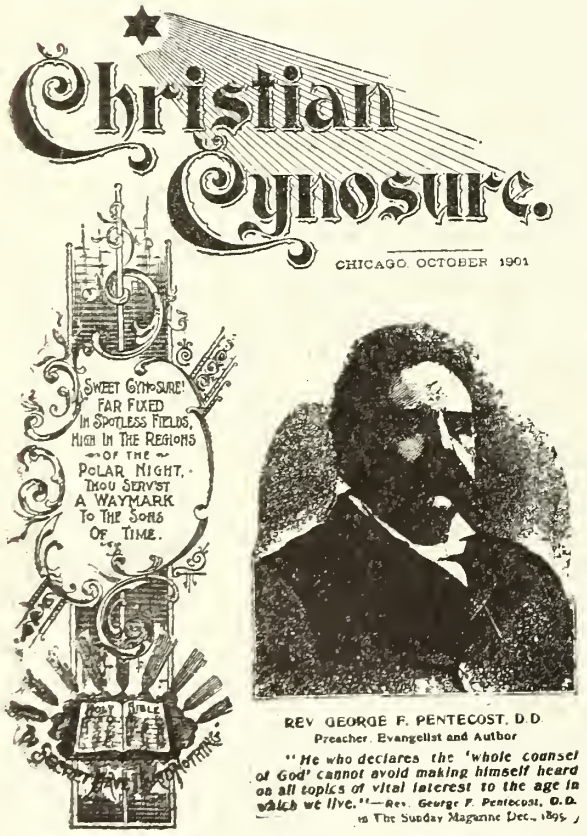
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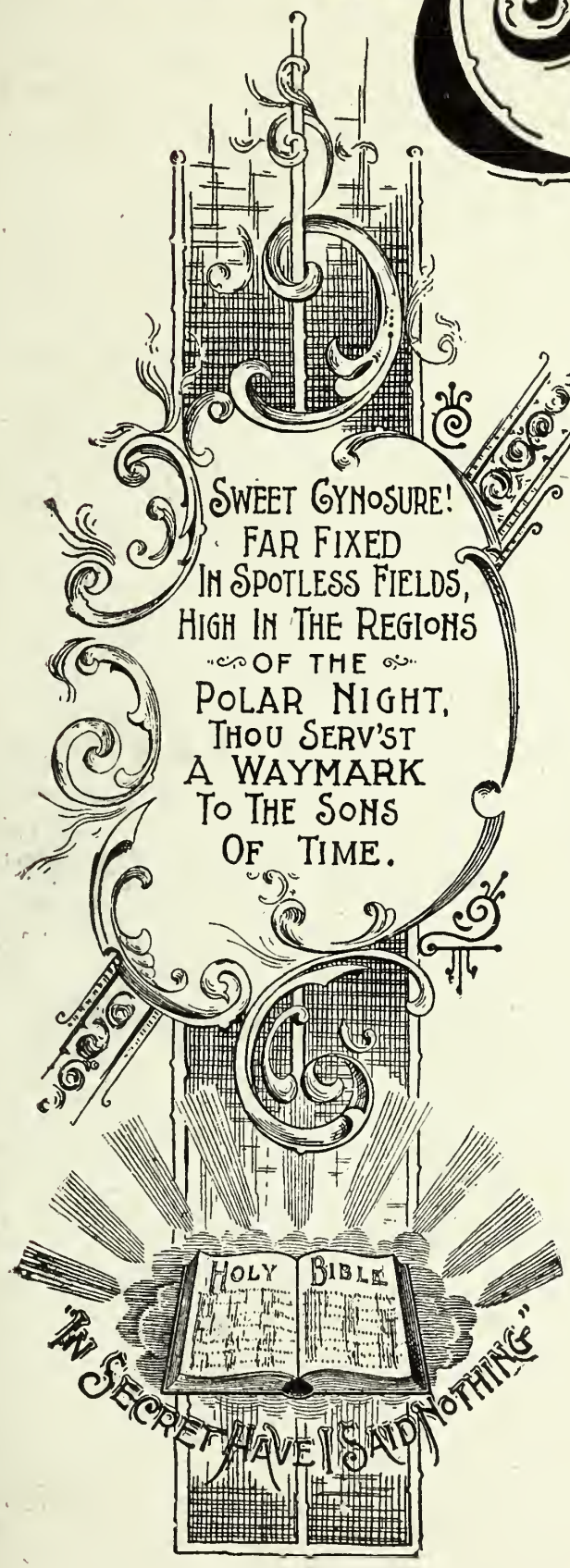

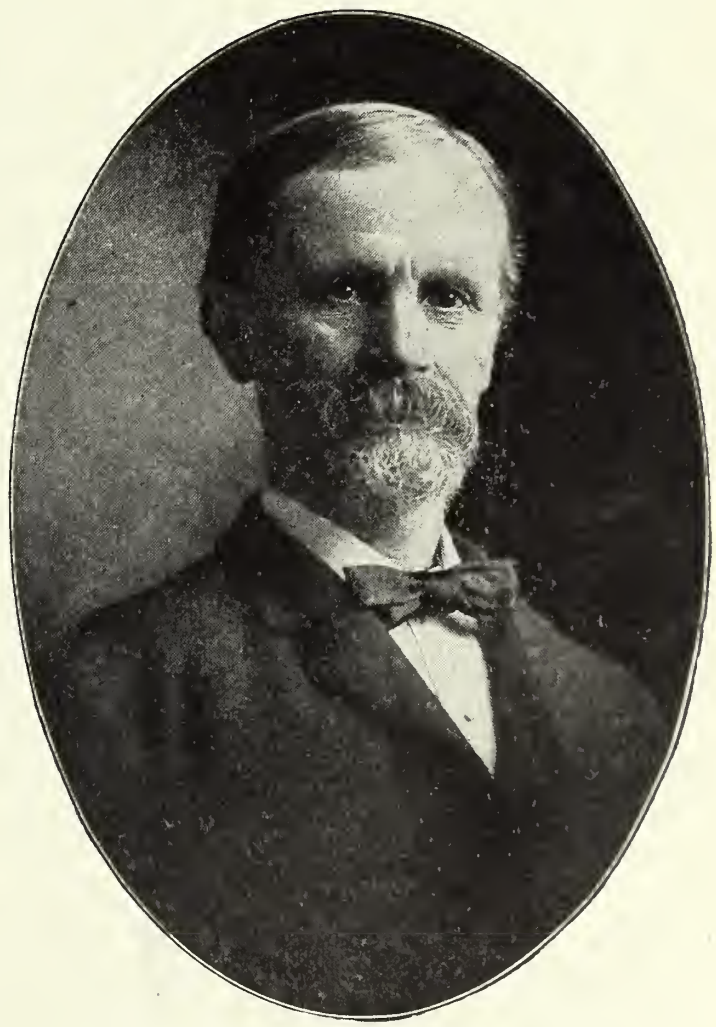

EZRA ASHER COOK,

Nov. 5, 1841. Sept. 15, 1911.

CHRISTIAN CYNOSURE

WILLIAM IRVING PHILLIPS

Managing Editor.

850 West Madison Street, Chicago.

TERMS OF SUBSCRIPTION

PRICE—Per year, in advance, $1.00; three months, on trial, twenty-five cents; single copies, ten cents.

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Entered as Second-class matter May 19, 1897, at the Post Office at Chicago, Ill., under Act of March 3, 1879.

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"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

VOLUME XLIV. CHICAGO, OCTOBER, 1911. NUMBER 6.

MR. EZRA ASHER COOK

This brother, who has been for many years a temperance worker, an advocate of Sabbath observance, an enemy of American slavery, an enemy also of the exclusion laws, which shut foreigners out of our country, an enemy of the secret lodge system, a friend of the Christian Church and a patron of the Christian school, passed quietly to his long rest, from his home in Wheaton, Illinois, Friday morning, September 15th, at about 4 o'clock. He had been seriously ill, both in mind and body, for several months and death came to him as a blessed release.

The funeral exercises were held in the Wheaton College Chapel on Sabbath, September 17th, at 2:30 p. m. There were present, his brother, Mr. David C. Cook, the publisher, the wife of Mr. D. C. Cook, and their two sons. The brother and sisters of Mrs. Ezra A. Cook and numbers of their children were also present. Mr. J. B. Cook, Mr. Lyman Cook, Mr. Maurice Cook and Mr. and Mrs. Aveling, sons and daughter of Mr. and Mrs. Ezra A. Cook, were privileged to be present. A number of the daughters, with their husbands and children, were hindered from the occasion by distance of abode. There were present, besides relatives, numbers of old friends from Chicago, Mr. John Miller and daughter, Mr. J. M. Hitchcock, who gave one of the memorial addresses, and others.

The clouds which had gathered in the morning had broken away and as the last word was said at the grave the sun was shining; a blessed token, as we believe, of the joyful rest into which he had entered.

In the absence of the pastor of the College Church, Rev. J. G. Brooks, who was seriously ill, President C. A. Blanchard was requested to conduct the exercises.

The singing was by a quartette composed of Mrs. Evans, Mrs. Mills, Mr. Mann and Mr. Cork. The second piece sung consisted of four stanzas, three of which were written by Mr. Cook over forty years ago; the fourth stanza he added recently.

The exercises opened with the reading of the following biographical statement:

Seventy years ago, the fifth of next November, Ezra Asher Cook was born within a parsonage in the quaint village of Windsor, Connecticut. His father, Rev. Ezra Sprague Cook, was a highly educated Methodist minister, commissioned by the great Bishop Elijah Hedding to be an Elder. His parents were themselves of American parentage, dating back to the early Puritan settlements. Among earlier English ancestry was Hugh Latimer, the martyr during the reign of Queen Anne. The Sprague family of Rhode Island was represented in the father's name, Rev. Ezra Sprague Cook. The family name Cook was transmitted from one Ellis Cook, who left Southampton, England, about 1614, coming to Lynn, Massachusetts, and subsequently, with a company, founded the present town of Southampton, Long Island, in 1640. Some of Ellis Cook's descendants removed from Long Island to New Jersey, and later to New York state, and settled not far from Albany. There a substantial farm house, since destroyed, was known as the family residence at Sap Bush Hill (now Fulton), New York, for more than a cen-

tury. In 1776 the call of the Revolution was answered by the hardy ancestors whose descendant nearly a century later went to the battle front in 1861.

Mr. Cook was the third child in a family of seven. His early boyhood days were spent on the old family homestead in upper New York state, and at East Worcester, but at the age of twelve he came with the others to the far western town of Chicago. His father's broken health improved after taking up a farm near Chicago, in what is now the town of Proviso. The children were carefully taught by their father from infancy, and later went to the primitive district school. Ezra was ambitious to secure a college education and was unusually diligent in study, and acted at one time as assistant in Physics in Illinois Institute, now Wheaton College. He was one of the charter members of the present Beltionian Society.

At the age of nineteen he entered the Union army and went to the front. He was a member of the 39th Illinois regiment, which fought in the Army of the Potomac. He took part in many important battles—one of them being the Battle of Petersburg, when General McClellan's army almost captured Richmond. While in South Carolina he was detailed to care for the colored refugees who came to his regiment for protection. He carried on a Sunday School for these poor people and was beloved by them all. His Bible was his constant companion. He read it through seven times during the war. His straightforward abolition principles were not shared by many of his companions, and on many occasions he valiantly spoke for the principle that all men are created free and equal. He was severely wounded in his right hand at the battle of Drury's Bluff. Amputation was at first considered necessary, but without anesthetic he endured a long siege of painful, slow recovery. His strict temperance principles were the saving of his hand, in the belief of his surgeon.

After the close of the war he served an apprenticeship with J. W. Middleton, stationer, and in 1867, together with his father, he formed the firm of Ezra A. Cook & Co., publishers and stationers, at 88 LaSalle street, Chicago, opposite the City Hall. His prosperous business was completely destroyed by the Great Fire of 1871, and he was left heavily in debt. He paid all in full, although his creditors themselves offered to settle for a small per cent. One of them, later a leading business man of Chicago, burst into tears and said, "You are the first man who has paid me his debt since the fire." He continued business on Clinton street and on Wabash avenue until twenty years ago, when he moved to 17-19 River street.

Mr. Cook was a charter member of the National Christian Association and commenced the publication of the CHRISTIAN CYNOSURE as a weekly paper. His attitude has always been fearless, and the influence of his publications, since continued in that reform, has been far-reaching.

Mr. Cook was early associated with the Moody Church, and was one of the founders of Bethany Church. He then joined Dr. Goodwin's church—"The Old First"—and remained for more than two decades a cordial, efficient member, until in 1908 he moved to Wheaton with his family, to associate again with the friends of his youth. His residence since 1881 was on Washington Boulevard near May street, and though not politically ambitious he was nominated by Prohibitionists for alderman of his ward in 1902. As a Prohibition party nominee in a ward conceded to be as bad as the more notorious First, he received the heaviest Prohibition vote ever cast in any ward of Chicago up to that time.

The Chicago Sunday-Closing League received Mr. Cook's firm support, and by his own almost solitary efforts he collected positive criminal evidence against 570 saloon-keepers. Upon them he hurled all the strength of a great moral champion, only to be scorned by timid magistrates, backed by juries of street politicians. The superb faith of his great heart was rewarded afterwards, when the great Temperance procession in 1908, marshalled by General Fred Grant in Chicago, witnessed the rising Temperance sentiment of the people.

His benevolence and liberality were unmeasurable. His interest was aroused

by the Chinese Sunday Schools of Chicago, and for many years he took a very active part, serving for years as the Superintendent of the Chinese Sunday School of the First Congregational Church, and later founding the Orient Sabbath School. On many occasions he assisted the Chinese in troubles in court with marked success. In 1907 he traveled to the Pacific Coast, with the unspoken purpose of arousing greater interest in the Chinese race, and opposing the injustice of the Exclusion Law.

Three years ago, as President of the Veterans of the 39th Illinois regiment, Mr. Cook, with the faculty of Wheaton College, invited his old comrades to Wheaton, and many of them said they should never forget his kindness and solicitude for their spiritual welfare.

He appreciated to the full the privileges of a college education, which he had hoped himself to enjoy, till called to help his country on the battle-field. What he denied himself, for his country's sake, he gave to his own children and to other young people. A score will forever remember his generosity in this respect.

Having served for many years as a trustee of Wheaton College, its interests were constantly his own unselfish ambition.

But all his public service was but a small matter in comparison to his loving devotion to his wife and children during forty-two years of happy married life. A sudden illness, most painful at first to mind, then most painful to his body with much improvement of mind, brought him to his family's care. No word was more truly said than his own in the presence of his family just before his death—"My God! How I have loved you all."

After the reading of this paper and the singing of the first hymn, Professor Royal T. Morgan, an old schoolmate, neighbor and friend, was introduced and spoke of Mr. Cook's army career in brief and well chosen words.

Professor H. A. Fisher, the senior professor in term of service in Wheaton College, then spoke of Mr. Cook's relations to that institution. He began by saying that Mr. Cook stood in a fivefold relation to the college: First, he was one of its students; second, he was one of its trustees; third, he was a benefactor; fourth, he was a patron; fifth, he was a friend.

Following the remarks of Professor Fisher came the hymn composed by Mr. Cook, sung by the quartette of which mention has already been made. The words were as follows:

JESUS OUR ONLY REFUGE.

Jesus, Saviour, now I'm coming
  Unto Thee for peace and rest;
All earth's joys are transient, fleeting:
  All earth's hopes are poor, at best.
Unto Thee I come for refuge,
  For in Thee all fulness dwells;
While I'm singing, while I'm praying,
  Unto Thee affection wells.

Vile and sinful, wilt Thou take me?
  Take and make me all Thine own?
Now my prayer to Thee ascending,
  Shall it reach Thy heavenly throne?
Yes, I hear the gracious answer:
  "I have died that thou may'st live."
O, the wealth of joy and comfort,
  That sweet sentence now doth give!

Saviour, now my elder Brother,
  May I nothing do for Thee?
Life is short—a morning—evening—
  It is now high noon with me.
In the market, idly standing,
  Shadows gather round my brow,
Hark! I hear a sweet voice calling.
  "Come and labor for Me now."

Can it be a mansion waiteth,
  Far above the starry sky:
All transcendent in its beauty,
  Made for saved ones such as I?
Yes, 'tis true; the Lord hath said it.
  Hear the glad, sublime refrain:
If we suffer here with Jesus,
  Over there with Him we'll reign.

Mr. J. M. Hitchcock, for many years an elder of the Chicago Avenue Church was introduced and spoke concerning his acquaintance with Mr. Cook's labors for the National Christian Association.

After singing by Mrs. Mills, who has comforted so many hearts on funeral occasions in our city, opportunity was given for looking upon the face of our departed brother, and the audience retired to the cemetery where the services were briefly concluded.

Contributions.

WATCHMAN, WHAT OF THE NIGHT?

It is one of the universal characteristics of men that they desire to know how the battle is going. It is never easy to do daily duty and leave events quietly in the hands of God. Within certain limits this feeling is right and proper as well as natural. It is one of the questions which continually recur in our conferences on the lodge question, "Are we making progress? How are we getting on?"

It is equally evident that no one but God can answer this inquiry in any full and perfect manner. In this world whether we like it or not we are required to walk by faith, not by sight. We are all the time reminded of our human limitations when we attempt to scan the horizon and learn the situation for the present and the probabilities for the future. But while we cannot know the future except so far as it is revealed there are nevertheless signs of the times and wise men can in humble reliance on the teaching of the Holy Spirit judge of what is to be by what is said and by the unveilings of God's providence from day to day.

We therefore return to our question, "Watchman, what of the night?" The answer of the prophet was: "The morning cometh and also the night." That is, there will be improvement and again there will be darkness and storm. I do not know of any better answer, which the prophet of today can give, than that which the great preacher of Judah gave so many years ago, "The morning cometh and also the night." That is, there will be alternations of light and darkness and no final victory for the truth until the King comes.

The Coming of the King is Near.

This is our great hope and upon it we should dwell more than we do. Something like three hundred times in the Word of God the Day of our Lord's coming is mentioned as a ground of courage for his people, or of fear for his enemies. How constantly then should we return to it that we may be made strong and faithful for our tasks. "The Lord is at hand." If this is true what have His friends to fear or His enemies to hope? "Let us then lay aside every weight and the sin that so easily besets and run with patience the race that is set before us, looking unto Jesus the author and the finisher of our faith." Let the sick, the tired, the tempted, the sorrowing, the discouraged and the overborne say often to themselves: "The Lord is at hand." This will give strength for battle and courage for victory.

Meanwhile let us always attend to the signs of the times for God is continually showing what He means to do by what He does. I was recently in Elkhart, Indiana, attending the annual conference of the Christian Association of that state. Taking up an evening paper I read a notice of the organization of a new lodge of some sort or another. The notice was urging young men to come into this order and was specially insisting on the fact that those who went in at once could get lodge standing for five dollars, while those who waited if they came in would have to pay twenty-five dollars.

This is by no means an isolated instance. The lodge promoters are continually doing this sort of thing. I remember to have met a young business man in our city, who was being urged to be one of a few who were to make up a new lodge. He was told that he could come in for a very small fee, that he would not need to be initiated, etc., etc. Now this sort of canvass shows to what straits the lodge men are reduced. The number of men who wish to live by the lodge business is increased and the num-

ber of men who are willing to support them does not increase in the same ratio. There is therefore a necessity for the cut rates and bargain lots in lodgery. It is lamentable that men are foolish enough to contribute to the support of these lodge promoters in any way, but it is a cause of congratulation that it is necessary to offer these inducements to get men to enter these dark societies.

The Harlot's Ways are Changeable.

It is a well known fact that when a man joins one lodge he is very apt to unite with others. He is likely to become what is called "a joiner." It is in this way that so many orders are sustained. The same man supports two or three or ten. This makes it hard for the wife and children and often impossible for the church. It is very hard for the men who contribute the dues and other fees, which keep the orders moving, also to support home and church.

It will be noted by all who study the system that though men weary of the silly rituals, and go into other lodges to get a change, they usually keep on paying dues to the orders which they do not care to attend. In like manner libertines change their mistresses, wearying of one and paying blackmail or conscience money to the other, whom they have abandoned. A gentleman recently said to me, "It is strange to me to see how men go from one secret order into another. Here in our town it is first one and then another all the time." Without understanding the reason he had hit upon the fact stated above.

The same principle is at work in single orders among the different degrees. Men take one degree and are made sick and disgusted. They are assured that if they will only go on and take another degree they will find something far better. They frequently do this only to learn that all is of one piece and that there is nothing in the entire system but a mass of deceit, folly, shame and sin. Now from one point of view this multiplication of degrees and orders is disheartening. Men say: Will the procession never cease? Are the home, the church and the state never to have a fair chance at the hearts of men? Is the harlot religion always to skim the cream from the time, the money, the thought and energy of our young people?

The feeling is quite natural but a deeper view will afford consolation. A man who changes his name, his clothes and his beard every few days is not the man you wish your son to imitate. The pride which those who bear a name honored for centuries have in it is reasonable. It is so with the church of Jesus Christ. Thoughtless people reproach her with her unchangeability. But this her glory. It goes to show that her character and work are such as to make it unnecessary for her to change. The position of an honored wife is not like that of a prostitute. She is not compelled to be continually modifying herself in order to retain her place in her husband's house and heart. We ought therefore to be encouraged by the very fact which is apt to discourage us. The continual changing and shifting, which is going forward in secret orders, is a prophecy of their doom.

The Thoughts of Many Hearts Revealed.

The theory upon which detectives act is that it is impossible for any man to be a perpetual hypocrite. Some time or other he must be his real self. First or last he must act out his inmost being. That this is true no thoughtful student doubts. It is one of the laws by which God rules the universe and is a great comfort to those who struggle for righteousness. When evil men or institutions seek to gain admission into a community or a human heart they always adopt an alias and a disguise. The men who are organizing secret orders say that they are

not secret orders and those which live by appeals to the baser instincts and passions of men for a time put aside these inducements to sin and at times deny that they ever use them. For example when the Woodmen came into our city they drew in a number of our good young men by enlarging upon the hope of sick and death benefits and denying that the order was *in fact* a secret society.

For a time there was a large part of the Woodmen lodge which insisted that the tom-fool initiations should be omitted, and that there should be none of the dances which from the beginning until now have corrupted and destroyed the individuals and communities which have tolerated them. Years have passed. I have not inquired about the initiations, but of late the notices of lodge dances held by this order have steadily increased. "They sat down to eat and drink and rose up to play," has been the regular order in lodges from the time that Aaron organized his "Lodge of the Golden Calf" at the foot of Sinai until this present day.

Now this self-revealing necessity which lies in the nature of all things is an encouragement to all who strive for the truth. It is an evidence that the lodge cannot forever hide its real nature but must in the end be known to be what it actually is. When that time comes only those who are of the same spirit will have fellowship with it. It becomes plain that this is already becoming true here and now. It is only a few days since I was talking with one of our business men about the picnic which the Woodmen had induced our community to aid and assist. He said in the first place that his place of business was to be open on the lodge picnic day. Then he continued to say that he had not been in a meeting of the lodge for over twenty years. He said: "I am a business man and I have my home. I enjoy them both and it is no object to me to leave one or the other for the intolerable silliness of lodge performances. Those who like such things are welcome to them; for my part I don't care for them." These were not his exact words but they express exactly his thought so well as I am able to set it down.

In Hoc Signo Vinces.

I have frequently said in these letters that the real difficulty with the lodge is in its religious character. This is the thing that settles the whole question for all Christian men, who once get a sight of the facts in the case. While attending our recent meeting in Ohio, I waited one morning for a friend in a shop on the principal street of the city. There were present several gentlemen and they were speaking of our meeting of the night before. One of them complained that our speaker had spoken freely of the evils of the lodge, but had said nothing of the good things in it.

I said to him, "What good things are there of which he might have spoken?" He replied that its Bible readings and prayers should have been mentioned. I said to him: "Those are to us the worst things about your order." He seemed much surprised and wished to know what objection there could possibly be to them. I said to him: "What per cent of your men are Christians?" He said that he did not know. I said to him: "Do you think that half of your members are even members of the church?" He thought not. I said: "Are a fourth part of them?" He was not sure but thought not. "Well," said I, "any one of those men who do not even profess to be saved might be appointed to read those prayers and other solemn words, might he not?" He admitted that this was true. "Well," said I, "is not this one fact enough to justify all Christian people in opposition to the secret orders?"

There were two things which interest-

ed me in this group of men. First was the fact that they had none of them seen the deadly insult to God, which is involved in putting such words into the mouths of such men, and, second, that as soon as this was pointed out to them they at once seemed to understand and admit it. This is a ground of hope. It shows that now as in the olden time God's people go into captivity for lack of knowledge, and that when the information is furnished they will respond. It shows that there is urgent need for our work and encourages us to press on.

High School Fraternities Again.

It is the duty of the prophet to deliver the message which his age needs and to continue to speak it until the need for it has passed away. It would be amusing if it were not tragic to hear of ministers preaching one sermon a year on such a subject as the lodge or the saloon. For three hundred and fifty-two days in each year these powerful engines of evil send their shot and shell through our homes and churches and we hope to silence their batteries by firing at them once a year. A child would know that the thing could not be done. We therefore offer no apology for returning to this vital subject.

And first we remind you again that there is no argument against secret societies in high schools which does not apply with equal force against secret orders in college or anywhere else. We have never read an argument against lodges which was not true, and we have never read one against one secret society which did not apply to all others. The essential vice in a secret society is that it is secret. This opens the way for all other evils of every name and kind. What sane man can doubt for a moment the demoralizing transactions which go forward in a fraternity house? It is not that fraternity men are different from or worse than other men. It is that they are like them and that men who do not live in the open are sure to live in the dark in more ways than one.

In the second place I call your attention once more to the fact that there is practically no difference among teachers as to the ill effects of the secret order in the high school. There are a very few teachers who are lodgemen, or politicians, who seek to please both parties, but to the praise of the high school men of our country it is to be said that they are practically a unit against the orders. It is also to be said with gratitude that the courts and legislatures are almost as united in their action against these depravers of our young people.

And finally we are to be glad that the Boards of Education have been so deliberate in their action. At times this slowness has been so marked as to cause doubt, or suspicion, but in most cases it has appeared to be the steady on-going of intelligent determination. For all these things let us give thanks and take courage. This world belongs to God. It does not even owe its allegiance to good men far less is it the property of the wicked. We cannot see the kingdom until the King comes but even now we may see that he is to be the universal ruler and at such an hour as we do not expect Him His hand will be on the latch, His footstep at the door.

God bless, encourage and keep you all.

Faithfully yours,

CHARLES A. BLANCHARD.

Why wilt thou defer thy good purpose from day to day? Arise, and begin in this very instant, and say, "Now is the time to be doing; now is the time to be striving; now is the fit time to amend myself." Unless thou dost earnestly force thyself, thou shalt never get the victory over sin.—*Thomas a' Kempis.*

THE CONFLICT AND THE VICTORY.*

BY JAMES W. ELLIOTT.

The heart of man loves the song of victory. This is universally true. In all ages men have sacrificed even their very life's blood that, while they themselves were dying, they might hear their comrades singing the pæan of victory. But always, before there can be any victory, there must be a conflict and, the stronger the combatants and the greater the issue and the more terrific the struggle, the greater will be the victory.

On the world's battle field today there are two mighty institutions, Freemasonry and Christianity. It has been stated on the one hand that these two forces are allies, fighting in co-operation against wrong. It has been declared on the other hand that they are in terrific conflict with each other over the greatest issues of the ages. This second class is prophesying which side will finally triumph; but, before any one can foretell triumph, it must be proved that there is a conflict. The whole question, therefore, at present is whether there is a conflict, not between the adherents of these two institutions, but between the fundamental principles and requirements of Freemasonry and of Christianity as taught by the acknowledged Masonic and Christian authorities.

It is very evident that Freemasonry and Christianity are in conflict in this respect: That one of the foundation stones of the former is secrecy, but that one of the fundamental principles of the latter is openness. Masonic seceders, truthful, godly men, whose word can be trusted, say that all Masons are bound by terrible oaths to keep secret the mysteries of their order and that, in certain degrees, they must conceal even the crimes of each other. As further proof that secrecy is a fundamental principle of Freemasonry, the statement of an acknowledged Masonic authority, Mackey, in his writings open to all, is offered. He says: "Freemasonry as a secret association has lived for centuries—as an open society it would not last for as many years."

Christianity, on the contrary, loves light, and hates darkness. The greatest Christian Authority declared: "I have spoken openly to the world—and in secret have I said nothing." He taught that whatever is good for men ought to be told everywhere so that all may know the truth and may be benefited thereby, and that whatever is evil ought to be exposed so that men may avoid it. It is true that Christianity permits and even commands a certain degree of privacy; but secrecy in the Masonic sense it most severely antagonizes. "Woe unto them that hide deep their counsel from Jehovah, and whose works are in the dark and that say, Who seeth us? and who knoweth us?" are the words of God. In fact, as regards secrecy and openness, Freemasonry and Christianity directly oppose each other.

Again, Freemasonry is in conflict with Christianity because it imposes unchristian obligations upon its own adherents and sustains an unchristian attitude toward the outside world. Part of the proof for this is necessarily based upon the testimony of seceders. But, since the most reliable and trustworthy men, who have left the order, not through spite, but from principle, are all agreed as to what are Masonic secrets, it is perfectly right to base proof upon their revelations. Freemasonry requires its candidates to swear to submit themselves to conditions the nature of which they have no knowledge of until they have taken the oath and which are determined by finite minds. A candidate must swear to conceal what is about to be told him whether he afterwards believes it right or wrong. A candidate for certain degrees must swear also to conceal some or all of the crimes of a brother of his degree. Finally, a candidate must swear to obey the Masonic order absolutely. No well enlightened Christian will need further proof that the spirit of these obligations is directly opposed to the spirit of Christian requirements.

Furthermore, the Masonic attitude toward persons outside the order is very unchristian. Masonry requires honesty, and righteous action in many ways, among Masons; but it requires no such thing in a Mason's treatment of one outside the order. In fact, the very specification of who shall receive right treatment suggests that others need not be so

*This oration took first prize in an annual oratorical contest this year at Houghton Seminary, Houghton, N. Y.—Editor.

treated. A Mason of certain degrees is required also to sustain a right moral relation to the women relatives of a brother of his degree. But the mere mention of this implies that other women have no right to protection. Again, does not Freemasonry possess a most unchristian spirit when it prompts the cold-blooded murder of even its enemies? Does Masonry sustain a Christian attitude toward any of the citizens of our country when it tends to protect crime and thus endangers the welfare of the whole nation? Certainly no sincere well-informed person will affirm that it does. Freemasonry must, therefore, be in conflict with Christianity, not only because of secrecy, but also because of the unchristian obligations imposed upon its own adherents and the unchristian attitude sustained toward the outside world.

But the most important point of conflict is that Freemasonry proposes to save the souls of men by a way which is very different from the only Christian way of salvation and which is radically opposed to the Christian way. That Freemasonry is a religion, Masonic authorities positively state. Mackey says emphatically: "Freemasonry is a religious institution." Again he says, "A Mason, by living in strict obedience to the obligations and precepts of the fraternity, is free from sin." In fact, no one who has a thorough knowledge of Masonic teachings can truthfully deny that Freemasonry professes to be a religion which saves the souls of men and fully prepares them for heaven.

Wherein, then, do these two religions teach different and opposing ways of salvation? The Christian doctrine is that salvation can be secured in no way except through faith in the expiatory sacrifice of Jesus Christ and through strict obedience to the Bible and that personal merit can never in any degree atone for sin. But the Masonic doctrine is directly contrary to this. Masonry makes obedience to the Bible unnecessary in securing salvation. Mackey says that Masonry does not teach the divine authenticity of the Holy Scriptures, but leaves every man to his own opinions upon that subject. He says, furthermore, that the Koran should be to the Mohammedan Mason what the Bible is to the Christian Mason. Therefore, though Masonry teaches a way of salvation, it brings the Bible down to the level of certain other books and denies that obedience to its precepts is necessary.

Again, all regular, or universal Masonry, ignores and opposes Jesus Christ. It is true that one degree, the Knights Templar, constantly mentions Christ. But that degree is not regular Masonry in the same sense in which the term is used here, because it is not one of the required degrees and is not found among the Jews, Mohammedans, or the heathen. This fact, therefore, is no exception to the statement that regular Masonry ignores Christ by purposely omitting His name from Bible quotations which are used in the lodges and which originally mention Him. Christianity, on the contrary, makes Jesus Christ the central figure of the whole Bible. Furthermore, no prayer is strictly Masonic which contains the name of Christ. A statement of a Masonic editor is this: "All invocations in a Masonic lodge must be addressed to God and to God alone." With this man agree all acknowledged authorities that the name of Christ must not be used in a Masonic prayer. But the Christian doctrine is that no one can even obtain audience with God unless he comes in the name of Jesus. Finally, Freemasonry wholly ignores the necessity of the atonement of Christ in securing salvation. This is perfectly evident from the fact that the whole system of universal Masonry is either entirely silent about Christ or actually opposes Him, and affirms that some are saved who not only have no faith in Him but who shamefully despise and bitterly hate Him. In this way Freemasonry ignores and opposes Jesus Christ; but Christianity makes Him the only way of salvation and declares that without faith in His atoning death there can be no remission of sins.

In fact, the only Masonic requirement for obtaining salvation is personal merit, or, as Mackey says, acceptance of the Masonic creed and obedience to the order. But what are these atoning works? And in what sort of worship must he engage who would seek Masonic salvation? It has been proved already that many of the Masonic obligations are di-

rectly antagonistic to Christianity. Furthermore, the ceremonies and symbols which Masonry uses to teach the way of salvation are almost wholly of unchristian origin and spirit. A noted Masonic writer says: "There is scarcely a ceremony practiced by the Masonic fraternity which does not have its counterpart in the ancient mysteries." These ancient mysteries, the best Masonic authorities assert, were the ceremonies which the heathen countries of Egypt, Syria, Phoenicia, Phrygia, and others used in worshipping the sun. These authorities say also that the favorite Masonic legend of Hiram Abiff, whose so-called death and resurrection are symbolized by certain Masonic ceremonies, was borrowed directly from the story of the Egyptian sun-god, Osiris, and that, therefore, the practice of these ceremonies is, in form at least, Sun-worship.

Some of the symbols used in Masonry, it is true, are a workman's tools; but others represent the ancient Baal, or Sun-worship. For example, Mackey says that "the point within a circle is an allusion to the old sun-worship" and to that part of it "known among the ancients as the worship of the Phallus." This Phallus, he says, was an extremely licentious god and was, as some suppose, the Moabitish Baal-peor, whose licentious worship brought down the wrath of God upon 24,000 Israelites in the wilderness of Sin. In the same way most of the ceremonies and symbols are heathenish, and, in fact, Morris, another acknowledged Masonic authority, says that Freemasonry is principally a "perpetuation of Baal, or Sun-worship."

The amount of proof that has been offered to establish these strong charges against Freemasonry is certainly very small. But, if time and space would permit, a great abundance more of equally good proof could be offered to show conclusively the terrific conflict between these two religions. Yet, without further arguing these points of conflict; without arguing the unchristian origin of the Masonic order in 1717; without refuting the fallacy of some that Masonry, because of its charitable nature and its bonds of brotherhood, is in co-operation with Christianity; with the mere mention of the fact that Masonry ignores the Holy Spirit as well as Jesus Christ; and without mentioning any other points of difference, I maintain that these facts are sufficient proof of the terrific conflict between Freemasonry and Christianity. To summarize briefly, these facts which have been proved, are that Freemasonry is secret, but Christianity is open; that Freemasonry imposes unchristian obligations upon its own adherents and sustains an unchristian attitude toward the rest of the world; that the Masonic way of salvation is directly contrary to the only Christian way, because the Masonic way is without the Bible and without Christ, merely through personal merit. Therefore, since there is war between these two forces, it logically follows that there is not co-operation, and, since it is the very nature of Christianity to fight forever against its foes and since its nature cannot change, it follows that, unless Freemasonry changes, there can never be peace between Freemasonry and Christianity.

Such is the conflict—a struggle which, from the nature of the case, must constantly become more terrific until it shall finally end in the complete overthrow of the one and the supreme triumph of the other. But which is to be the victor? Which one will be hurled into the abyss of eternal defeat and ignominy? Can this religion be defeated which under the name of Judaism or Christianity or under some other name has been in countless battles like this, and, while its strongest foes have been compelled to bite the dust, it has stood for 6,000 years absolutely invincible—can such a religion ever suffer defeat? Can that religion succeed which tramples under foot the word of God and rejects our Savior Jesus Christ? Every well-informed person must admit that whatever opposes Christianity will finally fall. The Christian religion must conquer every foe, even Freemasonry. But how? Will it be by mere fatalism? Has fate decreed that this must be so and that no man's will can oppose? In no sense will the victory come by fatalism. God depends almost wholly upon voluntary human instrumentality for the accomplishment of His work on the earth.

The responsibility, therefore, of the outcome of the present conflict rests up-

on us. Freemasonry will rise or fall according to what we do. Christians, here is our opportunity, here is our responsibility. On every side of us is this terrible enemy. It is plotting in secret against our religion. It is trying to undermine our faith. It has already shattered the hopes and blighted the lives of thousands of our people. It would even descend to heaven and dethrone our King. God summons us to immediate effective action against Freemasonry. What is our attitude toward this call? Is it an attitude of loyalty and of active cooperation with God? Or is it one of neglect and indifference? Christians, our attitude ought to be the first, not the second. Then let us make it so. Let us arise in the strength of Jehovah and in His name and power let us go forth to war against all the foes of our Christ and conquer them so completely that men everywhere will worship Him only and crown Him Lord of all. This is our duty. God rightfully demands our service. For His sake and for the sake of Jesus Christ, who died on Calvary for us, shall we not devote our lives to the overthrow of all that opposes Him and to the building up of all that honors Him?

Pittsford, Vermont.

Grave on thy heart each past red letter day;
Forget not all the sunshine of the way
By which the Lord has led thee; answered prayers,
And joys unasked, strange blessings, lifted cares,
Grand promise echoes! Thus thy life shall be
One record of His love and faithfulness to thee.

—*Miss Havergal.*

The longer you read the Bible, the more you will like it; it will grow sweeter and sweeter; and the more you get into the spirit of it, the more you will get into the spirit of Christ.—*Romaine.*

O God! vouchsafe to me of your Infinite all that is possible of light and of love!—*Victor Hugo.*

REMINISCENCES.

BY EZRA A. COOK.

(Continued from June number.)

Evidently God wanted me to be a business man; and He seemed to impress that fact upon my father's mind, for, just as I was closing my term of school he wrote me suggesting that on my way home I stop in Chicago and see if I could not get a clerkship. This I had already decided to do. I committed my ways unto the Lord, and claimed His promise to direct my steps. I set aside ten dollars as the limit that I would spend for hotel accommodations in hunting for a place, and pledged to the Lord's work any balance. As it was winter, or rather, early spring, I knew that young men from the country had eagerly sought for clerkships—as for the time they lacked work at home, even at the smallest wages—and for permanent places if they were good. I thought it important to choose the business I would like best, knowing the Lord could just as easily give me that as any other, and decided on the book and stationery business.

I stopped at the old Adams House, had a refreshing sleep, read God's Word, and again asked His guidance. I had an excellent recommendation, signed by President Jonathan Blanchard; and I started out early, before the stores were open, took a look at the town, and, when they were opened, visited the book and stationery stores. At one of these stores an old gentleman greeted me very cordially, and I showed him my recommendation. "Well," said he, "with that recommendation you have only to find a vacancy." Much encouraged, I went on, and about ten o'clock entered a stationery store at 196 Lake street and stated my errand. "Yes," said the bookkeeper, "we do want another clerk, but the proprietor is out." I waited, saw the proprietor, secured the clerkship, and was so happy and thankful that I did not deduct the hotel bill, but gave the entire ten dollars for Christian work. Later, when one young man after another applied there for a situation, and said they had spent several weeks in earnest search for a clerkship of any kind, the leading of my Lord became very manifest. After three years' service here I started in business for myself.

This firm carried a stock of stationery, and took orders for printing, lithographing and blank books to order. It soon became my duty to secure prices from different printing offices, lithographing establishments, and binderies, on all sorts of work, but particularly on bank work, as that was our principal country trade, and most of it was secured by sending samples to bankers and quoting prices on same. The filling of these orders for stationery was also committed to my charge, and I was termed "the man in charge of the work department."

My employer was Captain General of the Knights Templar, and in and out of the city (for he made occasional country trips), he used his Masonic connection to the limit. His most profitable business was work for lodges, especially seals. When I read proof on a Scottish Rite petition for degrees, one entitled "Prince of Mercy," I was shocked at such impiety, and all the more when I learned that they were ordered by Deacon T. T. Gurney, of the Tabernacle Congregational Church. I kept a copy of this petition, and afterwards printed is as a CYNOSURE tract. I did not fail to protest against lodgery to my employer.

It will readily be seen that my having charge of the "work department" peculiarly fitted me for taking orders, all the more that I did not depend on signs and grips for favors; and it is true that, when sent out "on the road," my success was so unusual that I was directed to stay at it several times as long as had been planned.

But the facts I have stated regarding Masonic patronage will readily show why I wished to change employers. I had no idea of going into business for myself. My father, a retired Methodist minister, had then come into the city, and when I spoke of my purpose to seek another place of employment, I was amazed to hear his question, "Why don't you start in business for yourself, Ezra?" I think I must have shaken with emotion as I asked, "Why, father, what do you mean? You know that, on the $6.50 to $7 per week that I have received during the past three years, I have not been able to save anything, although I have lodged in the store and boarded myself; for I am obliged to keep well dressed. You have yourself loaned out my previous savings, and know that my entire earthly wealth is less than $2,000. I consider it absolutely necessary to have a printing office in order to fill orders promptly; and, though we could get the lithographing, ruling and binding done outside, we must buy the stones that we have the engravings put on; and, with a stock of stationery to buy, and rent to pay, it would take much even for a humble start."

Father's answer to this statement showed his confidence in me, in such a light as to fairly overwhelm me. It was in substance as follows: "My dear son, you know that when I exchanged the Wheaton farm (102 acres) for city property I received a cash balance—more than half cash—which has been bearing interest since then. In view of the interests of the other children, I do not think I should risk all of this; but I will furnish you funds liberally as you have need. Of course, those who know your energy, ability, and sterling Christian character, will be glad to extend you some credit at the start; and, if they see that you are succeeding in establishing a paying business, they will be only too glad to extend the amount. I think you may prayerfully try it for a year, anyhow. I will not be your partner in any legal sense for the first year, on account of the danger of robbing the other children; but, if the Lord blesses you with success, as I firmly believe He will (for from your earliest childhood you have honored God, and always proved yourself a loving, obedient, helpful son and brother to the children), in that case, at the end of a year, I will become your partner, with the distinct understanding that you are to be the business manager."

I will not attempt to describe, much less analyze, my emotions at this time. I knew that God was leading in it all; for I was His child and partner, though to the world the sign might read Ezra A. Cook & Co. That my mind should now run over the past, even to childhood, to see the loving leading of my Lord, is but natural. That God had led my father as well as myself was plain! I could see that father's confidence had been growing for over twenty years.

If from what I have written, any reader should infer that father's affection was that of worldly thrift, for what he could get out of me, you would greatly wrong him. I cannot doubt, from our sweet confidences, that what called forth, more than anything else, father's praise to God on my behalf, was my zeal for Christ and His Kingdom, and the courage with which I fought for the overthrow of the secret empire, and the abolition of slavery. He was intensely interested in my work for the negroes while in the army, and still more in my fight against Freemasonry. This fighting for the right on all occasions ("Christian stamina," father called it) gave father even more confidence in my success in business than my capacity for work, because faithfulness to the commands of God linked me to the power of the Almighty.

Now that it was decided that I should start in business for myself, I sought, under the direction of my Lord, to find a suitable place. I soon found the building at 88 LaSalle street, owned by Hon. Thomas Hoyne, unoccupied. Mr. Hoyne offered to make the rent $150 per month till May 1st—four months; and after that $250 per month. The location on the court-house square was ideal; but the amount of the rent scared me. I reported the find to father, and he favored renting the building for sixteen months. So I signed the lease, and paid the rent for the month of January, 1868. The half a month in December, Mr. Hoyne did not charge for.

As soon as the building was rented, the purchase of stationery, and machinery, type and material for the printing office, was promptly attended to, and samples of bank stationery were prepared and mailed to prospective customers. The samples showed exceptionally fine work, the printing being from new and late styles of type, and the lithographing also of the best quality. Moderate prices were quoted, and in a circular especial emphasis was laid on our ability to fill orders promptly, as well as in the latest style. The response was all that could have been expected. I knew that many would be chary about ordering from a house they had never heard of, whose talk of promptness, etc., might be mostly "hot air." I was, therefore, anxious to get out and see those that I had previously met, as soon as possible. Some very good customers were secured in the city, and father and by brother David C., now known as the Sunday-school man, did all that they could to aid; but all were new at the business. I had, of course, to make prices, not only on orders taken, but on the stock of stationery when it arrived from New York; and even my capacity for long hours of labor was taxed to the utmost. In a few months I was able to make a hurried trip west. By this time second orders were coming in from bankers who had sent in trial orders at the first; so the prospect was bright. Expenses, it is true, threatened to eat up all of the profits, and more too; but my courage was sustained by the assurances of my Lord and His evident guidance.

In July of this year (1868) we began to publish the CHRISTIAN CYNOSURE in opposition to secret societies. When a child, I promised the Lord that, to the best of my ability, I would sustain and defend the right, no matter how unpopular it might be, and I had renewed that promise daily. I had found great joy in suffering shame and loss for the name of Christ, as I have related; but the publication of the CHRISTIAN CYNOSURE, I saw, before I undertook it, involved a continuous fight with merciless foes backed by Satanic cunning. Indeed, it is no exaggeration to call these secret orders the organized army of Satan, the leaders being possessed of that peculiarly loathsome character described as "unto every good work reprobate." Following the mailing of the first number of the CYNOSURE, abusive letters (most of them anonymous) filled our mail. Some of them were sent and signed by business firms, notifying me of the withdrawal of patronage; and some contained threats of revenge, as if the writer of the letter had been personally attacked. A number of these were published in the CYNOSURE; and I put the names of my country customers on the CYNOSURE mailing list for six months, so that all might know just where we stood. Many, if not most of these, soon ordered discontinuance. Strange as it may seem, I still believe that this bold, and by some called foolhardy, course was not

only that of duty, well performed, but was far safer than a timid course would have been.

Not only did scurrilous anonymous letters threaten personal violence, but also the destruction of property. I have ample reason to believe that, had I not been very cautious when crossing alleys after nightfall, I would have been assaulted, and probably killed, except for the special protection of God. Had not the threats to destroy my property been made public, those threats, I do not doubt, would have been carried out. I had, as my first bookkeeper, a man from Lockport, Illinois. The father of this young man was visited by a score of men that he had never seen before, and warned to get his son out of my establishment if he cared for his safety. When this young man went home on a visit, he was warned to quit my employ.

When several numbers of the CYNOSURE had been issued, great complaint was received about not getting the paper. In many cases subscribers knew, from the postmaster or clerk, that he tore up the paper. Philo Carpenter expressed distress about the matter, and was at first quite inclined to blame us, either for poor wrapping or for faulty addressing. To test the matter, he personally addressed some well-wrapped papers, and put them in with the rest of the mail, so that they would go out in the regular mail. Those that were thus sent were addressed to persons who had previously failed to get the paper. He wrote to each of these at the same time, and asked them to write whether they received that week's paper. Each answered that the paper had not been received; so he exonerated us.

Last July (1911) was the forty-third anniversary of the founding of the CYNOSURE. By the blessing of God, it has accomplished much for Christ and His kingdom.

Our great thoughts, our great affections, the truths of our life, never leave us. Surely they cannot separate from our consciousness, shall follow it whithersoever that shall go, and are of their nature divine and immortal.—*Thackeray.*

FREEMASONRY VERSUS CHRISTIANITY.

From the Viewpoint of a Methodist Episcopal Pastor.

BY REV. J. C. LEACOCK.

[Concluded from the September Cynosure.]

I have already referred to Rev. Charles G. Finney as having been opposed to Freemasonry, and because of his experience and observation inside the lodge, we may listen with profit to his testimony, which follows: "I was completely converted from Masonry to Christ.

"Those who adhere intelligently and determinedly to Freemasonry have no right in the Christian Church. How can we fail to pronounce Freemasonry an antichristian institution? For example:

"1. We have seen that its morality is unchristian.

"2. Its oathbound secrecy is unchristian.

"3. The administration and taking of its oaths are unchristian, and a violation of a positive command of Christ.

"4. Masonic oaths pledge its members to commit most unlawful and unchristian deeds:

"a. To conceal each other's crimes.

"b. To deliver each other from difficulty whether right or wrong.

"c. To unduly favor Masonry in political actions and in business transactions.

"d. Its members to retaliate, and persecute unto death the violators of Masonic obligations.

"e. Freemasonry knows no mercy, but swears its candidates to avenge violations of Masonic obligations even unto death.

"f. Its oaths are profane, the taking of the name of God in vain.

"g. The penalties of these are barbarous and even savage.

"h. Its teachings are false and profane.

"i. Its design is partial and selfish.

"j. Its ceremonies are a mixture of puerility and profanity.

"k. Its religion is deistic.

"l. It is a false religion, and professes to save men upon other conditions than those revealed in the Gospel of Christ.

"m. It is an enormous falsehood.

"n. It is a swindle, and obtains money

from its membership under false pretenses.

"o. It refuses all examination, and veils itself under a mantle of oathbound secrecy.

"p. It is a virtual conspiracy against both Church and State."

If Charles G. Finney spoke truthfully in the quotation we have made, it is our bounden duty thoughtfully to consider the bearing and influence of this great enemy to the cause of Christ and to earnestly and intelligently oppose its further works of darkness as against the Church of God.

But regard to the wishes of lodge men to be left undisturbed in their relationship and a desire not to suffer boycott from these oathbound trusts have sealed lips that ought to have spoken out in behalf of the Master's cause while secret orders have been active in efforts to secure public recognition and approval on the part of the Church.

What is the Methodist Episcopal Church doing about it?

Two churches within the bounds of Scranton District of the Wyoming Annual Conference perpetually advertise Freemasonry and Oddfellowship in windows given by these orders and bearing their special emblems; and in one of these churches these fraternities had each a night of recognition in the week of dedication services.

In response to a question as to the fitness of such dedication services the *Christian Advocate,* our leading church paper, said editorially, on June 6, 1907, as follows:

"Is it possible that any Methodist church has done a thing of this kind? If so it violated every principle of propriety.

"These societies are secret. Nothing of a secret character has a claim for a permanent place and recognition in the Church.

"Even though it could be demonstrated that the society was founded on the principles of Jesus Christ, if it was secret, and its members were promiscuously taken from the community, it would be a violation of propriety. * * * No church that would admit these things can expect to be regarded reverently by the thoughtful members of the community.

"It is better to have no ornamental windows than to raise the money for them in such ways.

"We say nothing against these societies, but the place for their memorial windows is in their own rooms or in public halls, not in edifices dedicated to the worship of God—free to all, whether they believe in secret societies or not—and consecrated to a preparation not only for the life that now is but for that which is to come."

But some one may ask, Was not John Wesley a Mason?

He was so reported by the *Philadelphia Press* and also by the *Masonic Sun.*

But the editor of the *Christian Advocate* gives convincing proof to the contrary, and closes with this quotation from Wesley's Works, Volume 4, page 398, Friday, June 18, 1773:

"I went to Ballymena and read a strange tract that professes to discover the inmost recesses of Freemasonry, said to be translated from the French, original lately published at Berlin.

"I incline to think it a genuine account.

"Only if it be true I wonder the author is suffered to live. If it be, what an amazing banter upon all mankind is Freemasonry!

"And what a secret is it which so many concur to keep! From what motive? Through fear or shame to own it." (CYNOSURE, June, 1903.)

As to ministers giving time to secret orders, we have the following from the *Christian Advocate:*

"A church in one of the Eastern cities is gradually decaying, while the minister seems to be quite popular with the general public.

"On inquiry, we find that he is a member of the Order of Masons, of the Order of Oddfellows, of the Order of Grangers, of the Order of United Workmen, and of the Grand Army of the Republic, attends the meetings of all of them, and is active among them. No wonder his church decays. He has a split-up mind, and probably it was not big enough for the work of the Christian ministry to begin with.

"Still, there is a colored minister of our church in one of the Southern States who belongs to seven secret societies.

"Of course, we do not mean in the

above remarks to settle the great question as to whether a minister should ever belong to any other organization than the Christian Church, but do mean just what we say—that such a man as the above, or any man so ocupied with other things as such a condition implies, is unfit for the responsibilities of the pastorate."

As to the question whether a minister can with propriety lecture for pay on such subjects as "Why I am a Mason," or "Why I am an Oddfellow," or "Why I am a Knight of Pythias," the *Christian Advocate* remarks as follows:

"These are rival associations, and they are secret associations. Many believe such secret associations whose members are required to take oaths, unscriptural and improper; and rivalry among them does not always minister to Christian unity in religious societies, but often occasions serious discord. If a minister belong to any one of these societies, at least if he takes an active and conspicuous part, in case of church trials or differences among members, it would be difficult for him to satisfy all, of his impartiality. That members of such societies, on getting into difficulties, have been known to communicate their side of the case to ministers, under the pledge of secrecy, and helpfulness expected of them, cannot be denied by any familiar with the facts; and that ministers have been dislodged from useful pastorates to make place for members of another secret society than those to which the said ministers belonged, and in some instances because they would not belong to any such, are facts."

Another question to the *Christian Advocate* and its answer follow:

"Should the Masonic fraternity be invited to appear in its official character and lay the corner-stone of a Methodist Episcopal Church?"

Answer: "The Masonic fraternity is one of several secret societies established primarily for the aid, protection, and association of its members. It professes to have originated at a very ancient time, among practical masons; but after awhile a distinction was established between practical and speculative Masonry, and everybody could be invited to join it who was considered a desirable acquisition. It has a liturgy of its own, which recognizes the being of God, but which does not recognize the deity of Jesus Christ.

"Neither it nor any other secret society should be invited to lay the corner-stone of a Christian church, for these reasons:

"It is secret. From the very nature of the case the Christian Church can have no intelligent judgment concerning the organization. Individual members of the Church, by being members of that body, may judge; but a secret body of which the Church as a whole cannot judge, should not be officially recognized in any of the services of the said body. Besides, there are in the aggregate many members of the Methodist Episcopal Church who do not believe at all in secret societies. The Church, as such, has not pronounced an adverse judgment on the propriety or otherwise of secret societies, but the fact that it has not done so does not justify the bringing forward of a secret society as such to perform one of its solemn ceremonies.

"There would be just as much propriety in inviting the regular trades union of masons to lay the stone, and perhaps more, as *speculative* Masonry can have no bearing on the laying of a stone, and every one would object to inviting the trades union of masons to lay the stone, if for no other reason than that the Church in its official capacity ought not to decide between union and non-union workmen.

"Another reason is that a secret fraternity, parading with its music and regalia and acting under its own forms, tends greatly to diminish reverent attention to the solemn ceremonies of the Church of Jesus Christ; all connected with it makes it, and not the Church of Christ, the central figure of the occasion.

"Still another objection is that it tends to destroy the sense of the supremacy of the Christian Church to every institution of human origin.

"Through the political influence of its members, the Masonic fraternity has often laid the corner-stone of a court-house, school buildings, and other societies, but this is no reason why it should be introduced for such purposes in connection with the services of the Church. It contributes to the idea, already too common, that a secret society, if it has

a liturgy, may be made a substitute for church membership.

"That the corner-stones of churches have been so laid, and that sometimes high dignitaries of the Church have marched in the procession, performing their functions as Christian ministers and at the same time wearing the regalia of a secret society, is true; but it was an aberration of judgment on their part, and has usually brought religion into contempt, and left a deep and permanent feeling in many minds. Indeed, in one community it caused a withdrawal of one hundred and fifty members from our Church, most of whom were not on principle opposed to secret societies, and several of whom were members of the order of Masons, but who considered the Church ignored, and the introduction of an outside organization of strictly human origin and limitations an imposition."

As to using a Methodist Church for Masonic entertainments, the *Christian Advocate* says:

"Recently one of our Methodist churches was used by a commandery of Knights Templar for the installation of the officers of the order.

"Afterward the same knights and their ladies sat down to a sumptuous banquet prepared by the ladies of the church. Toasts such as are usual on such occasions were responded to, bristling with wit and here and there moistened with humor.

"No doubt it was a pleasant occasion; no doubt it was *wholly improper* in a church; no doubt it is an outrage upon such members of the church as do not believe in secret societies, to use the building for such purposes; no doubt it is a piece of inconsistency to allow it to one secret society and not to all; no doubt there are many things being done to bring into contempt edifices dedicated to the worship of Almighty God.

"No doubt men of sense and women of sense, on reflection—unless they are already so accustomed to the desecration of God's house as to be practically color-blinded on the subject—will agree with these sentiments.

"No doubt many things can be found as inconsistent, but no doubt that no more justifies things of this kind than the already cracked panes of glass in a building will justify the cracking of the rest.

"No doubt we do not mean any particular attack upon Masonry or any other secret society by this criticism of the misuse of a church dedicated primarily and solely to the worship of Almighty God; though no doubt some persons will think, and the unscrupulous will say that we do."

Just one more question and answer from the *Christian Advocate:*

Q. "At a recent Masonic celebration a Methodist minister made an address. The exercises were closed by singing the hymn, 'Blest be the Tie That Binds,' and the whole tenor of the minister's address was that the Masonic order was a kind of church, and if a person belonged to the order he did not need to belong to any church. What is the effect of the use of such a hymn and such remarks by a minister at such a time?

A. "The effect is bad. There is not the slightest similarity between Masonry and a church.

"The Church is founded by Jesus Christ; Masonry is a human institution. The Church makes regeneration a test of membership; Masonry does not. The evangelical Christian Church requires a belief in Jesus Christ as God made manifest in the flesh; Masonry does not.

"The evangelical Church has two sacraments founded by Jesus Christ—Baptism and the Lord's Supper; Masonry has not.

"The evangelical Church labors for the conversion of men, holds prayer meetings and other meetings with that end in view, invites all men, women, and children, without distinction of race, and whatever may be their physical or social condition; Masonry does not. The principle that unites Masons is a love for the order; the principle that unites Christians is a love for Christ. It is true that Masons, in their liturgical forms, make references to God and to the Bible; but in order to admit Unitarians and Universalists and deists of various forms, its prayers in general are not uttered in the name of Christ. The hymn referred to,

" 'Blest be the tie that binds
Our hearts in Christian love,'

describes an experience not necessary to

be a good Mason, and which only those Masons have who are true Christians.

"Masonry may be an important and useful society, we are not writing against it, but it is no more a substitute for a church than a fire company or the Union League Club.

"Of the right of ministers of the Gospel to belong to it, we say nothing; but if they do belong they should never so speak or act as to lead any one to suppose that in their opinion Masonry is anything but 'one of many human societies not worthy to be mentioned or thought of in comparison with the Church of Jesus Christ which he has purchased with His own blood.'"

What may a minister gain by becoming a Freemason?

A member of the Wyoming Conference thought of joining the order, and sought advice of a Mason in whom he had confidence as a Christian, giving as his reason for the step contemplated that he might have more power over men spiritually.

The man advised him, that if the reason named were his object, he would better not join, and the advice was followed.

Most likely the chief thought that moves men to unite with the Masonic fraternity is that it will secure a kind of popularity and co-operation not to be attained in any other way.

But the popularity thus gained is at great cost and of questionable quality. When a man joins Freemasons he gives a first mortgage on his friendship, and this special obligation places him outside the pale of impartiality that James tells us is a characteristic of heavenly wisdom. (James, 3:17.)

To the extent that he is found to give prefernce to the members of his secret fraternity he discounts his good will to all others, and virtually serves notice on them that they are relegated to an inferior relationship in his regard.

This fact is recognized by those who hold no preferred stock through secret oaths, and it is small wonder if they stand together for the protection of their rights as against the powerful social trust.

But it is a lamentable fact that Freemasonry disturbs the fraternal relations of Christ's ministers, and even interferes in making assignments for work in the Master's vineyard, as indicated in an item above quoted from the *Christian Advocate*. Trouble is made for the District Superintendent who wants to do the fair thing for both preacher and charge. On the one hand he is asked to send no oathbound pastor to a certain charge, and on the other hand the oathbound man is sought, and retained beyond his usefulness to the place by the action of his lodge brethren.

And it should be remembered that *what is gained by lodge influence rather than by ability and fitness, is secured and held dishonestly, as it belongs to one more deserving and capable.*

Another point named in one of the quotations from the *Christian Advocate* calls attention to the fact that members of secret societies on trial receive special help from ministers who are affiliated with them.

We recently had a demonstration of this influence in the Wyoming Conference. The committee on the case declared the specifications and charge sustained, but hesitated to affix the proper penalty. There was delay and adjournment, and still further delay; and finally a lesser penalty than the findings demanded was anonunced.

After the committee finally adjourned a member of the same informed the chairman that Masonry had caused the trouble, and gave the names of those connected with the trial who were members of the fraternity.

Asked if he were a Mason he answered in the affirmative.

Freemasonry makes strange companions indeed, and the fact of being unequally yoked together seems to be entirely ignored, as the following report indicates:

"One of our Bishops visited the Methodist Missions in India a few years since, and was feted and feasted by the Masons of Ceylon. In Calcutta no such honor was accorded him, and he told the delinquent friends at dinner table of the magnificent way he was received as a high Mason among 'Ceylon's spicy breezes,' not forgetting to mention that Calcutta had not risen to its privileges so nobly.

"An elder brother who was once a Ma-

son took the Bishop to one side and in great confidence said: 'Bishop, if I were you I would not mention that Ceylon affair any more in India.' The Bishop inquired, 'Why?' 'Well,' answered the brother, 'they are not a very respectable lot out here in India to associate with.'"

It seems strange that a Bishop of the Methodist Episcopal Church would cherish a desire for any honor that Freemasonry might be able to confer.

Having furnished convincing evidence that Freemasonry is against Christianity, I desire to close with questions for the consideration of my Masonic brethren: Does Freemasonry add any excellence whatever to the character of a genuine Christian? And does it in any measure or manner improve the qualifications of a true minister of Jesus Christ?

820 *Prescott Ave., Scranton, Pennsylvania.*

From Our Mail.

FIERCE BUT VICTORIOUS BATTLES.

Myself and wife have just closed our Summer Union Evangelistic Tent Campaign in Saginaw, Michigan. It was a fierce, but victorious battle. Most of the city pastors were out of the city on their vacations and many of the churches were closed on Sunday nights, but the places of vice and crime were open and multitudes thronged the beer gardens, the theaters and saloons. But with God we held the fort, preaching day and night to all who cared to hear. Our opposition to the Lodge System caused no small stir.

Great work was accomplished among the children and young people, and in the Mother's Meetings held by Mrs. Shaw in various parts of the city. In addition to the meetings held in the churches and mission halls, we preached in the big tent night and day for six weeks. We saw much of the old-time power and glory, and a goodly number were converted, reclaimed and brought nearer to God. Many of the people that attended our meetings were converted or reclaimed in the revivals we held in Saginaw a quarter of a century ago. The All-day Prayer Meetings were largely attended and were times of great power. These meetings were held every Friday, and now that we have left they will be held once a month.

The last Sunday before returning home we drove into the country eight miles and held half a dozen services in the Wesleyan Methodist church, where we saw a glorious victory. A few prayed through and were saved from the power of sin. It was at this place that God gave us such a glorious harvest of souls many years ago, when nearly one hundred were saved or cleansed from all sin, in less than two weeks. Pray for the work of God in Saginaw and surrounding country.

Yours in Christian love,

S. B. SHAW.

Grand Rapids, Mich.

EMPEROR WILLIAM NOT A MASON.

An Ohio Synod German periodical reports that Jos. E. Moscombe, editor of *The American Freemason,* states that Emperor William of Germany is not a Freemason, although his father and grandfather were; indeed the Emperor is credited with a feeling of, if not actual hostility, yet of contempt for the lodge. The latest proof of this attitude came to light in the reproduction of Mozart's "Zauberfloete," (charmed flute). This opera contains many allusions to the lodge and was written in honor of Masonry. The Emperor ordered all such allusions to be expunged.

The same article states that King George of England is not a Mason and is supposed to be unfavorable to the lodge. W. B. S.

Some formal prayers are like talking through the telephone and no one at the other end to answer. It's a one-sided affair. God says, "Incline your ear, come unto Me, hear and your soul shall live." You repent of your sins and straighten out your life and central will ring up and connect you with the Almighty.

A loving trust in the Author of the Bible is the best preparation for a wise and profitable study of the Bible itself.—*H. C. Trumbull.*

The Power of the Secret Empire

By Miss E. E. Flagg

XXXVII.

History Repeats Itself.

The community at large looked upon the speedy conviction of Jervish as a matter of course, and when the time arrived for the court to sit on the case the public mind had quieted down from its state of excitement to one of comparative apathy. Against such overwhelming evidence what possible chance for any verdict but guilty?

Anson Lovejoy thought otherwise.

"The lodge is bound to clear Jervish," he said to me one day when the subject of the approaching trial happened to be mentioned. *"And they will do it."*

Even I, who knew so well what Masonic craft and guile is capable of in the way of perverting justice, was surprised at the positiveness with which he spoke.

"Impossible!" I said. "No plainer case of guilt ever came before a jury."

"That may be," answered Lovejoy with a little touch of satire, "but you will find that when a fourth or even less of the jury wear Masonic spectacles to assist their understandings the plainest cases have a faculty of growing strangely involved. Colonel Montfort and the other members of the lodge have a personal stake in this affair quite outside of any particular interest they may feel in Jervish. It is a kind of a test question. They want to prove to the world and to themselves that Masonry is strong enough to spread its protecting wing over the vilest criminal and then defy the hand of the law to reach him. My word for it, Sheriff Simonds will fill out the jury with Masons and Odd Fellows to a man; with possibly one who is neither Mason nor Odd Fellow, but whose sympathies or connections are all with the lodge, put in simply for a blinder to the public—nothing more."

I started, for this was the same dodge that had been played so often and so successfully in the Morgan trials forty years before. What should hinder its working equally well in the present instance?

The widespread notoriety of the case attracted an unusually large number to hear the trial, and each day of the proceedings a crowded court room attested to the interest it had excited. The witness against Maurice Jervish was clear and conclusive; the testimony in his favor slight and open to serious doubt from the character of the witnesses or the suspicion that lodge influence had been at work, especially with Mrs. Peck, who swore positively to having no knowledge where Mary Lyman went on the night she left the house, or in whose company; but was believed by every candid person to have perjured herself under terror inspired by her husband, who knew very well how to use the peculiar arguments of the lodge with most impressive effect on his weak-minded partner.

Lovejoy's prophecy had proved true to the letter in relation to Sheriff Simonds, who filled out the jury with four Masons and one Odd Fellow, together with a sixth who was neither a Mason nor an Odd Fellow, but a warm personal friend of the prisoner! And so the case proceeded—a great deal of tedious quibbling and impudent brow-beating of witnesses from the Masonic lawyer who was counsel for the accused, and did his best, though signally failing in the attempt—for there are some things beyond even the power of falsehood—to represent the whole affair as a malicious persecution of his client. And then, the evidence all being in, the departure of the jury to render their decision—guilty or not guilty.

I remember with what hushed expectancy we waited for the verdict; how in the stillness of the court room the jury's returning footsteps after their brief absence sounded painfully loud. And I remember, too, the half-stunned, half-sick feeling that came over me, as if I saw Justice stabbed to the heart and was forced to stand by when the death-blow

was struck as the foreman pronounced their decision—

"NOT GUILTY!"

The lodge had triumphed. Mary Lyman's murderer was free.

Astounded, indignant, almost questioning whether my ears had heard aright, I listened to the giving of the verdict, which was followed by loud applause from Colonel Montfort's adherents, who closed around Jervish and bore him away like a conquering hero. It was the same scene with which the court rooms of western New York grew so familiar in 1826 and the four years succeeding. It was history repeated, a Masonic jury setting aside the plainest evidence for testimony that bore the stamp of perjury on its very face; law helpless under the heel of the lodge, and the same exultant rallying around the murderer.

Rachel was silent for a moment after I told her the result of the trial; then she bowed her head on her clasped hands with a sound that was half a groan, half a sob.

"Mother!" I said, gently.

"I can't help it," she answered. "Shall secret iniquity triumph forever? I feel as if I could call upon God as the prophet did to rend the heaven and come down."

"But there is a day of reckoning coming, you forget that, mother."

"No, I don't forget it, but it seems such a great way off. What my heart cries out for is justice now. It will be a satisfaction to the universe no doubt when this wretch gets his deserts at the day of judgment, though it be a million years hence, but thinking of that will never reconcile me to his going free of punishment here. His acquittal is a standing menace to the peace and virtue of every home. If the lodge can defy law at one time and in one place it can at other times and in other places—and what is more, it will."

"Well," said Anson Lovejoy, who had come in to talk over the result of the trial, "Colonel Montfort and his party triumph openly and shamelessly in the fact that they have cleared Jervish. At this very moment some of the jury are over at the tavern having a grand drinking fuddle in honor of their victory. Colonel Montfort, I understand, is preparing a garbled report of the affair for a Chicago daily, in which he will represent Jervish as a cruelly attacked victim of a malicious anti-Masonic persecution, winding up with a glowing account of his triumphant vindication before the jury. I am rather glad he is going to do so, for it will give me a chance to reply. The real facts of the case should be placed before the people and signed by competent witnesses, so that every honest man and woman who reads it shall be convinced on which side the truth lies."

"That is a good idea if you can get such an article inserted," I answered, with a vivid remembrance of the times now grown so distant and shadowy, when from one end of the land to the other scarce a paper dared to print an account of Morgan's abduction; when, deaf alike to the appeals of outraged humanity and violated law, editors almost everywhere resolutely closed their collums to the whole subject, presenting that saddest of spectacles in a land of freedom—an enslaved press.

"Oh! I think there will be no difficulty about that," returned Lovejoy. "After publishing one side of the affair they couldn't for decency's sake refuse to publish the other."

"How is your trial before the grand lodge coming out?" I inquired.

"I hardly know yet. I sent my defense in writing, for I could not spare the money to go in person, and besides I have ceased to consider myself as being under the jurisdiction of the lodge. They appointed a committee of three to investigate the charges against me and report to the grand master. As this committee was composed of an ex-governor and two ministers, I naturally supposed that I should receive gentlemanly treatment from their hands—at least courtesy and common fairness. But this was not the case. They refused to hear any testimony but that of my accusers, and conducted the investigation, which was the merest farce from beginning to end, more in the spirit of examining members of the inquisition than anything else. I presume they reported adversely; I neither know nor care. Nor shall I wait for the decision of the grand master; I have already sent in my renunciation and my reasons for doing so which are substantially these—'I find that every Mason is under obligation to conceal a brother Mason's crime; that the greater the crime

the stronger the obligation to conceal it; that the lodge has the power of life and death over its members; and that if any member knows of his intended assassination he has no right to use any other means of safety than his own physical force or keeping out of the way.'"

Lovejoy spoke with slow, solemn emphasis. He had learned at last the lesson that Mark and I learned two score years before from a page stained with martyr's blood and blotted with the tears of the widow. The iron had entered into his soul.

Elder Stedman had already delivered one or two anti-Masonic lectures without encountering any very serious opposition. Another was advertised to be given in the Quipaw Creek school house on Thursday evening of this same week.

The party at the tavern had a chance to see the notice, which was put up in a conspicuous corner of the public room, and make their own peculiar comments thereon. But remembering that my readers' ears are unaccustomed to vulgarity and profaneness, I shall only transcribe that part of their talk which is of immediate interest in view of the events that are to follow.

Colonel Montfort himself was pledged to settle the score, and under the pleasant stimulus of this recollection there was a general drinking to the health of the gallant colonel.

"Come, boys, now for a rouser," said the leader, as he again filled up his glass. "Here's to Maurice Jervish, the brave and innocent."

The toast was responded to with drunken enthusiasm and in nauseating triumph every glass was drained.

Reader, when the lodge has reached what it takes a good deal of pains to inform us through its orators on St. John's day and other appropriate occasions, is its ultimate aim and object; when it rules the whole of our beloved country from New England to the Sierras; when it elects all our public officers from president and governor downwards; when it pulls the wires at every political convention and caucus and controls every town meeting; in those palmy days a man may do that which is right in his own eyes; he may seduce, murder, rob, cheat, commit all the crimes in the decalogue, only provided that he has first had the foresight to learn a few Masonic signs and grips, and has likewise had the discrimination to select his victims entirely from the ranks of cowans and outsiders. A possibility that by that time so many will join the lodge from motives of self-protection as to seriously limit the field of operations would seem at first a slight obstacle in the way of this cheerful prospect. But all the difficulty rises from a superficial view of the subject. There will always be the cowan in the land; men too poor or too shiftless to pay the lodge dues; men too independent to surrender their liberty to a secret despotism; humble followers of the Lord who refuse to bow to antichrist; besides cripples and minors, to say nothing of the whole female sex barred out by circumstance or accident from the tender charities of the lodge.

Now, as the above mentioned classes, taken together, form, at a moderate estimate, considerably more than two-thirds of the world's population it will be readily seen that the time is not likely ever to arrive when Masonry shall be restricted in its operations by too narrow a field outside.

But we will leave dipping into the future and go back to the party gathered at the tavern who had been drinking just freely enough to be primed for rowdyism.

"I say, let's go over to Quipaw tonight and shut the mouth of that confounded Methodist parson," proposed one. "The old rascal needs a lesson. Why don't he stick to his business and let other things alone?"

"That's so," was the ready response of another "He ought to be treated to a coat of tar and feathers, ranting up and down the country, making trouble in the family and setting wives against their husbands. Now my wife hates Masonry like the devil, and ever since she heard that confounded fellow lecture she's been worse about it. Now I say that Masonry ain't a part of a preacher's business. He ought to stick to the Gospel. That's what ministers are for."

It is astonishing, reader, the unanimity of opinion that sometimes exists between two very opposite classes of men. The drunken rowdy who gave utterance to the above edifying sentiments was of exactly the same mind with the Rev. Dr.

Easy, who was at that very moment expressing to one of the deacons of his church his sorrow that Bro. Stedman should leave his legitimate business of saving souls to attack such a respectable institution as Freemasonry, with which so many worthy men were connected.

Meanwhile the Elder was lifting up his heart in prayer for strength to stand firm against the enemies of the truth; for a spirit of meekness and charity towards all who should oppose; for the presence of Jesus Christ to go with him in might and power, directing the battle to a glorious victory over the hosts of Baal for the honor of his precious name and the hastening of his day of Millennial triumph.

The Elder rose from his knees and walked to the place appointed, calm as the summer sunset. He would have been calm if he had known that he was to encounter a raging mob ready to tear him in pieces. Into that eternal fortress where the righteous run and are safe, his soul had entered. Girded from Jehovah's celestial armory, with the sword of truth in his hand that forty years of constant warfare had only whetted to a keen edge, why should he fear the face of mortal man?

He began his lecture, which was on the relation of the Christian religion to Masonry, in a comparative quiet. It was a rather miscellaneous audience; a few earnest, intelligent men and women met to learn what they could about a system which pretends to hold in its keeping ineffable secrets impossible to be discovered by profane gaze, yet with curious inconsistency binds all its members under awful oaths never to reveal the unrevealable! A few drawn by curiosity; and a considerable number, among whom was the party from the tavern, whose only design in coming was to disturb the meeting and mob the lecturer.

In the course of his argument he first described in a few brief, fitting words, the nature and essence of true religion, on which followed naturally a counter description of Masonry. Here the Elder began to tread on dangerous ground. So long as he kept to generalities they could afford to listen with tolerable equanimity. They could even bear to be told that the lodge was an emanation from the smoke of the bottomless pit; a low, cunning caricature of Christianity, a revival of the worship of Baal and Tammuz, and every other heathen deity mentioned in Scripture. But when in order to prove these statements he began a rapid review of the lodge ceremonies, the stripping, the hoodwink, the cable-tow, and the mock killing and raising to life again of the widow's son, they felt that it was high time to rally to the support of the ancient and venerable handmaid thus ruthlessly despoiled of all that borrowed attire in which her heart delighted

"You are perjured!" shouted a voice in the audience.

"In what way?" mildly inquired the Elder.

The man was about to answer, "By telling our secrets," but the liquor he had drunk had not so far muddled his brains that he did not bethink himself in time, and as he had not taken the precaution to "fill his mouth with arguments" beforehand, having filled his pockets instead with another kind of argument very much in vogue with the opponents of unpopular reform, he contented himself with simply reiterating, "You are perjured," and sat down.

The Elder, however, was armed cap-a-pie against all such attacks.

"I am perjured, then, because I tell the truth about Masonry. If I was telling falsehoods it wouldn't be perjury. Now," added the Elder, turning to his audience, "this man who has just interrupted me is sworn 'ever to conceal and never reveal' the secrets of the order; but he has just revealed them by the very act of applying to me such a term. Which of us, then, is perjured? I speak as to wise men. Judge ye."

But at this point the speaker's voice was drowned in a storm of hissings, hootings, stampings and yellings, while showers of rotten eggs bespattered him liberally from head to foot. The wild elements were let loose. Raging waves of the sea, foaming out their own shame, is no rapt description of the scene that followed.

The Elder, after a vain attempt to continue speaking, dismissed the audience as well as he could, and the respectable part dispersed. He himself remained

behind to gather up his books. This gave time for a crowd of infuriated Masons to close about the platform, and surround him like a cordon of wild beasts, with cries of "Bring a rail, egg him, feather him, shoot him." But their most outrageous demonstrations of insult and violence did not cause a ripple in that heavenly calm which pervaded the Elder's soul.

To long to suffer for the truth's sake is in some souls almost a natural instinct. It was so with Mark Stedman. He was born with those qualities that make a martyr—dauntless courage and intense loyalty to his convictions. And if we add to this the fact of all those long years of service for his Master, deadening every ease-loving, self-interested fibre in his nature; but quickening in the same ratio every heavenly impulse of his soul, till the ordinary motives that sway men had scarcely more influence over him than if he had been a glorified spirit, it will be readily seen that if their object was to frighten the Elder, he was about the worst possible subject they could have selected for such an experiment.

"My friends," he said, mildly, "you see that I am powerless; you can do with me what you choose. You can take my life, God rules in Heaven, and the truth will triumph all the same—perhaps quicker. My soul is in His keeping; you cannot harm the truth, and you cannot harm me."

The mob was silent for an instant, overawed by the meek daring of this servant of God; then their rage broke out anew in redoubled yells and fresh threats of violence. Suddenly a man among the crowd whose features were partly concealed by a hat that he wore, either by accident or design, pretty well over his eyes, leaped on the platform, and with one quick movement extinguished the lights. The same friendly hand seized on the Elder, who by the diversion thus made, and with the aid of his unknown helper, managed in the darkness and confusion to make his escape.

It was Anson Lovejoy, who had seen the notice and made up his mind to attend the lecture, half surmising that there might be trouble. By mingling with the mob as if one of them, he had executed his bold maneuver, and the Elder went home unharmed in person and not a whit discouraged in soul.

"The wrath of man shall praise him, and the remainder he will restrain," said Mark, in talking over the affair a few days after. "Outrage and violence never really hinder the progress of the truth. I believe more Antimasons were made by that lecture than by the two others that passed off quietly."

"And it would make still more," said Lovejoy, "if the press were not so completely dominated by Masonic influence that the most daring attempt to suppress free speech passes unnoticed. That Chicago *Journal* has actually refused to publish the contradiction to Colonel Montfort's article, though signed by candid, intelligent men who were on the coroner's jury and knew all the facts of the case."

"Well," said I, "editors and ministers are, of all men, most timid about touching anything that savors of reform. The lodge has pretty much the same argument for both. Editors don't want to displease their Masonic patrons and lose thereby a part of their bread and butter. Ministers don't want to preach an unpopular reform and so run the risk of losing a slice off their salaries. And considering what a poor, weak concern human nature is, even at its best, I can't say I much wonder at it."

"Do you know that a professed minister of the Gospel was foremost in the riotous demonstrations the other night?" said Lovejoy. "I tell you while ministers and church members support Masonry the system will stand. And furthermore, so long as ministers and church members who are not Masons think it is a good institution, so long as they will excuse and defend it, so long it will be impossible to overthrow it."

"I have been thinking of bringing up the subject before our next Quarterly Conference," said the Elder. "If the church is ever to cast this viper out of her bosom it must be through agitation from within. If reform does not begin at the house of God, judgment surely will."

(To be continued.)

Editorial.

NEW REASON TO SUBSCRIBE.

Laws lately proposed in several legislatures appear likely to be followed in various states by similar attempts to restrict freedom of speech and the press. If there is a concerted movement, it will be strongly supported by powerful forces. An accumulating mass of legislation will be reinforced by judicial precedent and executive confirmation. If nothing resists, all this will happen.

It would be rather easy, however, to make the path hard. More ways than one to obstruct the track are not difficult to find. Yet there are ways to walk in, and not merely places to talk in. It will not answer to content ourselves with declaiming against opposition to the spirit of a federal or a state constitution. We should act efficiently; and we can.

With what weapon, then, shall they be armed who fight against this darkness? With light. What gun is the false foe trying to spike? Truth. Cannot our own forces learn from the enemy? Will they run the press faster which the forces of silence and dark secrecy are trying to stop? At what do they who cower in lodges tremble? They know that free speech is effective speech. Having sworn each other not to speak or write openly, they turn to attempt binding civil law over the lips of free Americans. They recognize free speech and the free press as dangerous to error. They are right.

Their consciousness of danger is a true guide to our campaign. Eagerness to fortify a vulnerable part of their fortress marks out for us the point of advantageous attack. The serpent secrecy is like the black snake which poising its head in front of a gun looks straight at the muzzle, taking perfect aim for itself so that the most unskilled hunter blows its head off.

Knowing, then, this crisis, and the simple, direct means of meeting it, what, now, will our readers proceed to do? Will they only wait to see what we do? Doubtless some of them find light in the Cynosure—named for the Polar star. How far does this candle throw its beams? Where and how is its light obscured? Such questions are in point at such a time. We write the articles; we print the magazine; it is our readers who have the circulation in their own hands. Circulation is on the firing line. Subscription is close to the point of execution.

Now, one dollar sends the magazine to four addresses a quarter of a year; a quarter of a dollar sends it to one address for the same time. As soon, then, as a muffler bill is proposed in any state, its appearance should be the signal for multiplying such subscriptions by members of churches and other patriots. A shower of unasked and unexpected copies would thus be scattered over the commonwealth. Members of that legislature which must consider the anti-free-press bill would soon learn that their constituents had suddenly become well informed. The lodge, too, will discover that as soon as its first shot is fired, the fortress of truth replies with an exploding shower of missiles enlightening all the field. It will learn that the quickest way to light the lamp of exposure is to kindle the torch of legislative destruction of constitutional liberty. It will pause and ponder before intruding into the next state with mediaeval legislation. It will learn that inevitable punishment is prompt and severe. It must soon be well aware that the infamy to be blanketed is suddenly much the more uncovered in full sight of the electoral constituency.

We have thus indicated one of several things that can be done. Is it one that ought to be done? If so, who ought to do it? If it is the friends of light, they should hasten to be organized, or at least to have a common understanding of what they will do. At signal, they ought to be ready to march and overwhelm the forces lurking in lodge ravines. There may be danger that darkness will deepen; there should be no danger that light will not broaden.

News of Our Work.

MICHIGAN STATE CONVENTION.

The annual Antisecret Conference of the Michigan Christian Association, opposed to secret societies, will be held this year in Kalamazoo, Michigan, Wednesday and Thursday, October 4th and 5th. All sessions except that of Thursday evening will be in the Third Christian Reformed Church, corner of Walnut and Park streets; the Thursday evening meeting will be in the First Christian Reformed Church, corner of Walnut and John streets. Following is a condensed program of the Conference:

WEDNESDAY, 2:00 p. m. Opening exercises by Pres. A. B. Bowman; conference; written reports of officers; appointment of committees; paper by Rev. J. W. Brink, "A Distorted Text;" devotional exercises.

WEDNESDAY, 7:45 p. m. Rev. A. R. Merrill, chairman. Devotional exercises—special prayer for the National and State Associations; singing by choir of the Third Christian Reformed Church, address of welcome by Rev. S. Eldersveld, response by Pres. A. B. Bowman, address by Dr. W. H. Clay, "The Leadership of the Lodgery"; opportunity to put questions to Dr. Clay, singing by the congregation, a collection being taken meanwhile; address by Rev. J. J. Hiemenga, "The Lodge System Essentially a Religion"; opportunity to put questions to Rev. Hiemenga, singing by choir of the Third church, devotional exercises conducted by the chairman.

THURSDAY, 9:30 a. m. Rev. J. W. Brink, chairman. Devotional exercises at request of the chairman, reading of minutes, echoes from the Annual Convention of the National Christian Association, reading of letters and testimonials. Seceders' Parliament—short addresses—led by Rev. J. E. Harwood; devotional exercises conducted by the chairman.

THURSDAY, 2:00 p. m. Rev. J. E. Harwood, chairman. Devotional exercises at request of the chairman; reading of minutes, reports of committees, election of officers, singing by congregation and collection, address by Rev. A. R. Merrill, "High School and College Fraternities"; opportunity to put questions to Rev. Merrill, Round Table and discussion of methods of work, led by Dr. Charles A. Blanchard.

THURSDAY, 7:45 p. m. Rev. S. Eldersveld, chairman. Devotional exercises at request of the chairman, music by chorus, address by Dr. Charles A. Blanchard, "Christian Ministers and Secret Societies"; opportunity to put questions to Dr. Blanchard; singing by congregation and collection, address, in Holland language, by Rev. S. Eldersveld, "Den Invloed der Loge op het Amerikaansch Kerklijk Leven"; opportunity to put questions to Rev. Eldersveld, music by choir, closing remarks by the President and devotional exercises.

OHIO STATE CONFERENCE.

Bellefontaine, Ohio, Aug. 14 and 15, 1911.

In the absence of the President, W. S. Gottshall, of Bluffton, O., Wm. I. Phillips, of Chicago, was appointed Chairman of first session.

Devotional exercises were conducted by J. J. Warye, of West Liberty, O., reading 2 Cor., 6, as a scripture lesson, and offering earnest prayer to our Father.

Elder B. F. Snyder gave the "Welcome Address" in behalf of the church entertaining the Conference, and W. B. Stoddard the "Response." Both speakers were very earnest in their support of the work.

The address, "Should the Church Tolerate the Lodge?" by J. E. Hartzler, of Elkhart, Ind., was the principal feature of the evening's program.

Those who have, on former occasions, heard him speak on this subject, know something of the treat enjoyed.

First the Principles, Oaths and Obligations of Secret Orders were exposed, as well as the penalties attached to the violation of any of these oaths as prescribed by the various lodges.

The Lodge was pictured as being dishonest, deceitful and untrustworthy, these points being then carefully proven. Arguments of Lodge men were then answered, showing the falsity of arguments

so often presented by those favoring the Secret Order System.

Committees were then appointed on Resolutions, on State Work and on Finance.

Offering was then taken, and audience dismissed by prayer by C. A. Blanchard.

Tuesday Morning Session.

Conference called to order by Pres. W. S. Gottshall, of Bluffton, Ohio.

Devotional conducted by Rev. H. R. Smith, Leonardsburg, O., Scripture reading, 1 John, 4. Prayer by several active workers.

Letters of greeting were read from the following interested workers:

S. P. Long, H. R. Smith, S. P. Overholtz, O. L. Smith, Oscar Allebaugh, J. E. Hartzler, Anna E. Stoddard, H. A. Day, Thos. Weyer, J. M. Scott, H. A. Thompson, W. J. Sanderson, Jos. Hoffhines, and I. J. Rosenberger.

Committee on State Work made their report, which was accepted by the meeting.

Attention was called to the fact that the work being done bore no comparison to the need.

"My people are gone into captivity for want of knowledge" was never more true than it is to-day; however, increased number of subscriptions to the "CHRISTIAN CYNOSURE" was reported, and many signs of an awakening noted.

Report of Finance Committee was then submitted, and approved by the meeting.

Committee on Nominations submitted their report, and the following officers were declared elected for the ensuing year:

President, W. S. Gottshall, Bluffton, Ohio; Vice-President, P. E. Brunk, Elida, Ohio; Secretary, Mary L. Cook, Bellefontaine, Ohio; Treasurer, J. M. Faris, Bellefontaine, Ohio.

A very able address was then given by W. J. Sanderson, of Cedarville, Ohio. Theme: "Lodge Goodness."

The much boasted charity, brotherhood, professed light and illumination, morality and religion of the Lodge was mentioned, but "things are not *always* what they seem."

Secrecy in this world stands for darkness. Everything that is sly, mean and dishonest always seeks the covert of darkness.

"Lodge Goodness" is not what it seems to be. The whitewash used on the sepulchres in the time of Christ is not all consumed yet.

Come out from among them, and be ye separate, saith the Lord of Hosts, and I will be with you, and I will be your God, and ye shall be my people.

Forenoon session was closed by prayer offered by H. A. Studebaker.

Afternoon Session.

Devotional conducted by P. E. Brunk, of Elida, Ohio, reading Eph. 5:1-21, and leading in prayer for power and guidance.

Minutes of forenoon session were read and accepted.

Address, "The Effects of the Lodge on Christian Life," by Wm. Dillon, Springfield, Ohio.

"The Lodge is sometimes called the handmaid of Christianity; but I am jealous of handmaids. Sarah became tired of waiting God's time to send the promised son, hence gave her handmaid to Abraham, but it caused trouble."

Lodge proposes salvation of man without any of the means the Bible prescribes.

Christ's name is stricken from Lodge prayers, as well as from the Scriptures. Sad condition to rule Christ out.

"If empty of religion, one can fill up on Lodges; but, if full of religion, no room for Lodge."

Capt. Scott, of Granville, O., an aged worker of the Association, gave an impromptu, setting forth some personal experiences. "Masonry claims to free from sin; if this be true, Christ died in vain." "We want true men, noble men who love truth, and who will give their lives if need be for the *right*."

Address, "A Chart Talk—The Inside Out," by W. B. Stoddard, Washington, D. C.

A Catalogue of Supplies for the Modern Woodmen Lodge was exposed to the public, setting forth the foolishness of the order.

"The Lodge wants men that will advertise, and is especially solicitous for the minister and other good people.

"Preacher taken in free for advertisement."

"Mr. Mackey, a thirty-third degree Mason, who died in Washington, D. C., printed a book as a help to fellow-Masons."

This book was in the hands of Mr. Stoddard, who gave extracts from it.

Christless Lodge prayers were mentioned, also the fact that, while the Bible was used in lodge-rooms in Christian lands, yet not so in Mohammedan countries.

The chart used as an aid in giving this address riveted some points in the minds of the hearers as could have been done in no other way.

The following report of Committee on Resolutions was read and adopted, item by item:

Whereas, the Salvation of the Nation as well as the individual depends upon a right relationship to God; and,

Whereas there are within our country an increasing number of lodges that are fundamentally opposed to Christ, through whom we are brought into a saving relationship with God the Father, therefore be it

Resolved, I, In opposing that which antagonizes the Christian faith, we find the Secret Lodge directly in our path;

Res. II. As "no nation can continue to exist part slave and part free," we believe our free institutions will be destroyed unless the slavery found in the Secret Lodge be checked and destroyed;

Res. III. As the Church is the "light of the world," her membership should be free from all organizations leading into darkness and sin;

Res. IV. We believe that Lodge initiations are needless for good purposes, and are usually found to be foolish and wicked;

Res. V. No Secret Lodge is required to promote any benevolent object;

Res. VI. The proper maintenance of the home demands the abolition of the Secret Lodge;

Res. VII. We are in favor of the National investigations into so-called trusts and combinations that naturally seek concealment because of their nature;

Res. VIII. The Labor Unions as commonly conducted are allying themselves with the Secret Lodge System in spirit and conduct; therefore they should not be upheld by those leading the Christian life;

Res. IX. We call upon all Christians to unite in giving forth light and truth as opposed to the Lodge darkness and sin; and recommend the National Christian Association as an agency fitted for such united effort;

Res. X. That we counsel all churches in the State of Ohio, which are opposed to Secret Orders, to take an annual collection for the Ohio State Christian Association, and also for the National Christian Association, and to send delegates to the annual meetings of both these associations;

Res. XI. Thanks are due and are hereby given to the friends of the Church so kindly entertaining our meeting; the pastors and papers who have given kindly notice, and all who have in any way contributed to the success of this gathering.

C. A. BLANCHARD,
J. J. WARYE,
JAMES STEWART,
Committee on Resolutions.

Rev. Sanderson dismissed this session with a very fitting word of prayer.

Evening Session.

Devotional conducted by S. E. Algyer, of West Liberty, O. Scripture, Psalm 27, was read, followed by a fervent prayer.

Minutes of the afternoon session were read and accepted.

Address, "The Effect of the Lodge on Our National Life," by Chas. A. Blanchard, President of Wheaton College, Wheaton, Ill.

"What a Secret Society does to a decent Nation on one side of the Atlantic, it will do to a decent Nation on the other side; hence, when I picture effects in America, I give effect on any other decent Nation."

"Secret societies tend to rot out the manhood and womanhood of a Nation."

"Most beautiful organization in the world is a home where a pure, noble man loves a pure, noble wife, with pure, happy children playing about them. Lodge is destroying this picture."

"Divorce record worse in the United States than in any other Nation of any age, unless it be that of the Roman Empire in the Dark Ages, when woman counted her age not by birthdays, but by the number of her marriages."

"Judge in Iowa said, 'Nine-tenths of all evidence in the courts was open perjury. In every court are found men with secret relations with other men.'

"This country, *our homes*, are worth a big fight to preserve them."

Session dismissed by prayer offered by J. M. Faris of Bellefontaine.

Thus closed a meeting that has put men and women to thinking. May great results be attained.

MARY L. COOK,
Secretary pro tem.

AN EXHORTATION TO PASTORS?

When we know that millions of Christians and scores of churches are opposed to Masonry, when we know that many pastors and laymen have been constrained after becoming converted to leave the lodge, when we know that Masons do boast of their order having shielded criminals, does it not appear that he who defends this order comes under the Master's "Woe," when He says, "Woe to that man by whom the offense cometh?" If that Chicago pastor who criticised Dr. R. A. Torrey lacks the knowledge or courage to oppose lodge associations, which are objectionable alike to millions of his fellow Christians, and necessary to none, then, for the sake of His account in the judgment day, he should not encourage any weak brother to join the Lodge, which he most certainly does by such a letter as that of his which was published in the March number of the CYNOSURE.

From what standpoint of theology, morals or logic does he make it wrong for a person to break a sinful oath or refuse to keep a sinful promise? Ought Herod to have kept his oath and killed John the Baptist, or ought he to have admitted that he did wrong in swearing to something of which he did not know? Ought not Herod to have refused to add to his sin of the oath in keeping it? I am willing to be judged by this right standard myself. When unconverted I joined a lodge, I took its oath to keep secret its ways and work. I became a Christian, and my eyes were opened to the following wrongs:

1. On being asked in whom one believes as a candidate, he is supposed to answer, "A Supreme Being." But Jesus says that he who does not have the Son, does not have the Father. 2. The way to the "Grand Lodge above," as the lodges nickname heaven, is by a youth spent in learning good, by a manhood spent in doing good, and by an old age spent in looking back upon a well-ordered life. Jesus says: "No man cometh unto the Father, but by me." 3. In almost all the prayers of lodges the name of Jesus is studiously avoided. Jesus says: "Whatsoever ye shall ask the Father *in my name*, he will give it you." 4. Though the rules forbid the lodges to have dances, my order would have dances just the same, but arranged for them outside of the regular lodge meetings. Being a member, I felt myself to be *particeps criminis;* and the Apostle says: "Be not conformed to this world."

When I saw this, ought I to remain in the lodge? If I left for such reasons, should I be silent? Silence, of course, pays better in earthly coin than to warn others, and so take up the cross. I am glad that I took up that cross, for persecution from lodgemen is the only way that I have had the honor of suffering for my Master. All other crosses of the ministry have been insignificant in comparison. But, then, the fruits are coming. A leading business man of one of my former charges was a Mason, and openly admitted that as a Mason he could not accept Christ as the only and necessary mediator between God and man; for Masonry, he said, taught the way to the Grand Lodge above through following the teachings and morals of the lodge. Just about a month ago he wrote me a letter, that under great spiritual strain he had been led to accept Christ as his Savior, and to see that belief in Masonry's God—the Grand Architect—was not enough for salvation.

Now, my beloved Brother Pastor (I call you so, hoping that you accept Jesus Christ as your only Savior from sin and self), I want to ask some important questions: Have you noticed that many Masons are wearing, besides the sign of the cross, the sign of the crescent—the sign under which the religion of Christ was driven from northern Africa?—have you noticed it? Does it seem insignificant to you? Have you noticed that Masonry has almost killed the Protestant missions on the island of Madagascar? Have you heard the boast of French Masons, that they have driven religion out of France? Have you read in the official report of the Peace Congress at Boston, what I heard there with my own ears, the declaration of a prominent Mason, that Christians ought not to take undue credit for the peace movement, as Masons, atheists, and other unbelievers had done their share? Do you see any significance in this classification of Masonry by a Mason who ranks high in his order? Have you noticed that the Odd Fellow

Sovereign Grand Lodge of the World decided not to reverse the order of its Grand Sire, that "it is unlawful to mention the name of Christ in an Odd Fellow Lodge"? Do you see any significance in that fact? Ought not one to hesitate as a Christian to defend lodges, which wear the symbols of Mohammedanism and avoid the use of the name of Christ, yea, even forbid it? And do you not see the difference between unavoidable and avoidable association with unbelievers? Since you compare associations in the business world with the freely chosen lodge association, do you not really see any difference?

Just ask God for light, and it will be given. Yours in the love of Christ,

(Rev.) B. E. BERGESEN.

Seattle, Washington.

SECRETARY STODDARD'S LETTER.

New York City, Sept. 16, 1911.

Dear CYNOSURE:

I am seeking to do what I may. One in the midst of five million does not count for much, yet each one has his or her influence. There is a constant gain of N. C. A. supporters in this section, for which we may be thankful. During the month past I have secured over one hundred and fifty subscriptions to the CYNOSURE. Meetings have been well attended.

If evidence were lacking to prove it unnecessary to belong to a lodge in order to find friends when traveling, my experience at Smithville, Ohio, would be proof enough. I reached that town on a dark night, unacquainted with any person there. On inquiry I was told the hotel was a mile distant, but there was a minister of the Mennonite church living near. It is scarcely necessary to add that I found a welcome and good care. The next morning Preacher Hostetter harnessed the horse and took me to the undertaker's (!). The undertaker got out his auto and conveyed me to the elder, Benjamin Gerig. After an examination as to my qualifications, record and desires, the elder decided to allow me to speak to his people. There were probably five hundred persons present at our splendid meeting in the large, finely arranged country meetinghouse. Most of the preaching hour was given to a presentation of anti-lodge truth.

In the afternoon I was taken to the home of an old acquaintance of fifteen or more years ago, and given an opportunity to present the truth to the people he serves in the Orrville (Ohio) church in the evening. The attendance here was good, many coming in from the country.

On Monday evening I was happily surprised to find the large church of the Brethren near Weilersville filled with an expectant congregation. Some thirty-five (as many as I had time to solicit) subscribed for the CYNOSURE. There are many open doors and much need for our work in that section. I was told the leading lodge of Smithville had been quarrelling over the introduction of a pool table. Those who did not want it were of course out-voted. When will the "good people" learn that the devil runs the lodges and cease trying to keep them from their evil ways.

I found my next opportunity at Damascus, Ohio. I discovered here a live, working, spiritual people. The Yearly Meeting of the Friends' Church for Ohio and adjacent states was in session. Our good brother Lee, of Mount Gilead, Ohio, had made arrangements for a hearing which was considerate and kind. This meeting represents six thousand or more in its membership. Much of my address was copied in the Minutes, to be transmitted to the entire church. Led by Brother Lee, not a few testified to their deliverance from lodges, and to the truth of what had been said.

Since coming east I have worked in Waynesboro, Chambersburg, Cleona, Philadelphia, and other places in Pennsylvania. Last Sabbath I gave the evening message in the King's Park (N. Y.) Methodist-Episcopal church. I go this evening to Weehawken, N. J., where I am (D. V.) to serve the West New York United Presbyterian church tomorrow. Monday I plan to go to address a large conference of our Swedish Congregational friends. Meetings for this vicinity are planned to follow.

There is much I would write were there time. Let us praise God for mercies past, and go on to greater victories.

W. B. STODDARD.

SOUTHERN AGENT'S REPORT.

Alexandria, La.,
Sept. 6, 1911.

Dear CYNOSURE:

Since my last letter, I have been very busy. I have lectured and preached at the following places: Mansfield, Hanna, Dixie, Shreveport, Bunkie, Evergreen and in this city. I spoke uncompromisingly against the Lodge at each place, and secured a few CYNOSURE readers.

I visited the Twelfth District Baptist Association at Hanna, where I met a hearty welcome and had an opportunity both to preach and lecture. The brethren treated me very kindly, and paid close attention to all I said, and made a small donation. I also visited the North Calvary Baptist Association, where Drs. Harden, Moore, Cook, and, in fact, all of the brethren received me with open arms, and gave opportunity to preach and lecture; and they made a very good donation.

I also paid a visit to the Thirteenth District Baptist Association, which met in Shreveport. This Association is a hotbed of Secrecy from their Moderator on down. Nevertheless God has a few faithful in it that have never bowed their knees to Baal. Chief among them are Rev. M. G. Green, for whom I preached; Dr. J. H. Henderson, a graduate of the Richmond Theological Institute of Richmond, Va., and Rev. W. T. Taylor and Dr. H. R. Flynn. I was very cordially received by the brethren, but the day and hour I visited them they were so overtaxed with work that I did not seek an opportunity to speak, but contented myself with privately canvassing and securing subscriptions.

I next visited the Eighth District Baptist Association at Evergreen, La., where I was cordially welcomed by the entire delegation, many of whom were my old friends and associates more than twenty years ago. I was given absolute liberty and freedom of speech, and both preached and lectured to them. Dr. H. B. N. Brown, Dr. I. Thomas and Rev. G. W. Davis each preached great and soul-stirring sermons, and each condemned the entire Lodge system. Dr. W. M. Taylor, president of the Baptist Convention, sounded a keynote against the Lodge in his address. I spoke to from fifteen hundred to twenty-five hundred people at each of these associations, and a good impression was made. Many promised to prayerfully consider their Lodge oaths, while others said they were fully convinced of their sin and folly.

I have just been extended a unanimous call to become pastor of Shiloh Church of this city. I have accepted, and am to give part of my time to the church. I have moved to this city, and am in hopes of purchasing a little home for my family and of settling down again permanently.

I will be glad to fill engagements with those who may desire my services. Pray for success in the work. I am

Yours for Heaven,
F. J. DAVIDSON.
806 *Casson St., Alexandria, La.*

MRS. WOODS AND THE ODDFELLOW.

Trenton, Tenn., Sept. 5, 1911.

Dear Brother Phillips:

I met a man last week who had on a three-link chain. I said: "You belong to the chain gang?" "Yes, I am an Oddfellow." I said: "My brother, you are an idolater." "Why do you think so?" I answered: "Because God made you in his own image, and did not charge anything, but since you have grown up to manhood you have given up the God of Heaven and are serving the creature more than the Creator." (Romans 1:25.) He replied: "All our work is basted on the Bible." I said: "Sir, your basting threads will break when you shall appear before God to give an account for your stewardship. And Jesus says (Rev. 22:12): 'Behold, I come quickly.' Brother, do you know that every secret thing will be brought into judgment?" (Eccles. 12:14.) He said: "My Sister, we don't mean to do any harm in our order (colored Oddfellows). We mean to do good." I answered: "Well, you disobey God. You make men swear, and put them under the penalty of death. If one tells your secrets, did you not swear to kill him?" He said: "Yes." I said: "That is murder." "No," said he, "it would not be murder according to our

law." "Have you a law different from the civil laws of this country?" He said: "We have a good law, and when a man takes the oath, and then don't keep it, we have a right to put him out of the way." I said: "Where did you get that right? God said in the sixth commandment, 'Thou shalt not kill' (Ex. 20:13), and the laws of this country don't allow you to kill a man for that sort of tomfoolery. Now where is your right? Is that right basted on the Bible?" He said: "Well, no, but we have a law; we don't compel men to take the oath, but if he does, he must keep it." I asked: "Are you a Christian?" He said: "Yes, I am a Methodist." "Well, suppose some of your church members did tell the secret, who would kill him?" He said: "We would kill him as a body. What we do, we have a law for, and by our law he ought to die." I said: "Yes, it is easy for men inclined to evil to justify themselves, when at the same time they know they are lying, and hope to deceive others who do not know the facts in the case, but it will not be so when they come to the judgment. Christ said to the Pharisees, 'Ye are they which justify yourselves before men, but God knoweth your hearts; for that which is highly esteemed among men is an abomination in the sight of God.'"

Sin is not a mistake; it is disobedience to the light we have, let it be little or much. No man can face the judgment who has not a conscience void of offense toward God and man. All sin is sin against God. It is turning a deaf ear to His Word. It is important to keep in mind that every man has to do with God personally, and that all sin is disobedience to God in thought, word or deed.

He said: "Well, madam, I have never looked at it in that light before; but pardon me, who made you so wise? and how did you get hold of our secrets?" I told him how I first got hold of the tracts and books through the National Christian Association. He said: "Well, I will look through the thing. I have always thought that we were doing more for fallen humanity than the Church!" I said: "Yes, that is like idolatry. That is what the people thought about their golden calf worship in Judah and Israel." I said to him: "You are mixed up with all kinds of bad men. You have men here you call 'bootleggers,' and they all belong to your lodges." He said: "Yes, but we who are Christians don't mix with them, only in a business way." I said: "What did God say about mixing with sinners: Ps. 1:1, and II Cor. 6:14?" He replied. "Well, you have out-talked me for this time. Give me time to think."

Yours for God and the Church,

LIZZIE WOODS.

NATIONAL CHRISTIAN ASSOCIATION.

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Fifty cents each from B. L.; J. H.; J. L., and F. C. F. One dollar each from L. G. A.; S. F. S.; A. J. L.; J. G. B.; H. E. L.; Sam'l P. O.; J. H. N.; A. A. M.; C. O. T.; J. S., and L. H. B. Two dollars each from H. H. G.; M. L. C.; E. M. G., and Wm. H. Three dollars from G. L. C. Four dollars each from A. H. and M. P. M. Six dollars from E. B. Five dollars each from J. B.; Mrs. E. W.; J. C. B.; Mrs. H. W. B., and Dr. N. S. do C. Ten dollars each from G. W. S. and E. Y. W. Two hundred dollars from M. P. M. From Wheaton College Church: Treas., $5.00; J. P. B., $1.00; L. B. L., $1.00; J. G. B., $4.00; N. E. K., $1.25, and P., $19.25; total, $31.50. From Christian Reformed churches: R. Van Nord, treas., $39,64; Pella, Iowa, $27.17; First of Englewood, Ill., $18.18, and J. H. Mokma, $5.00; total, $89.99. Grand total, $404.49.

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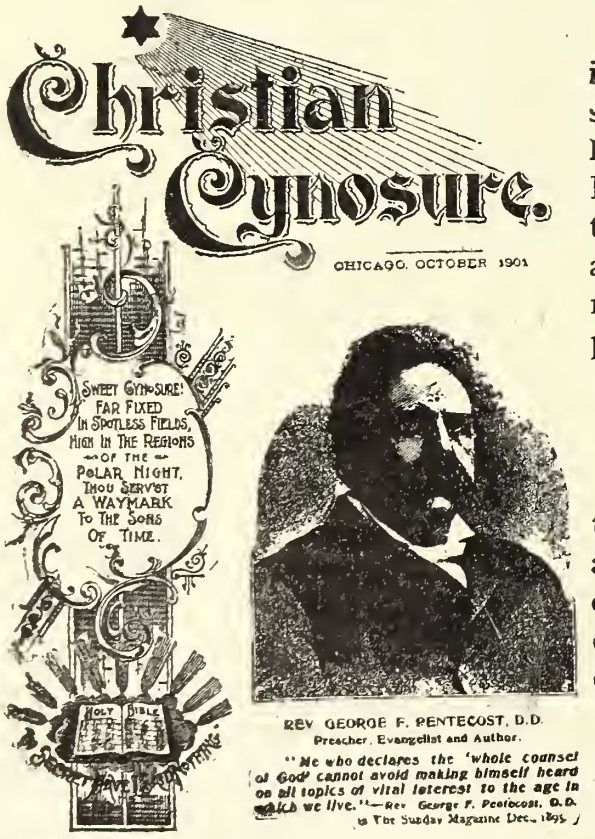
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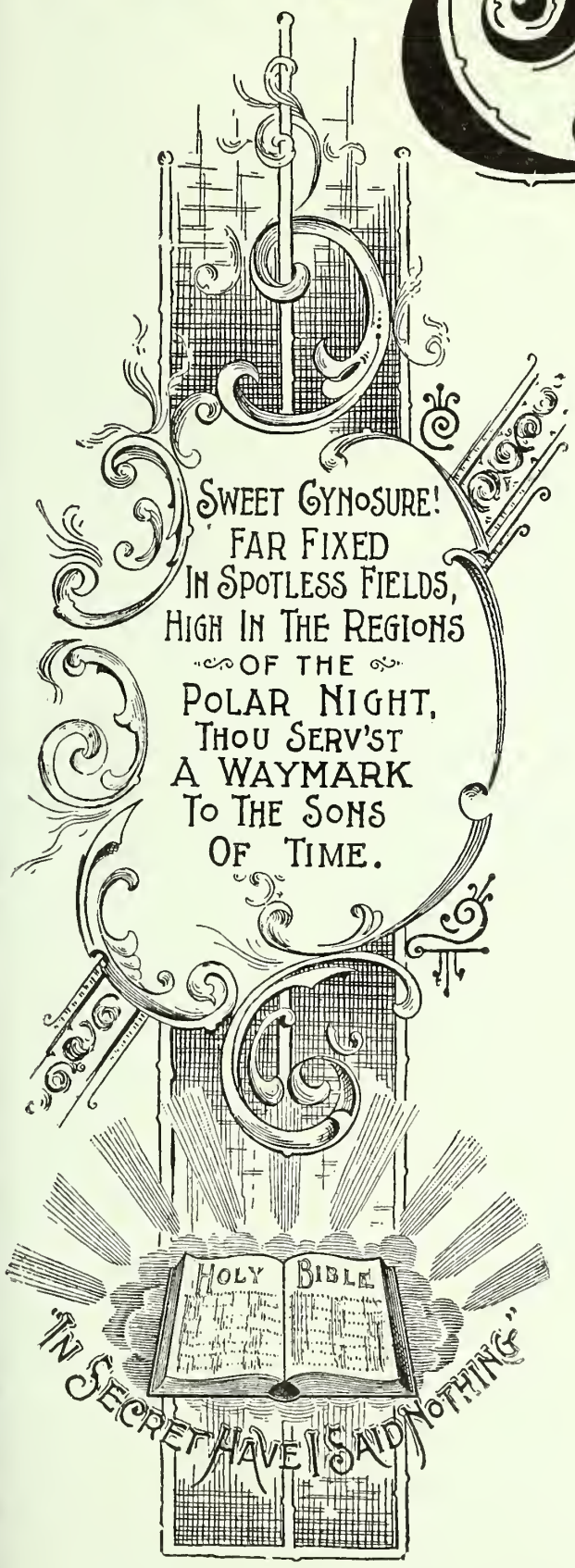

CHICAGO, NOVEMBER, 1911

GETHSEMANE.

But afterwards, when he had won through death,
Had overthrown the grim, relentless tomb
And come forth to the fragrant morning breath
Of that still Sabbath from the narrow room,

When he had seen the mourners dry their tears
And in the upper chamber stilled the cry
Of those sad watchers wrung with doubts and fears,
With calm assurance, "Fear not, it is I,"

I think he must have gone a little space
To that dim garden of the dreadful night
Where he had watched alone, but on his face
No drops of anguish now, but quiet light.

How splendid must have seemed his triumph where
He fought the dreadful battle all alone,
Conquering sin and sorrow and despair,
His place of anguish now become a throne.

—Thomas E. Kennedy.

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PRICE—Per year, in advance, $1.00; three months, on trial, twenty-five cents; single copies, ten cents.

PRESENTATION COPIES—Many persons subscribe for the Christian Cynosure to be sent to FRIENDS. In such cases, if we are advised that a subscription is a present and not regularly authorized by the recipient, we will make a memorandum to discontinue at expiration, and to send no bill for the ensuing year.

Entered as Second-class matter May 19, 1897, at the Post Office at Chicago, Ill., under Act of March 3, 1879.

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"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

VOLUME XLIV. CHICAGO, NOVEMBER, 1911. NUMBER 7.

The Power of the Secret Empire

By Miss E. E. Flagg

XXXVIII.

Under the Juniper Tree.

There is a certain exaltation of spirit which overcomes the weakness of the flesh when we engage in a stern wrestle with any kind of moral evil. Hence it is that reformers in every age have gone through life with the step of laureled victors moving to the sound of triumphal psalms. Yet God has so constituted the human soul that it cannot always keep stretched to this heroic tension. The Elijahs who climbed the nearest heaven on those heights of sublime daring for truth's sake generally find their juniper tree somewhere in the way.

Mark Stedman had encountered threats, obloquy, persecution, with unfaltering heart. He expected nothing else. He was renewing the battle at double odds, for while the murderous spirit of Masonry remained unchanged, as evidenced by the attempted attack on Lovejoy, there was not now, as in the Morgan day, an awakening of public sentiment to back up its opposers. To rouse that slumbering public sentiment, to lift up his voice like a trumpet and show the house of Judah their sin he conceived to be one of his peculiar duties as a sentinel of Zion; and he made no account of possible difficulties in convincing of her guilt a lukewarm church that had foresaken her first love.

"Really, brother Stedman," said the first of his brother ministers in the conference to whom Mark addressed himself, "I gave you credit for being a man of more sense than to run a tilt against Masonry at your age. You might as well try to throw Gibraltar into the sea."

"Amen," returned the Elder, while his dark eye kindled and his thin face flushed. "Every false worship has been called impregnable. But the God I serve is a God of the hills as well as a God of the valleys; and moreover I have Christ's promise, 'If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Be thou removed and be thou cast into the sea, and it shall be done.'"

"These are not the days of miracles," returned the other, rather curtly. "And to tell the truth, I don't think it is Christian charity to indulge in such wholesale denunciations of Masonry when four-fifths of the ministers in our conference belong to the lodge."

"Counting yourself, I see," dryly answered Mark, who had just caught sight of a Masonic pin gleaming under the coat of his charitably-disposed clerical brother.

The latter looked a trifle embarrassed, not to say ashamed, at the discovery.

"You see I don't wear it out in open sight. If I was all wrapped up in the institution like Elder Chadband, I should. I joined the lodge a few years ago because I thought it might increase my influence as a pastor. You know St. Paul became all things to all men that he might save a few."

Mark rose to his feet, stern and solemn.

"I have one question to ask: Was it to save men or to gain more hearers, and, as a consequence, more popularity and more money, that you joined an order whose badge you are ashamed to wear

openly? You need not answer it to me. Answer it to God and your own soul."

And having launched this keen arrow of truth Mark went his way with an inward prayer for this self-deceived shepherd of the flock, who after all was not so blameworthy as his elders in the ministry who had lured him by their example into such a path of hypocrisy and time serving.

Elder Chadband was an altogether different subject to deal with. Far from being ashamed of Masonry he gloried in the many degrees he had taken, and sounded the praises of the handmaid at every funeral and corner-stone laying at which the fraternity figured, far and near.

He saw with alarm the serious trouble that Mark's fanatical views were likely to make in the conference, and he felt warranted in using almost any measure that might rid that body of his undesirable presence. But he believed in trying a little diplomacy first, and to this end he sought an interview with Mark, who, on his part, had rather avoided any discussions with the Elder, considering him as being too much in the situation of the scriptural Ephraim to warrant the hope that any good might arise therefrom. He was therefore proportionately surprised when the Elder thus urbanely began the conversation:

"While I am sorry that you feel it your duty to oppose such an excellent thing as Freemasonry, my dear brother Stedman, a system that in its leading points is drawn from revelation and teaches in such an admirable manner so many important moral truths, I must say that your sincerity and earnestness, however misdirected, is above praise. And I wish that there was more of that spirit in the church. We need a fresh baptism of the old-time zeal. There is too little of it—altogether too little of it now-a-days." And the Elder sighed as if deeply impressed with the melancholy truth just uttered.

Mark opened his eyes. What did it mean? Was Saul also among the prophets?

"Now, I believe in the largest Christian liberty," continued the Elder, not waiting for an answer, "and no doubt one important use of having so many different sects is to make that liberty possible. I have been seriously thinking, my dear brother Stedman, that in some other church holding similar views on the subject of Masonry, you could preach those views without offense, and thus labor with more freedom and a greater prospect of usefulness. Of course we should be sorry to lose one of our most valuable preachers; but our loss would be the gain of some other denomination, such as the United Brethren, for instance. We will give you letters of recommendation to that or any church you may prefer."

Mark's eye flashed. He had been unsuspicious, hitherto; now he saw through the whole thing. Elder Chadband had been playing to perfection the part of a boa constrictor, which slimes its victim over before swallowing it, and I am afraid that Mark's reply to his proposal had less than the usual savor of Gospel meekness.

"Is this Christian liberty—to be able to declare the whole counsel of God, not freely in any part of the church universal, but only in a few sectarian by-ways and corners? No, Elder Chadband, while I have Christian fellowship with all who walk in the truth, by whatever name they are called, the church of the Wesleys is the church of my adoption. It was there my first vows were paid, and until she casts me out of her communion I will join no other."

This outburst rather startled Elder Chadband. He had hoped for a different result, not calculating that there was still some unquenched fire under Mark's meek countenance and threadbare coat.

"Really, brother Stedman"—and there was a decided dropping of the Elder's urbane tone—"I am grieved that you should take a mere kindly hint in such a spirit. We are commanded to separate ourselves from such as cause schism and offense, and to tell you the truth, many in our conference consider you liable to that charge. So in the truest spirit of brotherly love I have pointed out to you a course that will prevent all necessity for such a painful and disagreeable step."

"It seems, then, that you are willing to recommend me to some unsuspecting church as 'a brother beloved for his work's sake,' while all the while I am lying under a grievous charge of 'causing schism and offense.' You would have me act a lie by representing that I seek

another church from personal preference, when I do it to avoid the 'painful and disagreeable' notoriety of being forcibly ejected by the one I go from. Is this Christian charity or lodge dissimulation? If truth, faithfully preached, causes schism in any church, the worse for that church. Elder Chadband, in the day of Christ's appearing, how will you answer before Him for your connection with a system that points out to man another way of salvation than through his atoning cross? How will you dare to stand at his judgment bar with the blood of souls clinging to your skirts that the lodge has deluded and destroyed? Woe unto you Masonic pastors, for ye shut up the kingdom of heaven against men. Ye neither go in yourselves, and them that are entering in ye hinder."

And having thus delivered his righteously indignant soul, Mark left Elder Chadband in a more disturbed state of mind than Masonic philosophy would seem to warrant, and more than ever confirmed in his opinion that brother Stedman was a dangerous man to remain in the ranks of the Methodist ministry.

Now Elder Cushing's church in Brownsville, was Baptist, and though, as Mark truly said, the church of the Wesleys was the church of his adoption, he always felt in the hidden depths of his soul a yearning impulse of affection towards that particular chamber in Zion where he had been cradled. So when a certain Baptist minister came in his way a little while after, who "had never joined the lodge, and considered all secret societies at variance with the spirit of the Gospel," Mark began with considerable hopefulness to urge upon him his duty as a Christian minister to express those views in the pulpit.

"I have very few Masons in my church; I could count them all on my fingers' ends," said the Baptist pastor, looking a trifle disturbed at this very direct application of his principles. "It would hardly be worth the while for me to leave the saving doctrines of the Gospel to preach on a side issue."

"You acknowledge that Masonry is an evil thing," returned the severely logical Elder. "Then if you have one Mason in your congregation his soul is in danger, and you can no more neglect to warn him without incurring guilt than if there were fifty or a hundred."

The Baptist minister was silent for a moment and then answered coldly:

"You were once yourself in the Masonic order, I understand."

"It is true that I have worn the mark of the beast," quietly answered the Elder, "and for a short time I rendered him faithful service. But Christ's own blood washed away that mark long ago."

"Well, everybody has his own ideas of duty, Elder Stedman. Now for my part I couldn't take the solemn obligations that are required of all who become Freemasons and then feel right to break them afterwards. The just man, we are told, sweareth to his own hurt and changes not. So we must agree to differ on the other question. I think hobbies should be kept out of the pulpit—reform hobbies as much as any."

This was the taunt that sent Mark under his juniper tree—that is to say, into his plain, bare little study, where he paced back and forth for a while, his whole soul in one of those wild tumults to which only the still, small voice can speak peace. But the earthquake and the whirlwind must go before. Where he had a right to expect understanding and sympathy, he had received a stone—nay, worse; a stinging scorpion. His heart writhed under the injustice and cried out in the bitterness of its agony. Why must he ever lead a forlorn hope? Why must he be the one to always stand in the breach? How could he hope to batter down this grim fortress of secret iniquity single-handed? Had he not been very jealous for the Lord God of Hosts when every pastor around him was either openly committed to the worship of Baal or preserving a cowardly and shameful silence? Surely he had battled long enough. Death seemed better than life; an ignominious retreat better than to continue a hopeless struggle with the church and the world against him.

But God never leaves his servants under the juniper tree without sending an angel to strengthen them. And even now his angel was on the way to strengthen the poor, discouraged Elder who, to spiritual weakness, was beginning to add bodily faintness; though when there came a tap at his study door, which he

took for a call to dinner, he only answered:

"I think I won't come down to-day, Hannah."

Hannah was used to her husband's frequent seasons of fasting, and it did not strike her as anything unusual. So she only replied: "There is a stranger waiting below who wants to see you. He didn't give me his name."

"Tell him I will be there in a moment."

As soon as Hannah closed the door Mark threw himself on his knees and tried to pray; but the moment passed in a wordless trance of pain; and, rising, he went wearily down stairs to greet his unknown visitor.

That the rough-looking stranger in blue jean trousers, tucked into very muddy boots, who shook his hand with such awkward warmth, was just as divinely appointed to bring him help and comfort as any angelic messenger that ever appeared to patriarch or prophet in the Old Testament times, was an idea that never dawned in even the most indistinct fashion on the Elder's mind.

"I'm glad ye didn't get no hurt the other night, parson," was the first greeting of the unknown.

"Thank you, my friend," replied the Elder. "The Lord is truly a shield and buckler to them that fear him."

"Well, I went fifteen miles to hear that lecture, and I tell you, parson, I was just thundering mad at the way you showed us up; so I was as ready as anyone on 'em to bear my part when the rumpus begun. But you had a kind of look as you stood there with the rotten eggs flying about that made me think of my old Methodist mother when dad used to curse and swear at her about her religion and threaten all kinds of things if she didn't leave off her singing and praying. And arter all I don't know but I was more glad than sorry at your getting off so slick when that chap blew out the lights and left us groping in the dark, like the Syrian army that was sent to take the prophet Elisha. You see I stumbled right on that ar passage when I was hunting up the eighth chapter of Ezekiel. I was bound to find out if there was really anything in the Bible about Masonry; and for all it was two o'clock when I got home, I raked up the fire and went at it. And I tell you, parson, that ar chapter in Ezekiel is a stunner. It just knocked me flat to think I'd been worshipping the sun like any heathen. And now I've come out from the lodge for good and all. I don't want no more of it. The Lord has come into my heart and taken all the Masonry clean out of me. I hate it worse'n pizen, I do; and now, parson, I want a lecture in our parts as soon as you can come and give one. My name is Timothy Bundy, and I live at Bundy's Flats, just over the river. Maybe you know the place?"

The Elder had heard of Bundy's Flats. He knew it was a hard locality, but at that moment though a legion of devils had beset his way he would have gone all the same. Surely God had spread a table for him in the desert and riven the rock at his need, and his fainting, discouraged soul mounted up as on eagle's wings in exulting triumph over all the powers of earth and hell.

It is in the fiery furnace that a form appears like the Son of Man. Scorn, contempt, persecution, still beset the Elder's path, and he saw no reason to hope for anything else till he reached the end of his mortal journey. But a spirit of divine joy in doing and suffering for the grand eternal cause of Truth just as long as that cause needed him, now possessed his soul. Was it not an earnest of victory that he had been allowed to convert even one soul from the worship of Baal to serve the only living and true God?

"Praise the Lord, Mr. Bundy, for bringing you out of darkness into his marvelous light," he said, as he grasped the stranger's rough hand. "I will gladly give a lecture in your place at any time you may set."

And having consented to an arrangement for Friday night of the following week and seen his visitor off, the Elder rose up from under his juniper tree and did the most sensible thing he could do, which, we are told, was the course followed by Elijah in somewhat similar circumstances—he did eat and drink.

(To be concluded.)

"To be rich in everything that is worth while, not only in the mental and spiritual worlds, but also in the physical worlds, is the ideal we all have in view. And it is the power of real goodness that can make this ideal come true."

Contributions.

BALAAM THE SON OF BOSOR WHO LOVED THE WAGES OF UNRIGHTEOUSNESS.

Fathers and Brethren:

We are in the great falling away and it is time for all Christian people to walk humbly with God. The worship of Baal Peor—the worship of the forces of nature—was associated with the most loathsome and disgusting immoralities as all heathen religions always have been. Sabbath breaking, drunkenness, licentiousness, cheating, stealing, lying, and murder are the commonplaces of our time. Along with these horrors which threaten the very foundations of society is the multiplication of secret idolatries, which in every age and land have been associated with these vices and crimes.

Balaam the Son of Bosor.

Balaam was apparently a worshipper of the true God. He seems to have been empowered to foresee future events. There is every reason to believe that he preferred doing right to doing wrong. There was in his character one fatal defect. He loved the wages of unrighteousness. He did not love unrighteousness. No man does. God constructed the soul of man as he did the universe on the lines of truth, and no man goes into evil without pulling against himself as well as against the will of God, but men love the wages, for they naturally love *things,* and when the wages of unrighteousness seem more desirable than the wages of holy living, they are sometimes drawn aside from the path of right and led into sin and crime.

It was so with Balaam. Balak was terrified at the advent of Israel. He wished to bolster his courage with the word of the prophet of the true God. He had hosts of his own prophets in his own kingdom, but he sent messengers on a long journey to seek the presence of this man who had been reported to know God and to be able to speak for Him. He made large promises and offered glittering rewards. Balaam wanted them. He saw that he could secure many things that he desired in a short time if he could gratify the heathen king. He was able to do it and no doubt secured his reward though this is not expressly stated in the record.

We are told that Balaam died by the sword of Israel among the heathen whom he had served. He prayed that he might die the death of a rigtheous man and that his last end might be like his, but he died as a fool does and was buried with the enemies of God.

Masonic Corner Stones.

Years ago before Masonry was known to be the loathsome terrible thing that it is, lodge men frequently secured opportunities to advertise themselves at the expense of the government, or the church. Whenever a large building was to be erected by the United States government, by state governments, by a school board, or by a church, lodge men in the membership obtained the right to appear in public at the expense of the people erecting and paying for the building. They frequently got permission to put their mark on the corner stone of the building to stand as a perpetual advertisement to the idolatrous worship of those who laid the corner stone.

After the discussion of the lodge question had been before the people until the character of the order was fairly well known, there was a cessation of this abuse of the rights of the public and the people.

In Clarinda, Iowa, and in other cities lodge men who had appropriated corner

stones for their own benefit were prevented from carrying out the plans they had made. Time has passed and lodges are lifting their heads and seeking to get back to the place they occupied before their character was known. Of course, this abuse will continue until a protest is voiced by the people which demands attention.

We are led to this line of remark by the report in the papers of the laying of the corner stone of the Berean Presbyterian Church of a neighboring city. The affair seems to have been under the direction of the "Men's Religious Forward Movement." Fifteen Masonic Lodges in the county united in the service. "It was a gala affair. Flags were raised. Balconies in the vicinity were decorated with flowers and filled with the spectators. Thirty-second Avenue, between National Avenue and Hilda Place, was lined with a succession of small tents in which wares were offered for sale by pretty young girls. The proceeds are to be devoted to the raising of the fund of seven thousand dollars, which it is hoped will be fairly going before the dedication service for the church."

Balaam Loved the Wages of Unrighteousness.

This heathen church laid the foundation stone for this professedly Christian church in the midst of this Fourth of July celebration. The lodges of the county received advertisement which was no doubt worth any actual cash they expended. They will entrap and snare hundreds of men whom they could never have deceived had it not been for Balaam and his love for the *wages* of unrighteousness. The church people wanted some money. The Men's Religious Forward Movement, which is usually made up of men who profess to be Christians and of those who make no profession, arranged this affair for the purpose of getting money for the church. As in olden times pretty girls were drafted into the service and they filled tents along the street offering wares of one kind and another to the passers-by. According to the report the effort succeeded as well as did that of Balaam when he secured the wages from Balak. They got quite a bit of money and they hope they will get some more.

Dead and Dying Churches.

But after the bands have ceased playing, after the Masons have had their drinks and laid aside their regalia, after the preachers have counted the money and estimated the receipts of the pagan festival, what then? Then comes along a tug for the life of the church and its work in the community. Every man who has anything to do with churches can tell us that it is far easier to build a church than it is to support it. Who is to furnish the money to pay the preacher, get the coal and lights, and keep the place clean and attractive? Church members of course, are expected to do it. If they do not, it will not be done; and what about those fifteen lodges, marching with their banners and with their aprons and with their music to lay the corner stone? What will they do for the congregation? They will be sitting in their lodge rooms or on their porches, smoking, reading the Sunday newspapers, playing cards or worse, while the men who loved the wages of unrighteousness and were sorry that they could not get them without unrighteousness will be standing in the pulpit and preaching to the pews. There will be handfuls of women and children scattered among the seats here and there. The whole thing is a picture of the failure which results when men undertake to yoke together the faith of Jesus Christ and the policy of Balaam.

Booker T. Washington and the Mosaic Templars.

Mr. Washington was educated in a school planted by the American Missionary Association. This institution was

planted and has been maintained by Christian people who in general have been opposed to secret societies. Mr. Washington has been supported in his labors at Tuskegee by Christian men and women throughout the world. Many hundreds of thousands of dollars have been given to his cause by men and women of all shades of belief because they believed he was laboring for the benefit of his people, and they wished to help him in the work. It is said that Mr. Washington sent a special messenger to the great lodge of the Negro "Mosaic Templers" inviting them to meet next year at Tuskegee. If he did this, as reported in the press, why did he do it? The work which he is carrying forward is an educational work. Secret societies have never been educational except for the pagan religious faiths which they profess to teach. No secret society has ever conducted a school or done such work as Mr. Washington is doing. Why then does he wish them to go to Tuskegee? By an open appeal to the men of this country, he was educated and has been sustained until now he has more than half a hundred buildings, fifteen hundred students, and hundreds of thousands of dollars of endowment, but he wants some more. We fear he thinks he can secure it by inviting the Negro "Mosaic Templars" to Tuskegee. If this be the real motive it is another case of loving the wages of unrighteousness. Why cannot men be wise? Why cannot they continue on reasonable lines where they begin? Why should not Mr. Washington, who has received millions of money as a free gift from people who love God, believe and trust God and pray for the needs that are yet to come?

Balaam must have had experience of God. This is evidenced by the fact that he persistently refused to do anything except what he was permitted to do. Why could he not have continued to trust God to do for him in the future what he had done for him in the past? Why could he not trust God to do for him *after* he had obtained a large reputation what he did for him *while he was obtaining* this reputation? It seems pitiful that men who begin with God should need buy any such poor human reliances as this. We trust that Mr. Washington, for whom and for whose work we have had the greatest respect will not lend himself to these dreadful lodges which are destroying the souls of men.

The Wages of Unrighteousness.

It is horribly interesting to know what sort of a lodge this Mosaic Templars is. We received recently from a reliable correspondent the testimony which a schoolgirl gave after her initiation into this lodge. She says: "I belonged to two lodges, the Eastern Star and the Mosaic Templars of America. When they carried me into the anteroom to be made a Mosaic Templar, one man stood at the door and hit me in the hand with a strap. They had a wagon sheet; and they had a chair that they called the goat. They told me to get on my knees and pray: 'Our Father which art in Heaven,' etc., and when I got on my knees and had prayed they threw me up and down on the wagon sheet. When they began to toss me up and down, I felt ashamed. Just think of about twelve men there tossing me up and down, but I held by skirts to keep them from flying over my head. At times I was a foot or more from the wagon sheet with my skirts flying in the air, so I caught them from going over my head. The women members laughed when the men tossed me up. They took me to a bush with some candles in it and behind it was a man with a false face on, whom they said was God. I was told that it was the 'Burning Bush' and that the ground I stood on was ' holy ground.' Oh I am so disgusted when I think about such sinful, dirty organizations—not fit for a dog to join and yet I was initiated into them."

We know enough about Mr. Washington to believe that he is in entire ignorance of the character of this organization which he had requested to visit Tuskegee, but Mr. Washington is old enough to know that any secret society is naturally evil, and that Christian men ought not to have fellowship with organizations of this kind, and he ought to perfectly understand that such outrageous abuses as are indicated above which are practiced with mock prayers, recited to insure the damnation of the souls of those who are thus corrupted and defiled, are naturally the outgrowth of secret societies. Good things love the light and evil things love the darkness. Surely Mr. Washington does not need anybody to tell him this. We believe that when he has reflected upon his position not even the wages of unrighteousness will persuade him to continue in such fellowship.

The Wages Are Not Paid.

We find in a newspaper clipping an interesting statement respecting the Knights of Pythias. Some eight men in Decatur, who carried the Knights of Pythias endowment insurance for twenty-five or thirty years, have just withdrawn from the order's insurance. They began more than thirty years ago, some of them, and paid one dollar and ten cents a month on each one thousand dollars of insurance carried, or at the rate of a little more than thirteen dollars a year. For the last twenty-five years they have paid at the rate of one dollar and eighty-five cents per month on each one thousand dollars carried, or at the rate of a little more than $22 per year. At the beginning of the present year they were notified that they must now pay a much higher rate if they wished to continue their insurance. They felt that they could not meet this new requirement and dropped out. This means that they will lose every dollar that they have put in, unless the suit which has recently been started against the Knights of Pythias company should be decided in favor of the members. If it does, probably the order will have to suspend. If it does not the members will lose their money. This is not a new thing under the sun. Those who join with Baal or with Balaam for the sake of the wages of unrighteousness are practically certain to be cheated in the end. They will die as Balaam did, among the enemies of God, and will lose the wages for which they have sold their souls.

I conclude this letter with an earnest appeal to the ministers and members of churches who have been led to tolerate the presence of Baal Peor in their festivals which ought to be holy to Jehovah: "There is death in the pot." Christ declines to draw in the same yoke with Satan. He declines to be put on an equality with him, and men who undertake to do so will find themselves failing in the end. God and Satan, Christ and Belial, light and darkness, cannot work together even for the sake of the wages of unrighteousness.

Yours fraternally,

CHARLES A. BLANCHARD.

Let us all resolve, first, to attain the grace of silence; second, to deem all fault-finding that does no good a sin, and to resolve, when we are happy ourselves, not to poison the atmosphere for our neighbors by calling on them to remark every painful and disagreeable feature of their daily life; third, to practice the grace and virtue of praise.—*Harriet B. Stowe.*

They say I am growing old, because my hair is silvered, and there are crows' feet on my forehead, and my step is not so firm and elastic as before. But they are mistaken. That is not me. The knees are weak, but the knees are not me. The brow is wrinkled, but the brow is not me. This is the house I live in. But I am young—younger than I ever was before.—*Guthrie.*

KNIGHTS TEMPLARS—SECRET SOCIETIES CANNOT INJURE THE CHURCH—THE N. C. A. CANNOT DESTROY MASONRY —THE LORD OUTSIDE THE CHURCH.

[AN UNPUBLISHED LETTER AND THE LAST RECEIVED FROM THE LATE EDMOND RONAYNE.]

Editor CYNOSURE:

Will you kindly permit me to say a few words to the many readers of your excellent magazine, and first of all I want to give expression to the very great delight I felt on reading the excellent letter of President Blanchard about the cross displayed on the clothes of the notoriously ungodly men composing the Knights Templars society.

Every Knight Templar must first of all be a Mason, and from the system of Masonry the name of the Lord Jesus must be rigidly excluded, and not only so, but in the Chapter degrees that precious "name, which is above every name," is wickedly and knowingly cut out from every Scripture read at opening the lodge.

Who then, may I ask, has exerted the influence which places the cross on the banner, and on the clothes of the Knights Templars? Who but the personal enemy of the Lord Jesus Christ—the Devil.

And right here I desire to correct a few mistakes into which even well informed anti-Masons have fallen. They generally suppose that the Masonic system is directly opposed to the Church and they mourn over the fact as they suppose that Masonry and its brood of other lodge systems are "depleting the Church"—"antagonizing the Church" and that the whole conflict is between the Lodge and the Church. Now, all this is entirely wrong and is due to the fact that the majority of people misapprehend altogether the truth of the church.

The Church is the mystical body of Christ, called out from among the Gentiles during this age and of which the risen and glorified Christ Jesus is the Head. Every member of the true church is called out—"blessed with all spiritual blessings in the heavenlies," and *"chosen in Christ before* the foundation of the world," Eph. 1:3-4. This and nothing else is "the church which is His body," and it is also "the fullness of Him that filleth all in all," Eph. 1:22-23, and again in Col. 1:18, "and He—the glorified Lord Jesus is the head of the body the church." Every member of this body was foreknown of God eternities before we were born, and not alone that, but every member was "predestinated—not to be saved merely but—to be conformed to the image of His Son." "And whom He did predestinate, them He also *called* and whom He called them He also justified and whom He justified them He also glorified," Rom. 2:29-30. These chosen and called out ones and these only comprise the church of God, and so we can exclaim with the Apostle Paul "What shall we then say to these things? If God be for us who can be against us?" Rom. 8:29-31. Can Masonry? Can lodgism of any kind? Can Satan? No, Blessed be the God of all grace, the church's place is in the heavenlies in Christ, Eph. 2, and nothing whatever can hurt her there.

But the nominal church around us can be hurt, the denominations can be hurt and, doubtless, the different kinds of lodges as well as Masonry are drawing away members from the various so-called churches and no wonder. The system of Masonry though, like its founder, is the personal enemy and antagonist of the Lord Jesus Christ. When Gabriel, announcing to the Virgin that she was chosen of God to be the mother of the Redeemer, said to her, "Thou shalt call His name Jesus, for He shall *save* His people *from their sins.*" That was the mission of the Son of God to this earth, it was for that He gave up "the glory which He had with the Father before the world was," Jno. 17:5, as He declares Himself, "The Son of Man is come to *seek* and to *save that which was lost,*" Luke 19:10, and on Pentecost He sent down the Holy Spirit to proclaim this glorious truth to the lost ones, but the Church must first be called out from the world, judged, disciplined and perfected, that with her glorified Head in the coming age, she might be used of God to bring blessing to all the families of the earth in conjunction with Israel, the earthly seed of Abraham. This was the glad tidings that God preached beforehand to Abraham (R. V.) Gal. 3:8.

But listen again. The Apostle sending

a letter to the Christians at Corinth addressed it—"To the Church of God, which is at Corinth, to them that *are sanctified in Christ Jesus,* called saints." that is saints by being called, etc. Now, were a letter to come to Chicago, New York, St. Louis, Boulder, or any other city in the world addressed "to the Church of God, which is in Chicago, Boulder, etc., will you kindly tell me to whom would the postmaster deliver it? Every sect in town would claim it, but to which of all the pastors would the postmaster hand it? To none of them, of course, then please locate the Church of God today. It cannot be done. How, then, can the Masonic system or any other system, or even ten thousand legions of demons, hurt the Church of God? But again the Holy Spirit writes through Paul, "to the Church of the Thessalonians in God, the Father and the Lord Jesus Christ," and again in Jude, "to them that are sanctified by God the Father, preserved in Jesus Christ and called." Do you know any such people as these, or any such church as Paul writes to in 2, Thess. 1:1?

No. Masonry is not depleting the Church of God, but that Satanic system and its numerous brood of alleged secret lodges are the direct antagonists of the Lord Jesus Christ. Masonry claims that a Mason "living in strict obedience to the obligations and precepts of that system is *free from sin."* That is what Jesus came for—to free or save His people from their sins, Matt. 1:21. A man is made a Master Mason, and what does Masonry claim for him? "We now find man *complete* in *morality* and intelligence with the stay of religion added to assure him of the protection of the Deity and guard him against ever going astray. These three degrees thus form a perfect and harmonious whole, nor can it be conceived that anything can be suggested more which the soul of man requires."

Let us stand by and listen when a preacher, a bishop, perhaps a D. D., or some other such high dignitary, is about to be made a Mason. He is ushered into an ante-room, stripped of all his clothing except his under shirt; they hand him some old lodge draws which he puts on; his left foot, knee and breast are made bare, a hoodwink is put over his eyes, a rope is placed around his neck and a half heeled slipper on his right foot. Look at him and say from his appearance would you consider him "a man in Christ?"

Surely not. Well, he is the pastor of one of the most popular churches, and he's about to be initiated and to swear life-long allegiance to the Masonic system, but listen: "There he stands without our portals on the threshold of his new Masonic life in darkness, helplessness and ignorance. Having been wandering amid the errors and covered over with the pollutions of the outer and profane world he comes enquiringly to our doors *seeking* the *new birth,* and asking for a withdrawal of the veil which conceals divine truth (Freemasonry) from his uninitiated sight" (Manual of the Lodge).

So, then, Masonry is divine truth, imparts the new birth, cleanses from sin and nothing can be suggested more which the soul of man requires. This is the Devil's teaching through Masonry, and you can easily see that instead of being in any way opposed to the nominal church, it is in whole and in part in direct opposition to the person and work of the Lord Jesus Christ.

Another great mistake is to think that the testimony of the National Christian Association against the lodge system in general will sooner or later destroy Masonry. The opposite of this is the truth. Did the wonderful testimony of Elijah on Mount Carmel destroy the worship of Baal in Israel? (2 Kings 18.) No, surely, and today you have absolutely the very same idolatry, only under a different name, in the Masonic system. Masonry and its numerous brood of secret lodges shall be destroyed at the second coming of the Lord, but not before.

Read the parable of the *tares* in Matt. 13 (Revised Version), and the Lord's own explanation of it, Ver. 36-43. "The *tares* are the children of the evil one," bound into bundles in the end of the age, and then answer to yourself the question, What is a bundle of men? The numerous so-called secret societies and trades unions, and all other human organizations bound together by oaths, affirmations, pledges, or what not, are, without any doubt, the bundles of Matt. 13. These bundles were to be bound together at the end of this gospel age, and hence

we have the sure testimony that the rapture of the church, the true church, is near.

What is the chief characteristic of "the last days," as given by the Holy Spirit? "They shall have a form of Godliness, but denying the power thereof" (2 Tim. 3), and is not that the true condition today the world over? When a man comes to your door and knocks, where is he? He is outside the door, surely, and that is the position which the Lord occupies today as regards the nominal church. Writing to the church of the Laodicians, He says "Behold I stand at the door and knock," Rev. 3:20. Then He is outside the door, and declares that He is "about to spew her out of His mouth." Read the entire message to the nominal church in Rev. 3:14 to the end. The condition of Israel was never any worse than is the state of nominal Christianity today, and nothing but the personal coming of the Lord Jesus to set up His kingdom shall make things right, and for this every child of God ought earnestly to pray.

E. RONAYNE.

Boulder, Colo.

AN APPRECIATION.

ADDRESS OF J. M. HITCHCOCK, AT THE FUNERAL OF MR. EZRA A. COOK, WHEATON, ILL., SUNDAY, SEPT. 17TH, 1911.

Death is the common heritage, as well as the common enemy of men. There is no zone, no latitude, no longitude, no altitude exempt from its ravages. There is no nook or corner so sanitary, or so secluded to which one may retire and feel secure from the grasp of the destroyer.

We are met in this sanctuary, where our departed brother was accustomed to worship, not to unduly magnify the virtues of a man "Whose breath is in his nostrils" (His breath goeth forth, he returneth to his earth), but to refresh our memories, and to find, if we may, some lessons in the life of the departed that may be stimulating and helpful to us who tarry for a day.

The volume of another life is completed. Nothing may be added or subtracted from its record.

We learn from the good book that "it is better to go to the house of mourning than to the house of feasting." We trust that our brief meditations may be most helpful. Were I personally to confer with my inclinations, I would be seated in these pews with these mourning friends, rather than with these speakers upon this platform. I was greatly shocked and pained to hear of the death of Brother Cook. I had known of his illness, but was illy prepared to hear of his death. I knew the deceased only to love and respect him. I had personally known him for perhaps thirty-five years, and in all this time had learned nothing but good of him. My first acquaintance with him was as an official member of the Moody church board. During this time both he and Mrs. Cook were faithful and efficient teachers in my Sunday school. I was again associated with him as a director in Wheaton College. I think he continued to be a director until the day of his departure, while my term of service for the college was limited. Again, for well nigh a quarter of a century, I was associated with him in the conduct of the National Christian Association. It was here that his sterling qualities shone forth. He was a good counselor and punctilious in his engagements. In all the varied relationships, I found Brother Cook to be a man of intelligent Christian convictions, without a contentious spirit. Of course, he would never compromise a well-settled principle. But for the sake of harmony was ever ready to make reasonable concessions. Others have spoken of his patriotism and his dauntless courage, which led him to the battle field in defense of his country. Many a man has been willing to endure the fatigue and hardships of war, to face the cannon's mouth and even die for country, who has not dared to live for an unpopular truth.

Determine, if you can, the righteous side of any public issue, and there you would always find Ezra A. Cook as firmly fixed as the impregnable Gibraltar.

Retire to your houses and write in your journals "an unselfish man," and you will have a true description of this man's character. The Apostle's exhortation was "esteem others better than

yourselves." He was one who obeyed this injunction. This man came into the world not to be ministered unto, but to minister unto others. His crowning greatness was his readiness to be servant of all. "Except a kernel of wheat fall into the ground and die it abideth alone. But if it die it bringeth forth much fruit." In a larger and truer sense, this brother has just commenced to live. He has simply moved out of a tenement that had become uninhabitable, and gone to take possession of his Heavenly inheritance. His good works will follow and bear fruit in increasing measure. In a little time we shall look upon this pallid face, as we say for the last time and then with measured step we shall follow the funeral cortege to the cemetery, where we shall deposit an emptied shell in the grave, where it will remain until the morning of the resurrection.

As this bereaved widow with her devoted children and friends stands about his grave this question will be again repeated "If a man die shall he live again?" Infidelity will answer the question negatively, while triumphant faith listening to the Apostles' masterly reasoning found in the 15th chapter of first Corinthians will hear the Master' sweet voice coming forth from that grave, saying: "I am the resurrection and the life, he that believeth on me though he were dead yet shall he live." "And when he shall say Ezra A. Cook comes forth" that remorseless grave will lose its power to further imprison its dead.

THE GRAND ARMY.

BY REV. H. B. HEMMETER.

The Grand Army of today is an organization of veterans of our civil war and organized separately and independently of the regular Army of the Republic.

Our Lutheran Church, truly patriotic, cheerfully and conscientiously, supports the Army of the Republic as well as the veterans who, having served in the ranks of the army, have obtained an honorable release.

Our Lutheran Church does not oppose military honors, not objectionable in themselves, neither during the lifetime, nor at or after the death of a soldier.

Our Lutheran Church, however, does oppose every mixture of Church and State as being contrary to the principles of Christ as laid down in the words: "Render unto Caesar (that is to the State) the things that are Caesar's; and unto God the things that are God's." Matthew 22:21.

Our Lutheran Church moreover holds that it must confess Christ before men, according to its own convictions founded in the Scriptures, and that it must avoid those who differ with her in these convictions, according to the word of the Apostle, Romans 16:17, 18: "Mark them which cause divisions and offenses contrary to the doctrine, which ye have learned; and avoid them. For they that are such, serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple."

In the exercise of religious convictions, our church accords to everyone perfect freedom, believing that this is the will of God. Our Church, however, also expects to receive that toleration which it accords to others and which is proclaimed by the Constitution of the United States in its first Amendment, as well as by the Constitution of the State of Missouri.

The Army of the United States is under the government of the first amendment, to-wit: "Congress shall make no laws respecting an establishment of religion, or prohibiting the free exercise thereof." Religious features or regulations that hinder or offend any church in its spiritual relations to its members are hereby barred from the regular army.

The Grand Army, as veterans of the Army of the Republic, should not exempt itself from the wise provision of the Constitution of our land respecting religion and religious practices, and certainly should not claim any recognition as the Grand Army, when it goes beyond this acknowledged principle of the complete separation of Church and State, by its introduction and its use of religious services in its ritual and meetings. The veterans of the Grand Army have themselves to blame, if for Biblical reasons their religious services are barred from churches, and from church services, by such as claim for themselves a free and undisturbed exercise of their own religion.

The veterans and all others act con-

trary to the spirit of the Constitution of the United States, as well as to that of the State of Missouri, when they frown on, bluster at and scold those who dare to enjoy the liberty which the fundamental laws of the land grants them. This liberty we prize more highly than earthly friendships and for which some of our forebears shed their blood.

As to Certain Criticisms.

No, I did not order a United States flag off a coffin. We honor Old Glory wherever we see it, and are not offended if, as a part of military honors, the flag decorates the coffin of a veteran. That flag was taken off by one who claimed an order from the owners of the flag, in spite of a request to leave it on. This act, of course, was unfriendly to us and on its face reflected against us whether so intended or not. We felt this at once and if we had had a flag at hand, we would have replaced the one removed by another. We claim the flag as our flag as much as it is anybody's, and we are willing to shout for her even though we should never hold public position or have a whiff of a pension. If the parties concerned will, as good citizens, cut out everything that belongs to the religious realm and leave their members, who are church members solely to their respective pastors in religious affairs, then there will be no trouble. There is no trouble about the flag. What we want is to keep the flag and all that the flag stands for, among which, and by far not the least, is religious liberty.

No, we do not keep soldiers out of our church because of their uniforms. If anyone at any time did not go into our church, that was of his own choice. All that we expect of anybody that comes to our church is that they submit to the rules of worship laid down by our congregation, which owns and maintains the property as its house of prayer. Surely no one ought to object to that.

I do not officiate with any chaplain at a funeral or on any other occasion. I am not looking for glory in this world as a minister, nor am I conducting my ministry as a business. I attend a funeral as a minister, when it is my duty to the deceased and the family of the deceased: and when I am the minister, I don't want to be interfered with. Any one can dispense with my services at any time and I will make them no trouble; but you can't order me or any of our ministers around. It is a matter of *principle* with us.

Is it not strange that in our day, when every mechanic reserves for himself the right to determine where, when, and *with whom he will work,* that this same reservation in a minister should meet with astonishment and opposition? It seems indeed as though, in matters of religion, very many people consult only their own minds and thoughts, their own likes and dislikes. If this be the case, let them then at least accord the same privilege to the minister. If you want a chaplain of a lodge then let the chaplain be your minister, let him visit you in your sickness, let him give you his communion, let him pray with you and conduct you out of this world into the next; then it will also be appropriate for him to bury you. It is all in your hands. Choose for yourself. But don't blame the minister.

Yes, I have been repeatedly asked to conduct funerals, when a complication has arisen as to a chaplain taking part. I have always tried in all love to make it clear, that I would not for principle's sake countenance any interference in my calling as a minister. I have not always been met with kindness, but hitherto, whenever a chaplain had been notified that his services were not desired, he has respected the wishes of those who had the privilege of determining.

It was a sad breach when lately the wish and order of both the deceased and the widow were ignored by one who showed more temper than sympathy.

The position of the writer in this matter is not one of his own invention, but one that is elementary in the church body of which he is a member and which is known all over our free country and even in all religiously informed circles of the civilized world. We all honor our veterans and wish them well, but in the matters of our faith and the free exercise thereof, they must not presume to interfere. If the veterans insist on religious exercises, other than those of our church, at the graves of their departed, they thereby themselves render it impossible for us to participate at such burials. For this they must take all the blame, for they certainly have no

standing as a church. Moreover, as an organization claiming a certain national or state character, they are plainly at fault with the very constitution under which they fought and which we all claim as our country's glory.

God bless the veterans; but let them leave religion entirely to the churches.

St. Louis, Mo.

FREEMASONRY.*

BY LADY BLOUNT.

It may seem strange for a lady to speak on Freemasonry, because as ladies are excluded from lodges, it may be thought by many that they cannot know anything about the subject. But why should ladies be excluded?

I think it is possible to know something of an institution without being a member of that institution. And further I think it is possible to know something about a secret society, or institution, without being a member of that secret society, or secret institution. But I need not now indicate through what avenues this information may leak out, as I prefer to speak from the standpoint of an outsider, but a Christian outsider. As a Christian I ask why is the society of Freemasons a secret society, and a secret society whose secrets are protected by fearful oaths? Looking at it from the standpoint of an outsider, I should say that if the aims and operations of the society are good, what need is there for the members of the society to take solemn oaths of secrecy? It could not harm the society if they were known to be doing good, and only seeking the good of their fellow men. A good man, while he ought not ostentatiously to display his beneficence, does not need to swear before his fellow helpers that he will never even mention the good he has been doing.

The best man that ever lived when falsely accused by His enemies said, "In secret have I said nothing." His work and teaching were open to the public and to hostile criticism.

What need then is there for a disciple of the Lord Jesus Christ to go directly against his Master's example.

Surely the lodges in this respect do not follow the example nor the precept of the Christian's Lord. This leads one to ask: Is the lodge a Christian institution? If it is, why do they ignore our Lord's solemn injunction when he said, "Swear not at all, neither by heaven, for it is God's throne, nor by the earth, for it is His footstool; neither by the head, for thou canst not make one hair white, or black. But let your communication be yea, yea, and nay, nay, for whatsoever is more than this cometh of evil."—*Matt.* Yet members of the lodges not only swear by their heads, as one may say, but by their very lives.

In the light of our Lord's words therefore, it must be evil for members to swear by their lives, or at the peril of their lives, that they will never reveal but always conceal the secrets of the society.

I am credibly informed that no member in the lodge is ever allowed to mention, even in prayer, the name of the Lord Jesus. How is this, if the lodge religion is in harmony with the Christian religion? And it is an important fact that there is a Lodge religion, for they have altars, priests, prayers, invocations, and hymns of praise. But since in these prayers and praises they are not allowed to confess our Lord Jesus, it is self-evident that the Lodge religion cannot be the Christian religion, and if the lodge religion cannot be, and is not the Christian religion, what religion is it?

Our Lord said, "He that is not with me, is against me, and that if we deny him before men, he will deny us before his Father."

The religion, therefore, of Freemasonry must be opposed to that of our Lord, it is therefore "anti-Christian." Anti-Christian in its office and ceremonies, and also anti-Christian in its ultimate aims and resolutions. On Christian grounds, therefore, I oppose it. And I feel it to be my duty to warn young men especially to keep out of the lodges, if they desire to follow the Lord Jesus, and walk in his steps. We cannot serve God and mammon, we cannot worship the Lord Jesus and the heathen god Baal. We may choose, and finally we must choose, whom we will serve, as Elijah of old said on a memorable occasion. "If Jehovah be God, follow Him, but if Baal, then follow him." "No man can serve two masters," and if Christ is shut out of the lodge rituals, as he is, then it must

*A lecture delivered by Lady E. A. M. Blount, 3 Beechey Road, Bournemouth, England. Price 2 pence.

be some other master, and some other savior that the lodge members are taught to look to.

In saying these things, I need not assure you that I am not influenced by any personal ill feeling whatever against individual members of the lodge. In fact there are many Freemasons whom I esteem as dear friends; but it is against the institution as a secret society, with secret aims and purposes that I raise my warning voice.

Many of the members especially in lower degrees do not know the nature of the secrets they have sworn not to reveal. Neither do they know the names even of the higher secret officials of the society. They may know the names of those who manage the local lodge to which they are attached, but they do not know the names nor the persons of those who rule the society in its world wide ramifications. Yet they have sworn to obey these superiors. For the most part I am pleased to think that in this country at least the society is ruled by men of integrity, who are loyal to the national aspirations, but it might be otherwise, as Freemasonry aspires to be international and world-wide.

But what about others in foreign countries? And I may remark that the society is not national in its operations, and, that it has not been, nor will it always be ruled by an Englishman. Why then should our young men be thoughtlessly, or craftily, induced to swear allegiance to a foreign authority or power? To all such, I say, be warned in time, and "come out from among them, and touch not the unclean thing, and I will be a Father unto you, and ye shall be My people, saith Jehovah."

No man is ever laid on a shelf by Fate. He climbs up there of his own will and lies down beneath the dust, because he lacks the heart to rise and face the business of life.—*Henry Seton Merriman.*

Since the days that are past are gone forever, and those that are to come may not come to thee, it behooveth thee, O man, to employ the present time, without regretting the loss which is past, or too much depending on that which is to come. —*Dodsley.*

LOYAL ORDER OF MOOSE.

The Loyal Order of Moose was founded in 1888, and claims to be one of the great social and beneficial fraternities of the country, which is "always ready to join hands in uplifting, elevating, and advancing the cause of humanity." All men of "sound mind and body, in good standing in the community, engaged in lawful business, and who are male citizens able to speak and write the English language, are eligible." "The supreme headquarters are at Anderson, Indiana." "The Loyal Order of Moose does not tolerate interference with one's religious or political views." It has an altar, a chaplain, and a burial service. It claims, we believe, 300,000 members.

Mr. W. C. Anderson, one of the organizers, told the writer that they had recently secured 3,600 members in Kansas City, Missouri; that they own their own club house in that city, and that the bar netted them $400 a week above expenses. He said that they had a half million dollars, in round numbers, in the treasury of the Supreme lodge.

The initiation fee at the time of organizing a lodge is $5.00, and later it costs $25.00 to join. The dues are $9.00 a year.

The Loyal Order of Moose is establishing a college for young Moose, which shall be an industrial and normal school, with business course, as well as a four years' college course.

A circular handed me, advertising the order, claims Governor Deneen and a number of other Illinois state and county politicians as members.—W. I. P.

A pastor says, "My church has no greater enemy than secret societies. They have dried up our church services, and they take the most of the money, so that we have to set our girls to selling ice cream to keep our church schemes afloat." I said, "Do you ever warn your people from the pulpit against the lodge?" "Oh, no! That would tear my congregation all to pieces, for a large number of them are in the lodge." Contrast such a policy with that of Jeremiah, who knew that to tell the whole truth meant to go into a deep, dark, miry dungeon, and yet he would not cut out an iota of his testimony.—Rev. M. A. Gault in *The Christian Nation.*

Editorial.

GREAT MASONIC DISTILLER DEAD.

Many readers who were interested in foreign missions a score of years ago, are liable to remember the immense regular, and continuous shipment of Medford rum to Africa. The fiery tide was like an oppositely flowing Gulf stream. Medford rum, famous throughout the world, was made 170 years by members of the Lawrence family. Samuel C. Lawrence, who would have been 80 years old in November but died in September, entered the business at the age of 25, and continued it until a few years ago.

Early in life he also became a Mason, and during his long career he has been a conspicuous figure of the order, and one of its chief officers. Three times he was grand master in his own state. He reached the farthest limit of the Scotch rite, becoming its Sovereign grand commander in 1909, but resigning the next year. This was just a year before he died, and was very likely due to the failure of his health which took place some time before his death. As grand commander of the grand commandery of Massachusetts and Rhode Island, he led, on horseback, the triennial Templar conclave in Boston about the time of the African rum horror.

VOICES INSIDE THE DOOR.

In the course of an editorial article written for her own paper, Mrs. Anna E. Stoddard, having occasion to speak of attempts to secure ministers as members of lodges, said: "Many have gone into them on the false idea that they can reach men there with the gospel that they could not in any other way; but by so doing they weaken their influence over the very men they seek to save. A bright young business man of whom we asked what the wordly men in the orders thought of the ministers and deacons who belonged replied in a straightforward manner: 'We think they are hypocrites; they come down to our level instead of asking us to come up to theirs.'"

A little later, Mrs. Stoddard says: "A conscientious young man with whom we were talking was indignant when asked if when he joined the church he was allowed to know what was the creed of that church. He said: 'I would not join a church that would not let me see the creed and know what they stood for.' Asked if he was allowed to know what he was to go through when he joined the Odd Fellows, he replied: 'No one is told those things; they cannot know.' It set him thinking; in six months he was a free man."

Suppose she had been hopeless, unfaithful and silent; suppose she had let this opportunity for seed sowing pass; he might have been in bondage still.

ECONOMY OF PROOF.

In a capital case the jury must return a verdict of "Not Guilty," if the prosecution has failed to prove guilt "beyond a reasonable doubt." A misgiving is liable to be unreasonable, but a doubt arrived at through reasoning, and one for which a good reason can be assigned, would be a rational and reasonable doubt. One such insuperable obstacle to settled belief, when fully established by the defense, is enough. Other evidence can be touched lightly or neglected; the single anchor holds.

The same principle can be applied outside the court room; it should do good service in pointing out effective refutation of Masonic claims and allegations. It favors obvious unity; it enforces simplicity; it avoids perplexity due to confusion, while it offers to the mind ready and secure grasp. Thought is neither embarrassed by a profusion of new ideas, nor drawn aside from the main issue. One arrow goes straight to the target; a single, simple point, once established, makes all clear.

An early step, then, in refuting a Masonic claim, is to weed out, from its statement of the precise point in issue, every word that can be spared. Or the same end can be reached by doing the same service for a counter statement. For instance, the claim that "George Washington was grand master of America," can be met with the more restrictive re-

ply: "Washington was not a lodge master." If the narrower contention succeeds, the broader claim is impossible.

Resisting, now, the temptation to mass proofs, we shall do what we have undertaken by using very few facts, and these few indisputable. One is his own statement, written for Virginia Grand Lodge in 1777, which covers the first twenty-five years of his life after initiation. In this he refers to his having never been master of any lodge.

This restricts the question to the remaining twenty-two years of his life. A second written statement dated in 1798, covers twenty-one. In this he calls the idea that he is a lodge master an error, adding: "The fact is, I preside over none; nor have I been in one more than twice in the last thirty years."

By these two statements, he fully covered the case for his whole life, except the few months following the second one. Excluding other facts, from which a different single selection could be made if preferred, we can now cite the report of his death in 1799, made to Virginia grand lodge, solely by Fredericksburg lodge, of which no one claims he was master.

It costs self-control to limit an argument in this way; its perception by the reader costs less effort, however, in consequence of that control. The first step to 1777, and then the second to 1798, are made easy by Washington himself. Having taken them, the reader holds a position from which he can see clearly back through the whole lifetime. The mere fragment forming a brief ending in 1798 and 1799 is easily brought within the whole. All is simple, and all is clear; simplicity and clearness work powerfully for solid conviction.

This is not the only line of proof that could be pursued in the same exclusive and restrictive way, in order to attain the same result. This one is a pattern of procedure, which could still be followed in using another exclusive and restricted group of facts proving the same thing. We are not merely showing that Washington denied what began to be said of him while he was yet living; we are trying to establish the principle that conviction may sometimes be accomplished better by selecting a few proofs than by massing many.

FLY IN THE OINTMENT.

The words of Dr. Nathaniel Colver, pastor and educator, ought to be reread and newly pondered in Tremont Temple, Boston, the church intimately associated with his honored name. In that building where Tremont Temple congregation worships, is published a leading organ of the denomination; and in that paper needless items of news with now and then other matter, give aid and comfort to the system of which Dr. Culver was once a bondman, but from which he afterward escaped. "Thank God, I am out!" he wrote another who had borne the same bonds.

To blue pencil items conveying the information that "Rev. A. B. of Backwoodsville has lately preached a sermon to the A. B. C. or the X. Y. Z. fake insurance lodge," would improve the desk work of the news editor. Such blots on a good paper are liable to be offensive to many if not injurious to all. It seems to be within the length of the editorial cable tow, to trim even copied matter sufficiently to preclude repeating this kind of classifications: "Has a church fulfilled its mission when it has attended the services, paid the pastor's salary, and met the apportionment? Is it enough if we succeed in maintaining year after year the corporate existence of our particular congregation? Shall we leave it to the Salvation Army, the Young Men's Christian Association, the Free Mason's Lodge, the Labor Union, the Settlement House, to perform those social tasks which the church by her very constitution is called upon to perform?"

Why not include the Beer Garden, as at least one more place that might claim to be social? To a casual and not intelligently discriminating reader, the impression would be conveyed that a task closely similar to what the church should have performed has been taken up by the lodge, in a way approximately to

supply the neglected service. The lodge furnishes dances; it provides cards; but this is a doubtful way of doing the neglected work of a church. It is not fair to class the lodge with the church, or with agencies co-operating with the church, if others mentioned honor Christ when the lodges ban his name: or if the Y. M. C. A. offsets Masonic balls with evening schools promoting intelligence and power to promote industrial or social interests of an elevating type; or if social settlements lift up those whom the dance has dragged down or those whom cards have ruined. And it is doubtful religious journalism that permits its influence to go, even in a secondary or subtle way, to the side of hostility to the head of the church whose work the lodge could not do if it tried, and the opposite of whose works it actually does. To make men merely social, no matter how, is not the task of the church. To make men disciples and followers of Christ is not the purpose of a lodge that prohibits mentioning His name even in prayer during its session. Obscuring so important a distinction, does not make the impression of the best religious journalism. Quotation marks seem a limited refuge, and the blue pencil seems entitled to freer range.

A DEPLORABLE INFLUENCE.

Booker Washington says and does so many good things that we the more sadly deplore his joining the ranks of secretists and throwing the weight of his splendid influence into the harmful side of the scale. He is president of the National Negro Business League, which must of course be an open association. From twenty-five states, more than a thousand delegates met in New York a year ago to attend the eleventh annual session. In the course of the president's address, he was reported by the New York Times to have said that "the negroes, too, had the right of organizing as many secret societies as they liked in this country." President Washington said, with a smile, "a privilege they enjoy more than any race of people under the sun." He said he met an old negro woman not long ago in Georgia who had been a widow a week less one day.

"My ol' man done me mo' good in de las' six days," she said, "dan in all de twenty-fo' years we lived together."

She had got $600 from a sick benefit organization.

There is a certain humor in the anecdote, though rather grewsome, but the question of the influence of secret orders on negro character is grave enough. The secret orders among white people are associated with drinking and dancing, with card playing and the fouler sort of immorality. It seems far from improbable that they are schools of vice to the negro. Dr. Washington is probably in the position where the late Dr. Swartz remained for some time after being freely received into a high grade Odd Fellow lodge in New York city, where the ordinary initiation fee was $500. He had been a member a good while before he found that, out of sight yet in connection with the lodge, were rooms for drinking and prostitution. President Swartz said he literally bowed with his face in the dust and promised his God to come out from the order. He died president of the National Christian Association. Some startling day President Washington's eyes may be opened.

TREASON PRESCRIBED.

A contemporary preacher who was once an advanced Mason makes in writing the severe charge that "It is treason against one's country whenever, as often, the oath prescribes that a fellow member shall be protected contrary to law." The same writer adds that "Those Masonic oaths which require the Mason to take the part of a brother Mason in court—whether right or wrong—are treasonable."

The "third point of fellowship," which requires keeping criminal secrets, disfigures the third degree. The obligation to extricate one involved in any difficulty, and to do this "whether he be right or wrong," is assumed in distinct terms in the seventh degree. It is no new idea that Masonry exerts a pernicious influence in court. A pledge to warn a Ma-

son of danger, keeps company with the oath to protect criminal secrets which comes four degrees earlier. It may, indeed, be only at a time when circumstances arise demanding its fulfillment that actual treason is clearly recognized by some who know the oath. Yet is it not an act of treason to take a pledge to be upon occasion an active traitor? The evil begins in taking such an oath; and, beginning there, it there also suddenly goes far.

"CHRISTIAN SCIENCE FALSELY SO CALLED."

BY WM. LEON BROWN.

"I have no doubt the book will do great good."—*Samuel Dickie, President of Albion College, Mich.*

"I like it well. I wish every hesitating soul in our country might read it."—*Chas. A. Blanchard, Pres. Wheaton College, Ill.*

"He goes straight to the core of things in a clear and logical way. My conviction is that his exposures of the fallacies of the Christian Science teaching cannot be successfully answered or refuted. This book is worthy a place in the library of every Christian home."—*Rev. W. T. Stackhouse, D. D., (Gen. Sec'y Laymen's Missionary Movement—Northern Baptist Convention).*

Price, 75 cents, postpaid. Address the author, Wm. Leon Brown, Lawrence, Ind.

HOW ONE DENOMINATION LOOKS AT LABOR UNIONS.

At a recent conference of the Christian Reformed Church, held at Grand Rapids, Mich., labor unions were subjected to a fair and square examination. From the evidence submitted, the conference concluded that unfair and illegal measures are often resorted to, in order to enforce the demands of the unions, hence it was advised that the members of their church refrain from uniting with organizations so manifestly unfair. The conference based its action largely on the following: "(1) The oath required by most of the unions is unscriptural; (2) the object of the unions is not inspired by broad humanitarianism, but rather by extreme selfishness; (3) in no way are the religious and moral faculties of man developed by unionism."

THE GRANGE.

[FROM AN EDITORIAL IN THE WESLEYAN METHODIST.]

Naturally we are interested in the moral and spiritual condition of the community and church in which our ancestors lived for several generations, and a recent opportunity made it possible for us to make some inquiries regarding the community and church mentioned.

Our first information was to the effect that there had been organized in the community, with a meeting place a few rods away from the church building, a secret society known as the Grange, and a large proportion of the members of the church had joined this society.

The second item of information was in effect that the members of the Grange, including all of the members of the church who have joined this society, were giving themselves up almost without any restraint to dancing.

The third item of the information was that a former pastor had preached faithfully against the dancing amusement, and the members of the church have withheld support and opposed him until his return was made impossible without the exercise of arbitrary Episcopal authority, and that a second pastor had dealt with the situation with equal fidelity, and was being persecuted beyond belief on that account.

We have personally known for at least forty years that the church mentioned has been fearfully cursed, by the fun loving spirit of its members and by the frequent organization of various secret societies, made up in part of the members of this church. The Grange was the first secret society to carry the members of the church by wholesale into public dancing, but it is only a step farther along in the way the church has been going for many years.

Subjecting the situation to every possible analysis which we can make of it it brings the inevitable conclusion that secret societies and sinful pleasure seeking were twin evils in that case; and if in that case, we know of no reason why they should not be in every other case. The facts are that observation everywhere confirms this view.

Seceders' Testimonies.

I know that your exposures of Secret Societies are correct. I read the Orange, "Royal Arch," from Ronayne's book, and it is right, for I took the degrees myself. God saved me from those cursed things eight years ago. I was master of L. O. L., Diamond of the West, No. 891. I was also a three link Odd Fellow and can praise God in reality for deliverance.—J. M. Anderson.

Elgin, Manitoba.

A PASTOR'S TESTIMONY.

As I have been requested to give some reasons why I have seceded from the I. O. O. F., K. of P., etc., I will give the reader something to think about that perhaps you had never thought of. Space will not permit me to go into detail on this subject, for it is so abominable that one scarce knows where to stop. The lodge is not the worst thing the world has, not so bad as the saloon, yet some of the lodges are dealing out the damnable stuff that makes men crazy and go home late at night and rouse the wife and children out of bed, and in some instances drive them out of doors.

I think the lodge is the best thing the world has to offer, for when you stop to think, what has this old world got to offer you, Brother, Sister, anyway? You say the lodge promotes *faith* in God, *hope* in immortality, and *charity* to all mankind, and in these three we have your motto, brother Oddfellow, "Faith, Hope and Charity," and I want to say right here that you miss the spirit of the lesson a thousand miles when you are teaching this 13 chap. of 1st Cor. in your lodge. I know what is taught in that order for I have gone the route via Jericho and have fallen among thieves and all the rest of the nonsense and boy's play that goes on in the lodge room. When you go to teach charity you construe it to mean dollars and cents given to the sick and needy. God never taught that lesson in this chapter, for *charity* means *love*. In its greatest form, *"God's Love."* How many of you comprehend what God's love is? May the Lord help people to get their eyes open.

Suppose it were true that the lodges were promoting faith in God, hope in immorality and charity to all mankind, what right then has a man that calls himself a Christian to hide that work from his wife and children? My dear brother, get down your Bible and read Matt. 10: 26-27. "Fear them not, therefore: for there is nothing covered that shall not be revealed, and hid that shall not be known. What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops." And when you come home late at night and your wife (who is a part of yourself) asks you where you have been, you say "I have been initiated." "Was there anything wicked?" "No." "Was there anything ridiculous?" "No." "Well, tell me about it." "I am not permitted to tell *you.*" Is this the valuation you have put on your affections for your wife? You say, "Nothing ridiculous." What about the obligation you took, brother I. O. O. F., when you had the hoodwink lifted from your eyes and beheld the ghastly human bones in front of you? Why then do you go about deceiving your brother? Why is it you speak evil of a seceder? Why is it you won't attend church because he does? What do you think of a man that will read out of God's Word and offer a prayer (?) and then take God's holy name in vain; and going out of the lodge room, will stop in the ante-room to play cards, or in a saloon to get a drink of liquor on his way home? Do you mean to tell me that this is not ridiculous? It is worse than ridiculous; it is mockery, and God has said he will not be mocked, for "whatsoever a man soweth that shall he also reap."

"Let your light so shine before men that they may see your good works," Jesus said. Then why do you go into the third story of a building and pull down the blinds to let your light shine, that others may see your good works? Now there is only one way for you to keep your secrets and that is to get a building that is higher than any other, and even then God knows even the secrets of our hearts, for the eye of the Lord is in every place beholding the evil and the good.

Then there is another reason why I seceded from the Lodge. God's Word

tells me, "Be ye not *unequally* yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness?" How can you be a lodge man in the face of this Scripture? How many believers or real Christians have you in your Lodge? You say not very many. Well, why then will you violate God's command and yoke yourself up with such an outfit?

When God's Book gave us the story of the man that fell among thieves He never intended it to be a secret. Then why be so ridiculous as to have a man become the laughing stock of forty or fifty men by binding him with a chain and shooting arrows at him?—child's play! What would you think of a man astride a broom handle running up and down the street? yet you would do it in the Lodge room if they should ask you; or you will permit yourself to be led by the arm blindfolded and allow some one or dozen men to punch you or cause you to stumble and fall, or you will submit to almost anything of which a worldly mind is capable. You will say: Of course I would not do it, or I would lick the fellow that would do such things to me, yet those are some of the capers that go on in the Lodge room; and you pay a nice round fee at the door in advance to be made a fool of. You say all the brainy men of our city belong. Well, this is a great exhibition of brain matter! It is more like child's play. Paul says, "When I was a child, I spake as a child, I thought as a child, but when I became a man I put away childish things."

Another reason is the cost of this nonsense. Fifteen dollars to get in and in some orders it costs four to five times that amount. Then the regular dues—they amount to several times as much as you are willing to give to help save souls. Think of these amounts, Sister, and suppose your husband should lay these amounts at your feet, would you not be happy? From the W. B. Statistics of 1883, an order of 555,000 members received $5,000,000. Two million dollars of that amount was given to the poor and the sick, etc., and it took all the $3,000,000 to meet their expenses, so that it cost that fraternity $3 to give away $2. If our church did that way there would be a laugh all over the country.

These facts and a great many more I could mention convinced me that if I expect God's love to abide in me I must cut loose from the things of this world.

Yours for His service,

REV. C. A. MORRISON.

THE CHAPLAIN PRAYS—TO WHOM?

Mangum, Okla., March 10, 1911.

Mr. William I. Phillips,
Chicago, Illinois.

Dear Editor of the CYNOSURE:

First I thank you for what the journal is to me, and while I read and study it all, I have thought there was one very objectionable feature in lodgism, which may have been somewhat overlooked. With your permission, I will bring this to your attention. I refer to the name in which prayers are offered. Unless the secret work has been much changed since I was one of them, they close all ritualistic prayers, "For Thine own great name's sake."

Now, to be candid, such praying is no praying at all, and can never bring any results. It is worse than vain, for it insults the only accessible approach to the throne of Almighty God. Some might ask, "What's the difference?" It is all. Jesus said, *"I am the way * * * no man cometh to the Father but by me." "By Whom also we have access by faith into this grace." "There is one mediator between God and man even Christ Jesus." "There is no other name given under heaven." "If ye shall ask anything in My name, I will do it."*

I insist that no man, be he ever so holy, can make any approaches toward a throne of grace except through high-priestly intercession, and when we leave the High Priest, Jesus Christ, out of our worship we destroy our only way to the throne. The Father's throne is a throne of justice and judgment and when we approach Him, we can expect Him to hold out a scepter to us only as we acknowledge the Son. It is useless—worse; it is vain. Yea, it is blasphemously sinful. It can never stand.

Should some poor child of God cast an eye over these lines, I beg of you, examine into this awful sin as I did many years ago and separate yourself from it before God separates you from your inheritance. "He that honoreth not the Son, honoreth not the Father."

All the wordy babble uttered to an idol, saint or even direct to the Father, will but increase the worshiper's damnation. God said, *"When I see the blood I will pass over you."* The blood means the Christ. Oh, how very little real praying is done! We pray for results. This is the proof. Alas, how much heartless, prayerless, senseless, Christless praying there is, that is vapid nothingness—praying to be praying.

We cannot approach God's favor in any other name but that appointed unto man, Jesus Christ. If Satan can get the worshiper's eyes off the Mediator, they may pray all their lives, and to no purpose.

I thank you for this little place in your columns.—L. F. Cassler.

TESTIMONY OF AN M. E. PASTOR.

My desire grows upon me to testify against secretism, and in the name of all that is moral, right and Christian, to earnestly plead with young men to avoid these by-ways of evil.

More and more I see the whole scheme and fundamental character of lodgism to be diametrically opposite to that of Christianity.

It gives me the greatest sorrow to see Christian ministers entangled in this yoke of bondage. I believe in the divine call of a minister to service for Christ, and that only those who are so called should dare to undertake this sacred duty; and I am as sure that the Spirit of God called me out of the lodges as I am that He called me into the ministry.

The following are the reasons I had for entering the lodge:

1. Curiosity excited by lodge symbolism. 2. The desire for popularity among lodge men and the expectation of influencing them to church attendance, and ultimately to the acceptance of Christ. 3. The invitation of close personal friends. 4. The financial benefit in case of sickness or other misfortune.

I think this last one was the one which the spirit of darkness used against me successfully, causing me to break over conscientious scruples and go headlong into secrecy. At this time I was in hard circumstances financially, resulting from a series of misfortunes, including sickness and death in my family, and the breaking of my own health.

In my early Christian life I had belonged to the Independent Order of Good Templars, but had ceased to attend after a very few meetings, because I was disgusted with the monkey-signs, winkings, wigglings, grips and grimaces, called lodge "work"; but most of all because I discovered that the meetings led to social impurity.

I had been told over and over again by lodge men that such lodges were not to be compared to the real thing, consequently, when I finally decided to know more about secrecy, I went from one to another vainly hoping to find one which had no foolishness or other objectionable features. I can testify that I never left a lodge room after a meeting without feeling less a man than before I entered. I found the five lodges to which I belonged alike in this power to unmake character.

For ten years I kept up my dues in one of them, though I never darkened the lodge-room door but a few times after taking my last degree. Finally, however, I came to see that by keeping myself in "good standing" in the lodge I was sanctioning that which I knew to be an evil, and doing violence to my conscience; it seemed to me then that I must come out of the lodge or give up my hope in Christ.

At this crisis I was not long in deciding. I came out to stay out and to do what I could to keep others out of this "snare the fowler."

In conclusion I will briefly state my reasons for leaving the lodges:

1. Secrecy is anti-Christian, Christ is "the light of the world," and his followers are "cities set on a hill that cannot be hid." 2. Lodge "work" is foolishness. 3. The association of evil men which cannot be avoided. 4. The waste of time that should be used for some good purpose. 5. The late hours of lodge meetings, which militate against health—physical and moral. 6. The misspent money for dues, etc. 7. Last, but not least, the social impurities that develop under lodge auspices.—*Rev. Ernest Lee Thompson,* STOCKTON, ILL.

News of Our Work.

MICHIGAN ANNUAL CONVENTION.

The annual convention of the Michigan Christian Association opposed to secret societies was held on October 4th and 5th, in the Third Christian Reformed church, Kalamazoo. It was certainly one of the best of recent years. All the speakers on the program except one were present to do their part. And, while the attendance at the day meetings was small, the people seemed full of faith and courage. Several of the workers came nearly two hundred miles to be in the convention and were glad they came. Dr. Clay was not present. President Blanchard seemed to be at his best and aroused enthusiasm in all.

Michigan realizes the need of a good man constantly in the field to lecture, talk and scatter literature. Plans were made to systematically canvass the anti-secret churches in the interests of this work. We confidently expect, before another Annual Meeting, to have distributed thousands of tracts and taken hundreds of subscriptions to the CHRISTIAN CYNOSURE.

The officials of the association remain as last year, except the vice presidency. They are as follows: President, Rev. A. B. Bowman, Wheeler; vice president, Rev. J. J. Hiemenga, Grand Rapids; secretary, Rev. A. R. Merrill, Williamston; treasurer, Rev. J. E. Harwood, Hart.

All the people in Michigan interested in anti-secret work are cordially invited to correspond with any of the officers of the association.

The following resolutions were adopted:

Resolutions.

Whereas, Man was created after the image of God that he should know, love and serve him and thus be happy; Christ's redeemed are delivered from sin, restored to spiritual life and made temples of the Holy Spirit that God may be glorified in them; God, our Heavenly Father, gave us His Word as the infallible expression of His will in order that we might obey it.

And whereas, The Lodge is a religious system of which every secret society is an organic part, and this religion is not that of Jesus Christ but that of Satan. The fight against this secret empire is a part of the good fight of faith unto the grasping of everlasting life; therefore be it

Resolved: 1. That the lodge is a system which is truly repugnant to the Word of God, the religion of Jesus Christ and to true patriotism.

2. That no member of the Church of Jesus Christ should be a member of the lodge in any one of its many ramifications, by reason of its principles and practices.

3. That every Christian is in duty bound to oppose the Lodge as aggressively as Providence may provide opportunity and to do all possible to open the eyes of those caught in this snare of Satan.

4. That the Church of Christ ought not to allow its members to be members and supporters of the Lodge system, but it is called of God to lovingly and firmly labor with such members as may be in the Lodge and if necessary discipline them in the name of the Lord.

5. That the Michigan State Christian Association feels constrained to acknowledge its indebtedness to the good people of Kalamazoo for their loving hospitality during this convention.

A. R. MERRILL,
Secretary, M. C. A.

THE MICHIGAN CONVENTION.

BY REV. J. W. BRINK, IN THE BANNER.

The Michigan State Christian Association, against secret societies met, as was announced, on October 4 and 5. Five sessions were held, three of which were largely executive and spent in listening to suggestive talks and in laying out work to be carried out during the interim between this convention and the next. Only one of the speakers disappointed us.

This assembly listened to some instructive and inspiring addresses. All were characterized by the spirit of conviction and resolution. Not one was offensively personal. The Association does not fight persons, but principles and organizations based on these.

Rev. J. J. Hiemenga's paper was a powerful arraignment of the lodge as a religious institution, which, according to its own authorities, must be adjudged on

this principle. He furthermore proved conclusively from their own writings that this religion is not that of Christ. The only course open therefore was to class it among the religions of Satan.

As Dr. Clay did not appear, the writer took his place and gave a talk on his subject, "The Leadership of Lodgery." The gist of this talk was that the leadership of the lodge is inevitably downward and away from all that is good and profitable.

Dr. Charles A. Blanchard, whom many of *The Banner* readers know in person, made the journey from Wheaton, Ill., to Kalamazoo, to take part in the convention. He delivered an address on Christian Ministers and Secret Societies. We were not privileged to hear this address —much to our regret. Neither was it our privilege to listen as Rev. S. Eldersveld handled the subject, "De Invloed der Lodge op het Amerikaansch Kerkelijk Leven." We know, though, that both addresses were to the point and unsparing in exposing the evil of the secret society.

Again and again it is apparent at our conventions that outsiders know much more about the principles and practices of the lodge than its very members do. Many a man, and woman, too, for that matter, joins the lodge without at all understanding what he is doing. There is many a member who is astonished when he attends these anti-secret meetings to hear of things done in the lodge meetings and to see set before him the principles back of it all. Ofttimes assertions made by speakers are denied by members in the audience. Generally men get angry and leave the meeting because they cannot successfully gainsay what is said about organized secrecy in general or about some particular lodge.

This convention had as one of its outstanding features the amount of planning done with an eye to systematizing matters and increasing the efficiency of the association in this state. After much deliberation a plan was adopted which has as its aim the obtaining of a bona fide membership throughout the whole state and a goodly list of CYNOSURE readers. Every pastor present bound himself to endeavor to find some person in his congregation willing to solicit members for the association at the cost of 50 cents, or $1 with the CYNOSURE as premium. This excellent monthly magazine on organized secrecy costs $1 annually. It is well worth reading. It really keeps one posted. Furthermore, it was thought possible that every pastor of the various anti-secrecy churches would be willing, if requested, to find some one in his church to solicit for members as above. Each pastor present took on himself to request the pastors of his denomination to do so. Others are to receive a letter to this effect from our secretary.

A continued effort is to be made to obtain and maintain in the field a lecturer. Such a man is to give all of his time to the work of lecturing against secret organizations and to solicit readers for the CYNOSURE. It may be difficult to find the right man and no less difficult to support him. But the association is going to try.

One thing was saddening, namely, the apparent apathy of our people, their indifference to the work attempted by the association. One gets the impression that our people are satisfied to leave matters take their course now that we as a Church have declared ourselves opposed to this evil, the lodge. They care nothing, so it seems, as to what this enemy of the Church is doing. They are not solicitous by reason of the havoc he is working in other churches. They are not apprehensive that notwithstanding our decided position as a Church, Satan may be enticing our young men and women into his net, there to destroy them. There is a mighty lot of selfishness in the situation. And the time will surely come when we will regret it, for our young people are being drawn into the net. And the easier we hold ourselves in this affair the more will Satan profit thereby.

It was a pleasure to meet with the brethren, who are fighting with us the fight of faith and to subscribe with them to the resolutions adopted.

EASTERN SECRETARY'S ACTIVITIES.

Pittsburgh, Pa., Oct. 17, 1911.

Dear CYNOSURE:

On the ocean voyage all through the night the "lookout" calls the hour and announces "All's well" or "Danger ahead," as the case may be. We must constantly record the passing of loved

ones, and can always add when they are Christian, "All's well." I was recently startled on learning of the passing of our good friend, Elder Wm. A. Anthony, of the Church of the Brethren, living at Shady Grove, Pa. To him was given a great work, to which he responded in loving service. Many churches were under his care. A very large company mourn their loss in his sudden taking away. He was very helpful to the writer, giving much needed aid in preparation for our last Pennsylvania state convention.

Yesterday's mail brought word that our aged friend and helper, Mr. T. C. Speer, an elder of the Northwood Ohio Covenanter Church, had passed to the better life. His daughter writes that one of the last meetings he attended was the Ohio State Anti-Secrecy convention at Bellefontaine. He loved to do service for the Master. Surely he was faithful unto death. We shall miss him.

In the coming of our good friend and co-worker, Rev. J. W. Burton, to the King Street United Brethren church, Chambersburg, Pa., our friends are greatly encouraged, and the church much strengthened. Brother Burton is one of the aggressive anti-lodge workers.

During the month past it was my privilege to serve churches two Sabbaths in New Jersey, the West New York United Presbyterian, near Weehawken, and the Christian Reformed of Englewood. Both gave cordial support and encouragement. Paterson, N. J., gave its usual help. There were additions to the CYNOSURE subscription list. Our good friend Weida of the German Lutheran church reported the circulation of much anti-secrecy literature, and great success in keeping out those not yet caught and getting others out from the lodge. Two new domines have come to Christian Reformed churches, and all seemed encouraged. There were several calls for lectures. I found Brother Lagville of Corona, L. I., letting his light shine as usual. His new son-in-law is much interested in our work. There were reports of some being saved and leaving the lodges, which was cheering indeed.

I was permitted to attend for a little while the conference of our Swedish Congregational friends, meeting in Pastor Ohlson's church, Cambridge, Mass. They were a fine appearing body of men. The joy of their service was very manifest. Several subscribed for the CYNOSURE. As a body, they are opposed to the lodge. Mrs. Anna E. Stoddard, in charge of the New England anti-secrecy work, reported a good summer at Northfield, Mass. Thousands of tracts and Home Lights giving the testimony of Rev. E. Y. Woolley and others had been distributed with good effect. There had been a good sale of anti-secrecy publications and prospects for the fall and winter were encouraging.

The spending of some days at Nokesville, Va., discovered new fields ripe for the harvest. President I. N. H. Beahm has been the prime mover in the establishment of a much needed Christian school at this place. On account of the poor health of himself and wife he moves to the farm for a time, leaving the school to those who are well fitted to carry forward the work. The student body now numbers sixty, with a faculty of five. I spoke twice in the College, also in a church of the Brethren in the country near at hand.

In material things this country has been blessed and favored much. Farms that found little sale at $15 and $20 per acre a few years ago have readily brought from $75 to $100 per acre in the recent past. Lots of one acre on the edge of the new town were selling for $400 and $500. The people seemed happy in serving the Lord and building up the country. There are no saloons, and little lodgery as yet. Led by Elder Early, a dozen of the leading citizens subscribed for the CYNOSURE. More lectures are called for. The church of the Brethren now have three schools for higher education in Virginia. They are making splendid progress. It seemed wise that I come to this section to work for a time. Many friends have been visited in Fayette and Westmoreland counties.

At Scottdale I found the "Moose," "Elks" and others of their kind working the ruin of those they could reach. "Fire bugs" had set fire and burned down some of the stores and attempted the destruction of several homes, and the Devil seemed exceedingly active on the one hand, while on the other I found the Mennonite publishing house enlarging its force, sending out its millions of light

giving pages of printed matter, and bearing its faithful testimony in exposing the works of darkness. Friends here paid for several CYNOSURES to be sent to those they hoped to help.

Last Sababth was spent at Braddock, Pa. There was an open door for our message in the Free Methodist church. The attendance was good. God helped in the delivery of the message. Some half dozen cheerfully subscribed for the CYNOSURE. Several spoke of help received.

For the rest of this month I am responding to the need here. God willing, I go to Wisconsin the first of November to carry out the work being planned by our General Secretary. If any there wish my help (who have not already reported), kindly write to the CYNOSURE office at once.

W. B. STODDARD.

SOUTHERN SEED SOWING.

Alexandria, La., Oct. 11, 1911.

Dear CYNOSURE:

I was accosted by a Sunday school superintendent and high church dignitary a few days ago who said "That paper of yours, that CHRISTIAN CYNOSURE, is one of the biggest lying publications in the country. Why, it don't do a thing but lie about secret orders." I asked him to point to one untrue statement in its columns. He replied, "Why, the whole publication is a pack of lies." I said, "Sir, I write an article for that publication every month, and I defy you to point to one sentence in my articles that is not true." He said, "Well, I am not talking about your articles, but there are others that are not true." I demanded of him to point out one untrue sentence, but he would not. So he said, "Well, I am in the lodge for what my family will get when I die. My family will get $1,200 from my lodges." I asked him what it cost to keep up his lodges (seven in all) monthly, and he said, after a little figuring, "About an average of $10.50 per month." I said, "Do you know that is $126 a year?" He paused a moment and answered, "Well, I never counted it up before." I asked him what it cost to join his seven lodges. He said, "To join the whole seven is about, let's see, well, about $40." I asked, "Do you have to furnish a supper at each initiation?" He said, "Yes." I asked, "How much do you pay for each additional degree?" He said, "25 to 75 cents." I asked, "How often do you have to pay for pass words?" He said, "Every three months." I asked, "How much each quarter?" He said, "I pay 20 to 25 cents to each lodge for the pass word." I asked, "How much do you pay for uniforms and regalias?" He said, "Well, all together, just about $75 or $80." I asked, "Do you have to pay fines?" He said, "Yes, if I miss a meeting it is 25 or 50 cents. If I miss a sermon or a funeral it is $1. Or if I fail to sit up with the sick it is $1." I asked him, "How often do you attend prayer meetings or other church services during the week?" He said, "Sometimes once a month, or once in two months, but I always try to go to church once on Sunday and give 10 or 15 cents, and I never miss the first Sunday in the month; then I pay 25 cents for pastor fees; and I always give 5 cents in Sunday school."

Reader, just think of it! Here is a licentiate local preacher, a deacon and a Sunday school superintendent, who pays according to his own highest estimate about $13.40 to his church and Sunday school per year to support his pastor, to meet current expenses and to support home and foreign missions, while he pays $126 lodge dues and probably $100 or more for initiation, suppers, degrees, regalias and fines. "Oh, consistency, thou art a jewel." How can blind guides lead the blind? How can such an idolatrous Baal worshiper feel the presence of God's Holy Spirit or exercise influence over sinners? I told him that at his age he could get an insurance in a solvent company for $2,500, which would not cost him more than $48 per year, and no meetings to attend, no fines to pay, no regalias or pass words to buy and no suppers to furnish, no wine to drink out of a human skull and no secrets to keep—which I thought by far more beneficial to his family. He said he had never heard it explained that way before. I explained the blasphemy and inconsistency of their blood-curdling and Christless oaths and asked if he as a Christian could afford to longer support such an institution. I secured his subscription to the CYNOSURE and a promise to more prayerfully look into the lodge system.

Pray for the glorious triumph of truth among these poor deluded people.

Yours sincerely,

F. J. DAVIDSON.

MISS LIZZIE WOODS' LETTER.

Trenton, Tenn., Oct. 3, 1911.

Dear Sir and Brother in Christ Jesus:

I have been at Dyersburg, Tenn., for the last ten days. I have been doing mission work as usual among the women. I get a chance to speak to the men also, and in making the house to house visits I have a chance to leave a tract at each house. Some of the colored preachers who belong to secret orders said, "We are not concerned about breaking up lodges. White folks started them, and it will take them to break them up." They also said, "This woman ought to die; she has no business to divulge our secrets. We are doing more for the poor than the Church is." While I was there I was asked to speak in the court house square. There were more than 200 white people there. The Holy Ghost came upon me mightily and I reproved and rebuked and exhorted with all long suffering and doctrine. (2 Timothy 4:2.) I condemned all sin and when I was through talking some one said, "Who believes her report?" and there was clapping of hands all over the "square" and the people answered, "All she says is God's word." They shook my hand and said, "Go on! We are your friends, and no one shall hurt you here."

On my way here, yesterday, while waiting for my train at Newburn, Tenn., I had a chance to distribute tracts. Nearly every colored preacher you see wears a lodge pin.

Well, thank God, I am still alive, and am determined to declare the truth to my brethren, like Ezekiel (Chapter 3), "whether they will hear, or whether they will forbear." We must warn them and let them know what their Heavenly Father says. God bless the N. C. A.

Yours for Christ and against lodges and everything else that is wrong,

LIZZIE WOODS.

Wheeling, Mo., Oct. 7, 1911.

Mr. Wm. I. Phillips, Chicago, Ill.

Dear Sir and Brother: I am in a good meeting here, and I have the lodge people on the run. They are sewed up, and don't know what to do or say. I thank the Lord that some of the people are getting their eyes open. The light is shining, and all Hell can't put it out. One of the Modern Woodmen of America said, when he heard me on the lodge question: "That was worth $75 to me." So he is hearing me gladly. But others are mad; I am glad and the work is going on. One big fellow, a short time ago, went over to town to have me arrested, but he could not. When he came back I said, "I want you to understand that you can't have me arrested for preaching the truth and condemning the lodge, and before you can stop me you will have to have a law made, but that will be unconstitutional, and the people of this great country will not stand for it." He didn't do any more, and I showed up the lodge in great shape.

I am glad to say that at one place where I held three meetings, one lodge went down. There were four, and the other three are nearly dead. Thank the Lord! I called together a church there in the name of Christ (Col. 3:17) with 126 members. So the good work is going on in the name of the Lord, in this part of old Missouri.

You don't know how bad the secret orders are treating me! But I am pushing on to victory, in the name of Christ. I am glad to see so many are getting their eyes open to the truth of God and seeing the many evils in the orders and coming out of them.

Remember me, brethren, as in the Ozarks of Missouri, with all the Devil's forces against me. Pray for me.

Yours for the Truth,

J. L. DAVIS.

Mr. Richard Carroll, general manager of "The South Carolina Industrial and Home Placing Institution for the Training of Destitute Children," located at Columbia, S. C., writes under date of September 30, 1911:

"I have always believed in the principle taught by the CHRISTIAN CYNOSURE. The colored people of the south should get hold of your magazine. They are deserting churches and turning more and more to lodges. Many of them are holding lodge meetings on the Sabbath.

I would be glad if you could send me some literature for distribution among them."

A father sends $3 that each of his sons, whose homes are in different states, may have the reading of the CHRISTIAN CYNOSURE. Isn't that a good plan? The only better one that I can think of would be to make each a life member of the association, thereby securing the CYNOSURE to each for life.

Wartburg, Natal, South Africa,
August 26, 1911.

Dear Brother:

Many thanks for the twenty-five copies of Dr. Torrey's letter. If I could write to you in my own language, German, I am sure I would be able to touch your hearts, but in a foreign tongue I fear only to touch your eyes. I cannot tell you how glad I am to find that I can receive assistance from you against the greatest enemies of the Christian Church. Brethren, if there is a little room in your hearts for an old worker for Christ, please assist him with your prayers. I have a small German congregation, and a German school, a native school and also a native congregation gathered through the grace of God during my twenty-eight years' work here. I have only God and my children for help.

Fraternally yours,

(REV.) GUSTAV ADOLPH STIELSEN.

A FAITHFUL PASTOR.

Among the shepherds who are seeking faithfully to guard the flock from the lodge wolves is Pastor H. P. Dannecker, of Ft. Wayne, Ind. Noting the temptation of the lodge for some of the young people, he prepared a pamphlet giving at length a discussion of Four Points Against Secret Societies. The points made are as follows:

1. It is wrong to swear or promise not to reveal a secret before we know what that secret is.

2. It is wrong in any religious worship to leave out the name of Jesus intentionally.

3. It is wrong to believe or teach that any man can be saved without faith in Jesus Christ.

4. It is wrong for a Christian to support a society which does these things.

In this pamphlet quotations are made from writings and sayings of the Knights of Pythias, Woodmen, Red Men, Elks, etc., showing their Christless character.

Of the Elks he asks, "How do they sing the doxology?"

"Praise God, from whom all blessings flow;
Praise Him all creatures here below;
Praise Him above for all that's good;
Praise God for our true brotherhood."

The prayer of the K. of P. is quoted as follows:

"Vouchsafe Thy blessing, our heavenly Father, on the events of this evening. Be Thou with us. Shield us from all harm, and finally permit us to be with Thee on the last great day, a united brotherhood, to share the blessings of life eternal. Hear and answer us, we beseech Thee. Amen."

The Woodman sings:

"So let him sleep that dreamless sleep,
Our sorrows clustering round his head;
Be comforted, ye loved who weep!
He lives with God; He is not dead."

The Red Men have as their motto:

"Freedom, Friendship, Charity:
These must govern in our order,
From the center to the border,
Then we all shall happy be."

It will be observed this is all as hollow and empty of Christ as the tomb of Joseph after the resurrection.

There are many kinds of love, as many
kinds of light,
And every kind of love makes a glory
in the night.
There is love that stirs the heart, and
love that gives it rest;
But the love that leads life upward is the
noblest and the best.

—*Henry van Dyke.*

I am glad a task to me is given,
To labor at day by day;
For it brings me health and strength and
hope,
And I cheerfully learn to say:
"Head, you may think; heart, you may
feel;
But, hand, you shall work alway."

—*Susan Coolidge.*

As the dawn precedes the sun, so should acquaintance precede love.—*Du Bose.*

THE REWARD OF FAITHFULNESS.

Little Rock, Ark., Aug. 21, 1911.

Dear Brother Phillips:

Yours of the 18th is just at hand. You sent me Dr. Torrey's reasons for not joining the Masons: they are very good, but not as radical as they ought to be.

A few days ago I called on a Baptist minister who a few years ago visited an Oriental country in the far East. He related to his congregation that he received much attention and courtesy from the heathen Masons of that country, and congratulated himself for such kind treatment.

I called on him, and introduced myself by handing him my card. I told him I desired a short talk with him. "I understand that you are pastor of the Second Baptist Church and a Mason." I then informed him that I was a Baptist preacher, and I wanted to reason with him on this subject. That I did not believe a Christian should belong to anything that would not bear reasoning about. "Come, now, and let us reason together," says God, "though your sins be as scarlet, they shall be as white as snow." I told him I was not a Mason, but that I professed to know all about it.

I said to him: "The Mason's God is a god without Jesus Christ and the Holy Ghost." I then asked him: "What kind of a god is such a god?" He declined to answer my question. I said to him: "Since you will not answer, I will. Such a god is the god of this world, a devil's god, and hence you are a worshiper of the devil."

I said to him that Masonry was a religion, and sends its victims to heaven without any mention of Christ's name. This he denied. I said to him: "You know that only a few weeks ago they took the body of John Kelly to the Albert Pike Consistory, across the street from the Baptist church, and held a Masonic burial service over his remains, and, although there were Presbyterian preachers present, they were not allowed to say one word. And nothing but Masonic services were used. Now, sir, if our Bible is the truth, and the Gospel of Jesus Christ is the power of God unto salvation, you will have to confess that the soul of John Kelly has gone to hell. And you pretended Christians are guilty of the awful crime of sending that man to an awful devil's hell. You imagine you are a Christian, but you are deceived. It is an utter impossibility for a man to be a Christian and a Mason. Hear what Paul says:

" 'But I say, that the things which the gentiles sacrifice, they sacrifice to devils, and not to God. And I would not that ye should have fellowship with devils. Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.' "

I had a Knight Templar's exposition with me, and turned to the page where they were enforcing the fifth libation. I told him, that, if that did not picture things right out, then there is nothing that does. I told him I wrote to the former pastor of his church and tried to keep these devils out of his church on an Easter Sunday, but he would not.

I told him that a Mohammedan was as good a Mason as he was, and they have the Koran on their altar. "Now, sir, I have told you the truth; you can believe it or reject it. It takes only the carnal mind to be a Mason, which is enmity against God. Therefore, unless you repent and give up this damnable sin, you will go where all good Masons go: to a devil's hell." He said my talk did not convince him. "Well," said I, "you have a heart as hard as a stone; there is no use talking to you. But I want you to understand that I have brought hundreds out of a Masonic lodge. You can stay in and suffer the consequences."

A. J. MILLARD.

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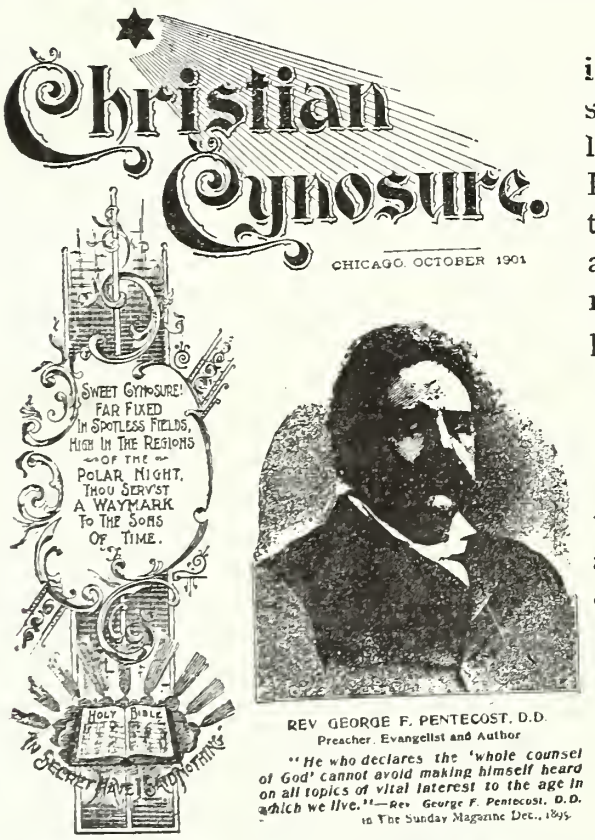
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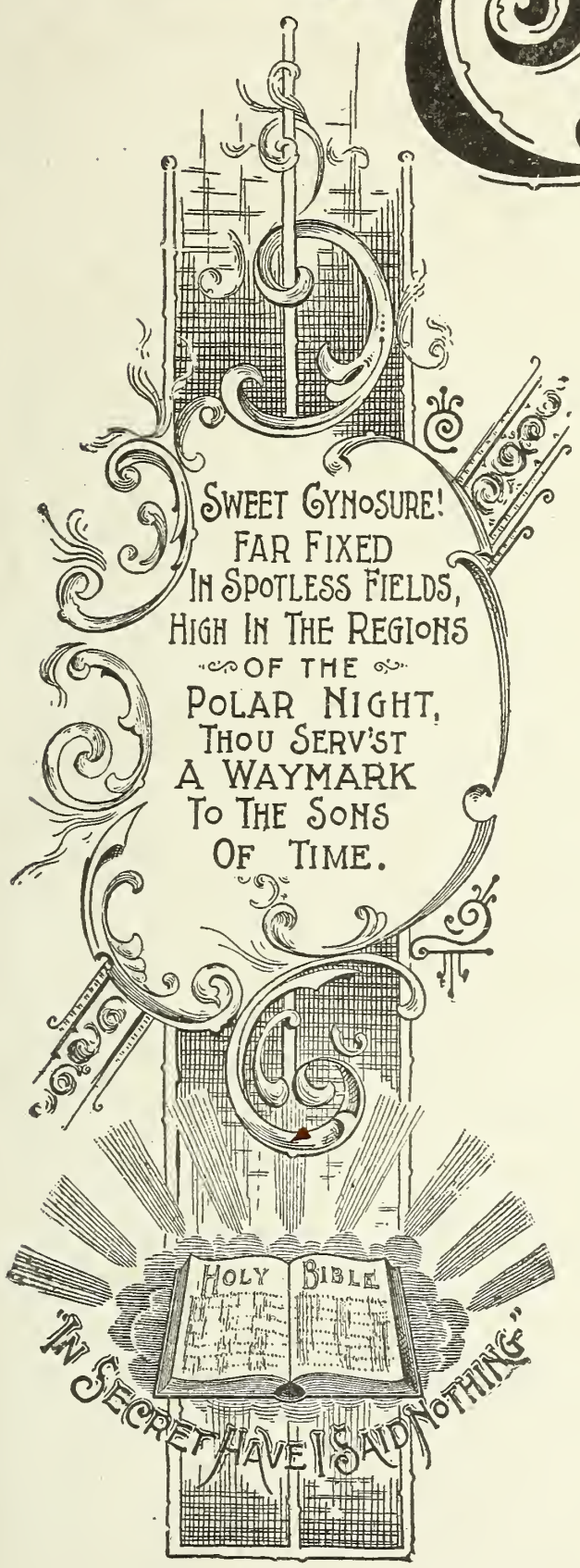

CHICAGO, DECEMBER, 1911

Hast thou some heaven sent task?
With promptness choose it.

* * * * *

Behold life's rushing tide of ill, and stem it;
Where wrong is blatant—undisturbed—condemn it,
Though crime be skulking—well concealed—yet find it;
Go chase it from its secret lair and bind it.
Where faith, hope, love, are weak—haste thou to strengthen;
When tempted souls despairing falter, nerve them.

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Now the God of patience and of comfort grant you to be of the same mind one with another according to Christ Jesus.

For I am ready, not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.

CHRISTIAN CYNOSURE

WILLIAM IRVING PHILLIPS

Managing Editor.

850 West Madison Street, Chicago.

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Entered as Second-class matter May 19, 1897, at the Post Office at Chicago, Ill., under Act of March 3, 1879.

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"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

VOLUME XLIV. CHICAGO, DECEMBER, 1911. NUMBER. 8.

The Power of the Secret Empire

By Miss E. E. Flagg

XXXIX.

A Foretaste.

Mr. Timothy Bundy was a specimen of a particular class of men once common in Ohio and the bordering States. He had been a hunter and trapper in his youth, was of Herculean frame and corresponding strength, and there was a legend current in the lodge that he had proved a very troublesome member to initiate, for instead of allowing himself to be knocked down quietly and buried in due form under a pile of rubbish at the east gate of Solomon's Temple, he had taken the farce for a literal attack and pitched his assailants right and left to the imminent danger of breaking their bones.

Elder Stedman fulfilled his appointment and lectured at Bundy's Flats, to a small but more quiet and well-behaved audience than he had any reason to expect after his late experience at Quipaw, which was in comparison quite a center of civilization and refinement. But truth often has the freest course in seemingly most unpromising places, and nowhere were the Elder's labors more signally blessed of the Lord than at Bundy's Flats. The two dollars given him at the close of the lecture was certainly meagre pay, but the Elder was satisfied. Not so Mr. Bundy, who took him aside at parting with a rather mysterious air.

"Now, parson, I want to tell you your life ain't never safe. One month ago if I had been picked out by the lodge to cut your throat, *I should have done it.*"

This revelation did not startle the Elder. He knew too well what a terrible power the oaths of the lodge have over an ignorant and blinded conscience.

"Thank the Lord, Mr. Bundy, that he has given you a better mind," he calmly answered, "and pray that his grace may work the same blessed change in others."

"I know we orter pray and not to faint, but grace don't do its work all in a minit, you'll find. Now, parson, this ere is a fust-rate revolver, brand new, and I'm going to make you a present of it. You ain't obleged to let it be known you kerry one, bein' a minister, and you ain't obleged to use it—I mean on any ornary occasion; but it's a good plan to have some sich thing about ye jest for a scarecrow, to scare off folks as might want to meddle with ye to your hurt sometimes."

The Elder remembered Peter, and his answer to this warm-hearted but ignorant disciple had a decided savor of mild rebuke.

"The Lord has wonderfully preserved my life hitherto from all the snares evil men have set for it, and would you have me begin to distrust him now by relying on anything else than his own mighty arm for protection? 'Cursed be the man that trusteth in man and maketh flesh his arm and departeth from the Lord.'"

Mr. Bundy stood irresolute. Almost without physical fear himself, all the more did he realize the dangers which beset the Elder. His sudden conversion had generated a spiritual force and fervor that had as yet developed in the active rather than the passive line of direction, for like most men of his peculiar physique the animal in him having

the start to begin with, was not immediately subdued by days or even weeks of this new, controlling spiritual force which had arrested him like Saul of old, "breathing out threatenings and slaughter," and bent him by the power of its mighty mysterious will to confess and forsake his false worship. Still he felt a strange reverence come over him for the meek and fearless Elder. Far back in his rough boyhood he remembered a timid, shrinking woman who, nerved with the same divine courage, had patiently borne threatening and abuse for Christ's sake; and though for long years her spirit had walked, palm-crowned, the heights of Paradise, Timothy Bundy wiped his eyes on his coat sleeve as the vision passed before him.

"I don't know but you're in the right on it, parson," he said, finally, laying back the revolver on the shelf. "Anyhow, take this," and he pressed some bills into the Elder's hand. "It was what I've been saving up to pay my lodge dues with, and if you don't need it for yourself jest take it to help on the work in some place where they are poorer than they be at Bundy's Flats."

The Elder took the offering with a heart of grateful joy. To him there was a peculiar preciousness in this first fruit of his labor. Gladly should it all be laid on Christ's altar; oh, how gladly!

"God bless you, brother Bundy," he said, "and fear not what man's rage can do. He hath preserved me in six troubles; yea, in seven there shall no evil touch me."

The Elder rode home in a state of calm, exultant happiness. There are times when to the soul of every sufferer for God's truth he gives a glimpse, as it were, of the final victory. And to Elder Stedman came another such experience of joy and triumph as he remembered having once before when the shot of the secret assassin rang through the still, green woods, and but for the hand of protecting providence would have terminated his career on its very threshold. The years that stretched behind lay bathed in the sunlight of divine goodness; he remembered not one hard place in his pilgrimage, no Slough of Despond, no Hill of Difficulty, no Valley of the Shadow of Death. And over the days that lay before glowed that same mellow Indian summer light. Many or few, what mattered it? Sooner or later he must fall in this strife and another take his place, as full of youthful strength and ardor as was he when he first stepped into the ranks. But he was willing, nay joyful, to die on the field with no huzzas of victory ringing in his death-dulled ears, for only a little while and the end would surely come for which the whole creation groaneth and travaileth in pain—the end of every wrong, the triumph of eternal right in the world-wide reign of the Lamb. Welcome persecution, welcome revilings, welcome the martyr's crown if so be it actually glittered for him over those turbid waters that rolled so dark and chill this side of the heavenly Canaan! Living or dying he was more than conqueror.

The Elder roused himself from his reverie and spoke a cheery word to the patient steed on which his old love of animals now found its chief outlet and center. The intelligent beast responded thereto by breaking into a brisk trot, probably accelerated by certain equine considerations of the snug stable and feed of oats waiting for him at his journey's end.

But the Elder's lecture had not failed to rouse the baser elements at Bundy's Flats as well as at Quipaw Creek. A few nights afterward Mr. Bundy was roused by a rap at his door. A little barefooted child stood without, weeping bitterly, and in response to that worthy man's astonished inquiries, sobbed out:

"You won't let them do anything to that good Elder, will you, Mr. Bundy? He come to our house and talked and prayed with ma, and she says he seemed just like one of the angels of God, only when she said so before pa it made him swear."

"They shan't do anything to him if I know it. Come in, Bub, and tell me what you mean," said Mr. Bundy, who recognized in the child the little son of a consumptive woman who lived about a mile away, and whose husband was both a Mason and a hard drinker.

"I heard pa and some other men talking about the Elder," said the child in a frightened whisper. "I was in bed and they were talking and drinking down below. And they said such awful things of what they would do if they should

catch him in the dark. And they are going to burn his house down, Mr. Bundy. I heard them say so. I kept still till I thought they were gone and then I jumped out of bed and run over to you; I thought you could stop their doing it."

"Now look here, Bub," said Mr. Bundy, after staring for an instant at the wee mite who, with a courage beyond his years, had braved all the terrors of the darkness to avert the danger that threatened the Elder. "Here's a prime turkey I shot today. I've been reckoning to send it over to your ma. Come over tomorrow and you can have it. But now run home, sonny, and get into bed as quick as you can, and don't forget to say your prayers. I reckon the good Lord above will take care of the Elder."

The child departed somewhat comforted. Mr. Bundy hastily dressed himself, drew on his boots, saddled his horse and was soon galloping through the night with one hope in his heart—that the warning had not come too late and he should get the start of the incendiaries.

He never stopped to question, as one ignorant of the nature of secret organizations would be very likely to, the credibility of the child's warning; whether it were not possible that one of such tender years might have mistaken the real tenor of the talk he had overheard. A man who, according to his own confession to the Elder, had been so thoroughly enslaved in conscience by his Masonic obligations that he would have taken human life at the command of his superiors and thought we was only doing his duty, was not very likely to doubt the existence of men in the lodge who would have no scruple about committing arson at a similar bidding.

"But the men who do such things are the scum of the community as a rule," objects one of those would-be defenders of the lodge, whose name is legion, and whose sole knowledge of the Masonic system is based on whatever fact or fiction any Mason in the plenitude of his wisdom may kindly vouchsafe to impart.

Were the men who murdered Morgan the scum of western New York? Were the Ku-Klux Klans with their midnight reign of desolation and terror the scum of the South? And, granted this assertion to be a fact, why does not the lodge skim off a little of the aforesaid "scum" by denouncing the acts and expelling the offenders? But, instead, it elevated Morgan's murderers to higher honors and fraternized with the secret orders of the South, their hands still crimson with the blood of hapless negroes and unoffending Union men.

What is the language of facts like these?

It is true that in the present case a drinking, profane fellow, who had as little regard for Lindley Murray as he had for the Ten Commandments, had been talked and fuddled by his fellows of the lodge into thinking not only that the safety of the craft had been imperiled by the Elder's late lecture, but also that it was an imperative Masonic duty to teach him a lesson on minding his own business—a subject on which it will be remembered that the lodge had remarkably clear ideas—and that he, the individual above mentioned, could do the job more scientifically than anybody else.

But did this catspaw for lodge iniquity who, though worthless and degraded, was no fool, undertake such a business without knowing that he was backed up by the oaths of the whole fraternity, ministers, judges and officers of the law not excepted, to keep his crime forever a secret? Then where should the responsibility be laid? I leave it to the honest, candid reader who has followed me in my story thus far, to say.

It was a night partly clear, partly cloudy, with a few stars peeping out, and a brisk wind blowing. The elder lived about a mile the other side of the river from Bundy's Flats.

Mr. Bundy urged his horse through the stream, and, just as he emerged on the opposite shore a tongue of flame shot up, reddening the night heavens. It was in the direction the Elder lived, and with a smothered exclamation he put spurs to his steed and dashed forward towards the scene of the conflagration.

The barn had caught first. The Elder, awakened by the glare flashing across his eyes, and not conscious as yet that the same insidious foe was beginning to wreathe in serpentine rings the framework of the house itself, roused his sleeping wife and rushed out intent on rescuing, if possible, the faithful horse

that had borne him so many long miles in his Master's service. But it was too late. The fire had made too great a headway, and the Elder himself, in his vain attempt to rescue the poor animal, ventured too far, for as he turned to retreat, driven back by the smoke and flames, he was struck by a timber from the burning building and felled to the ground.

Rough but kindly hands instantly dragged him to a place of safety and dashed cold water over his face and hands. Mr. Bundy's prompt appearance on the scene had saved the Elder's life, but none of his worldly possessions beyond a few valuables hastily snatched from the burning house, which in ten minutes was one sheet of hissing, crackling flame, and in ten more a smouldering ruin.

The Elder's injuries proved serious. For days and weeks it seemed to himself and to others as if his work on earth was done. But he rallied slowly. His manner of living, temperate as an anchorite's, was in his favor, and when spring again returned he was lecturing and preaching with all his old-time zeal and not a whit profited by his woful experience.

Nobody doubted that Masonic vengeance had fired his buildings. At the same time Mark received that meed of sympathy so freely given to persecuted reformers in the anti-slavery times: "It is too bad, such a good man as Elder Stedman is—but why can't he let Masonry alone?"

XL.

The Victory Over the Beast.

A very old, and, in his day, unpopular reformer has thus summed up his personal experience: "Persecuted but not forsaken, cast down but not destroyed, chastened but not killed;" thus epitomizing for all future ages the experience of those elect souls who stand out from among their fellowmen with a prophet's commission of rebuke and warning, and with too often a prophet's fate of being misunderstood and rejected by the generation to whom they are sent. To Mark Stedman the Apostle's paradox seemed no strange thing. Ever since that hour of bitter discouragement and unlooked for lifting up he had never lost the consciousness of a victorious divine power working in him and through him, turning sorrow into joy and defeat into triumph, and making his pathway always radiant with the light that streams from the Paradise of God. But there was one more cup of trial for him to drink. He had seen it looming dimly in the distance ever since his talk with Elder Chadband—the same cup which has been pressed to the lips of many a devoted servant of God. The church he loved, in whose service he had grown gray, was about to cast him out, and for no other reason than because he loved her too well and served her too faithfully to tolerate the secret iniquity she cherished in her bosom.

"The fact is," said Mark, when Rachel and I, having heard some hint of this new trouble, rode over to see him, "it has long been a preconcerted thing between Elder Chadband and some other members of the conference to expel me from the Methodist church if they possibly can. And now they think the time is ripe. The charges are frivolous and unfounded, but they will cast me out whether the evidence sustains them or not. I have no reason to expect anything else."

"Oh, Mark!" exclaimed Rachel, indignantly, "when you have been such a faithful shepherd of souls, a preacher after Wesley's own heart, instant in season and out of season; never thinking of gain or ease like others—now to turn round and kick you out of the ministry. It is shameful, abominable!"

"I think I shall have to talk to you as I do to good Brother Bundy," answered Mark, smiling on his excited sister. "Ever since his wonderful conversion from Masonry to Christ he has stood out against the threats and persecution of the lodge as bold as a lion. I shall never forget how he came to help me once in the sorest soul strait I ever knew, like one sent of God; or how nobly he has stood by me ever since. But I must confess there are times when I find the old Adam in him very troublesome, and the late action of the conference has stirred him up to such a degree that I could hardly talk him into anything like calmness. He is a genuine son of thunder. If he had his way he would call down fire from heaven on all

the lodges in the land and burn them up .like the cities of the plain. But he is a great, grand, large-hearted disciple nevertheless."

"It is hard," said the Elder's wife, who had been silent hitherto; "very hard that Mark should be turned out of the ministry in his old age for the crime of being too faithful to souls. And I must say that at first I felt a good deal like Sister Rachel. I couldn't be reconciled. But now I feel differently. They who would live godly in this life must suffer persecution. It is not the church which is doing all this to Mark; it is that terrible spirit of anti-Christ which has taken possession of the church. God give us strength to 'withstand in the evil day, and having done all to stand.'"

So spoke the Elder's wife, who had not forgotten her girlhood's terrible experience with this same spirit of the lodge. It had persecuted her father to his death in like manner as it was now persecuting her husband. But this plain-faced, quiet-looking woman had as truly the martyr's seed within her as any of the those worthy women of old times who receive such glowing mention in the Epistle to the Hebrews.

There was a moment's silence and then the conversation turned to family matters, for only the week before the last of our home-birds had flown in a midst of white muslin and orange blossoms. Anson Lovejoy, though a staid, elderly man, had not found his superior years any bar to winning Grace. And thus Rachel and I were again left—I was about to say as in the first year of our married life, alone with each other—but there was one very important difference in the fact that no lodge oath now came between us to part asunder those whom God had joined together.

But as Mark and I stood by the open door talking over the matter of the approaching church trial, I suddenly noticed how aged the Elder had grown. Yet never had he seemed more like the Mark of old times—with the intense ideality and enthusiasm that had once led him such a fool's chase through the swamps and fogbanks of error when he mistook a deluding *ignis fatuus* for the guiding star of truth—the brave loyalty, the burning devotion that had characterized his first surrender of every worldly ambition at the call of Christ, not one whit abated, he was the same Mark Stedman who sat on the back stoop, in the glow of that far away spring sunset, when we talked together about joining the lodge.

"It has been a hard warfare, Leander," he said, "but I would not wish to enter Heaven with one honorable scar the less."

"Well, Mark," said I, "I must say I don't feel easy at the risk you are constantly running. There is an Old Country proverb that 'the pitcher that goes often to the well gets broken at last,' and in spite of the assertion lodge men sometimes make that 'they have stopped killing since Morgan's day,' I know the last martyr has not yet been sacrificed to the implacable spirit of the lodge."

"Well, Leander, I have always said that if the cause of truth requires the sacrifice of my life, I am willing to be offered. But it seems to me that I already see—whether in prophetic hope or positive reality I can hardly tell—the first feeble beginnings of a great reform which is destined to sweep the church and nation. Intelligent freemen cannot long resist conclusions forced upon them as they have so lately been forced upon the people of Granby. And when once this question is carried to the ballot box, the lodge will see the handwriting on the wall."

I was about to answer, but Mark suddenly turned pallid, and sinking into the nearest chair covered his face for a moment with his hands.

"You are ill," I said in alarm. But Mark only made a deprecatory gesture.

"Don't call any one. Hannah knows nothing of these ill turns and I don't care to have her know, for I think they are some after result of the accident that happened to me last spring, and I am hoping will pass entirely off when I gain my full health and strength. Thank God that it only affected my body and not my mind. I can deliver as sturdy blows for the truth as I ever did."

I was not quite satisfied, but my mind was too fully possessed by other fears to attach much importance to a passing indisposition which he himself treated so lightly, knowing as I did that he had

gone to work long before his health was entirely recovered. I saw him beset by mobs or waylaid in his solitary journeyings; but I did *not* see that his brave, noble heart was breaking in a martyrdom slower but not less sure than if the knife or the bullet of the secret assassin had been permitted to wreak their deadly vengeance.

As Mark needed me for a witness I attended the meeting of the conference, but I will not trouble the reader with any wearisome details of the proceedings. Suffice it to say that the specifications read by Elder Chadband really amounted to but two: "Speaking to the injury of his brother ministers and neglecting his proper work on the circuit to lecture against Masonry."

To these charges Mark pleaded not guilty, and a cross-examination of witnesses elicited nothing farther than the fact that on several occasions, when his spirit had been especially stirred within him by the lodge idolatry of some of the leading members of the conference, he had denounced them freely as "hireling shepherds" who fed not the flock, and consequently had not the smallest business to be in the ministry at all. As to neglecting his proper work to lecture on Masonry, it was clearly proved that he had held on an average as many preaching services as any other member of the conference; and it was also clearly proved that the leading prosecutor, Elder Chadbrand himself, had been known more than once to neglect his regular ministerial work to participate in the ceremonies of some Masonic gathering. But what avails innocence against inquisitorial power? They could tolerate no longer the rebuke of Mark's presence among them, and were bound to cast him out, or, to use Elder Chadbrand's expression, "put him where he could do the least harm."

Mark had no counsel and made his own defense before the conference.

"Brethren," he said, "I stand among you accused of serious offenses, which the witness against me has utterly failed to prove. You, in your secret hearts, know that the real ground of the accusation is my uncompromising hostility to Freemasonry. That hostility will never abate. It will only grow stronger with every breath I draw. I boldly declare that the Rules of Discipline faithfully carried out would expel every Masonic pastor in this conference. There are no less than sixty-nine different oaths in the first seven degrees of Masonry. And this, in the face of that part of the Discipline which forbids 'all vain and rash swearing,' and any taking of oaths 'save when the magistrate may require in a cause of faith and charity, so it be done according to the prophet's teaching in justice, judgment and truth.' Is there justice, judgment or truth in these obligations with their fiendish penalties, their terrible trifling with Jehovah's name?

"I charge Masonic pastors everywhere with the sin of Balaam. They cause God's people to err, they deny the Lord that bought them, and will surely, unless the Spirit of the Lord leads them to repentance, bring upon themselves swift destruction. 'Woe be unto the pastors that destroy and scatter the sheep of my pasture, saith the Lord.' Shall I, by keeping silent, incur their doom? Nay, ten thousand times better be shut out not only from the Methodist church, but from every church in the land.

"I have offended in no point the rules of the Discipline. I have ever striven to go in and out among you with a conscience void of offense and in a spirit of meekness and charity towards all men. The Lord judge between us and lay not to your charge the sin of casting me out for no other reason than because I refuse to bow the knee to Baal."

Mark sat down. Once more he had flung his gage of defiance at the Beast.

The after proceedings did not seem to interest him. He sat with a strange look on his face, a high celestial expression, as of one who had fought his last battle and conquered his last foe, and was waiting in serene silence the moment of palms and shouts of victory, and lifting of triumphal gates.

The committee retired and in a little while made their report, which was to the effect that they had found all the charges against Elder Stedman sustained and therefore adjudged him suspended from the ministry of the church and all church privileges.

The Elder started up as if to rise and speak, but sank back in his chair with a groan. The medical man who was

hastily summoned could do nothing more than pronounce his verdict—a case of heart trouble induced by the accident which befell him on the night of the fire and suddenly developed to a fatal result by the excitement attending the trial.

Mark Stedman had borne his last testimony against the lodge. Shut out from the church militant he had entered the ranks of the church triumphant.

"And I saw as it were a sea of glass mingled with fire, and them that had gotten the victory over the beast, and over his image, and over his mark and over the number of his name, stand upon the sea of glass having the harps of God."

My story is ended. It is the experience of one man and must necessarily fail in giving a complete picture of that terrible secret system which binds men's souls in a network of oaths and obligations to do—they know not what. But such as it is let the facts here given—for they *are* facts which can be indisputably proved—speak for themselves.

Freemen of America, I appeal to you. Will you bow your necks to wear the yoke of the Secret Empire? or will you waken to the danger before it is too late? It has no respect for human rights. It is monarchical, despotic, inquisitorial. It breathed its first breath under the shadow of throned corruption and priestly rule. It is as alien to the principles of a free republic as light is to darkness. And on you depends the question, Which shall rule this fair land, the few or the many; the spirit of caste or the spirit of equality? The weal or woe of future generations hinges on your answer.

Churches of America, God has a controversy with his American Zion. In your midst is a horrible thing—a gigantic religious system which ignores his Son and proposes to do the Holy Spirit's work of regeneration for men—a system as dark, cruel and unclean in its principles and teachings as the ancient Moloch, tolerated and worshipped! Christian ministers officiating at its altars, wearing its dress and sounding its praises! Is it strange that the ways of Zion mourn? that the bright gold is dimmed and tarnished? The Lord, our God, is a jealous God. He will not give his glory to another. He speaks now in the still, small voice of warning and entreaty. How soon he may speak in the whirlwinds of judgment who can tell? Before it be too late heed His voice who walketh in the midst of the seven golden candlesticks. "Repent, or else I will come quickly and will fight against thee with the sword of my mouth."

Members of the Masonic order, honest men, kind-hearted, lovers of truth and justice—for I know there are many such among you—who secretly loathe the iron yoke of your slavery, to you I make appeal. Assert your God-given manhood. Deny the power of the lodge to bind for a moment what He has forever loosed. Your country needs you, but she wants freemen, not slaves. God needs you in the great warfare of these latter days against anti-Christ, but He wants men with the martyr spirit who have overcome the Beast through the blood of the Lamb and gained the victory over his mark.

On which side will you take your stand? Will you be the slaves of the lodge, holden with cords of secret iniquity, or Christ's freemen? The issue lies before you. If the Lord be God follow him, but if Baal, then follow him.

THE END.

The Methodist Church proposes to organize the "Knights of Methodism," to be composed of all boys between the ages of nine and twenty years. There are to be three different degrees according to age. The ritual of each order is grouped around some striking incident in the book of Daniel. The first degree is to be the Order of the Loyal Princes. This degree is based on the fact of Daniel and his companions refusing to eat the king's meat. The second degree, called the Order of Victors has reference to the refusal of the three Hebrew children to bow down to the idol on the plains of Dura. The third degree, the Order of the Lion Hearted, refers to Daniel in the Lion's den. They propose four lines of work: first, social; second, literary; third, recreative, and fourth, religious.

"God will not fail to punish sin in the life of individuals and of nations. National ruin and national wickedness are closely linked together. 'The way of the transgressor is hard.' "

Contributions.

PERSONAL EXPERIENCES.

BY REV. GILBERT E. MARTING, PASTOR OF A METHODIST EPISCOPAL CHURCH.

My sole purpose in writing is the glory of God and the highest good of my fellowmen. It is not that I have any grievance with any member of any lodge whatsoever. It is because I believe the entire lodge system wrong and a great enemy to the cause of God. In fact, after fourteen years of careful study of the system, both in my alma mater and in the pastorates I have held, I have arrived at this conclusion: *The greatest foe of the Church of Christ in America is the secret fraternity system.*

The saloon does it work openly in the light of the sun. It will hardly dare lay claim to being a benefactor of the race and a helper of the church! Not so with the lodge; it is a subtle foe; it does its work secretly behind closed doors under the cover of darkness. It charges a certain amount for its privileges and then boastfully compares its "charities" with those of the church. It empties the house of prayer and then talks of its own devotion and tells us if men will live up to its rules they will get to heaven. It is all the more deadly because of its subtility.

A Few Biographic References.

At the time of my conversion I had no convictions as to the harmfulness of lodges. After my conversion and call to the ministry, I entered one of our largest Methodist universities. Here I came in close touch with the secret lodge system. Some of my dearest personal friends were members of Greek letter fraternities. While in college I was approached but once about uniting with a secret society. But had I a thousand propositions to unite with fraternities I would have rejected them all. During my entire college career I carefully studied the system from the standpoint of an observer. I said but little openly against secrecy, but advised some of my personal friends against joining them. In almost every case where these friends went against my advice, I have reason to believe they did so to the injury of their souls.

If any man raises the objection that no one can judge of the character of secrecy if he has not been a member of a lodge himself, I reply that such an objection is sheer nonsense. "By their *fruits* ye shall *know* them." I do not need to take strychnine to know that it is a deadly poison. It has killed thousands. I do not need to drink whisky to know that it will make men drunken. I have seen hundreds of men reel under its baleful influence. *Observation* is almost as good a teacher as *experience,* and is less expensive. I have seen young men come to college full of the Holy Ghost and fire. They came to give their lives to Christ as his ministers. I have seen secrecy rope them in. I have seen the fire of Divine love burn lower and lower in their lives and in some cases burn out entirely. One of these dear boys, who was thus ensnared, had been an earnest seeker after perfect love on entering college. I have heard him say in our college devotional meetings that he believed that there was a deeper work of grace for him—that he was seeking a clean heart. The last time I ever saw him was at a table where I boarded. To my sorrow he sat and argued *infidelity* before a house filled with young people. I have seen other young men who came to college to study for the ministry backslide from God after uniting with secret societies, and go out of college to practice law or in some other secular pursuits. These fields of labor are honorable for some men, but they are not the place for the man whom God has separated unto the gospel of Christ. Why did these boys go back on their call? Did fraternities have a hand in their downfall? Let these men answer now at the bar of their own conscience and hereafter at the bar of God.

Restored to the Favor of God.

A very dear friend of mine united with a Greek letter fraternity, although I counseled him not to do so. He did not become as worldly as many of the boys who do as he did. He is now a powerful gospel preacher and a great soul-winner. But this honest man said to my brother, Roland, in later life. "I guess I was

backslidden while in college." He had done like any other honest man will have to do to have power with God. After he left college he had cut loose from such worldly conformity and had been restored to the favor of God. Now he has old-fashioned revivals of religion.

One evening I called on one of my friends in a prominent fraternity. I was shown into the parlor. There sat the majority of the boys, smoking, playing cards and telling jokes. When my friend appeared, I said to him before them all: "M——, is this the way you boys spend your evenings?" He looked ashamed as well as somewhat annoyed at my plainness and replied: "Oh, the boys are just having a social game." I would not intimate for a moment that my friend, M———, ever engaged in cards, but it has always seemed to me that for a Christian minister he was very "unequally yoked together with unbelievers."

Political Power.

Another thing that I observed was the political power of these fraternities. Once when on a committee to help select officers for the Y. M. C. A. of our college, I had occasion to observe the way secrecy maniplates affairs. The Y. M. C. A. is not as Christian as the church was before the Holy Ghost was given. The apostles on choosing a sucessor of Judas appointed two and prayed and said, "Thou, Lord, which knoweth the hearts of all men, show whether of these two thou hast chosen," leaving the matter in the hands of God to make choice by guiding them in their voting. These fraternity men decided on the basis of an equal representation, one from each fraternity and one from non-fraternity men. At the international Y. M. C. A. gathering at Lake Geneva, Wis., being a delegate from my Alma Mater, I had occasion to observe the same selfish wire-pulling spirit. As this spirit obtains nowhere in so conspicuous a manner as in fraternities, is not secrecy a dangerous foe to the Church of Christ, if secrecy were its only bad element? I know whereof I speak when I say that a great many of our leaders in the Church are secret order men. I think without exception every district superintendent that I have ever labored under has been a Mason—by their own testimony to me. How did they get their high office? By pure merit? Possibly!

If it be objected that college fraternities are very different from the older and larger orders outside of colleges, I reply that they are modeled after the greater orders and that the same spirit dominates both. They are a recruiting ground for the greater foe of Christ—the lodges. They both bear the mark of the beast "in their right hand or in their foreheads."

I am convinced that all secret orders are of the devil. This is not a rash or hasty conclusion on my part. It is my candid opinion, formed after years of prayerful thought. Wendell Phillips, the great orator, Christian philanthropist, and reformer, said, "*Secret societies are not needed for any good purpose,* and may be used for any *bad purpose* whatsoever. In my opinion, such societies should be *prohibited by law.*"

In my pastorate of about ten years God has given me many souls. Some of these happy converts have cut loose from the world and gone on to perfection—even the fullness of Christ's love. Others have failed fully to consecrate themselves to God and have gone back into sin. In many cases, I have been able to trace their failure directly to the baleful effects of the lodge.

Strange Sights Are Seen.

Again, I have beheld a strange sight under the sun. I have beheld men who were so tired themselves, and their horses likewise so tired, that they could not drive a mile or two to a prayer-meeting. But these same people could drive their tired horses, one, three, five, yea, nine miles to a lodge meeting! Dr. Dorner of Berlin once said: "The Church in America must stand as one man against Freemasonry or it will be destroyed." Surely, this word is seeing its fulfillment in this generation. Lodges flourish everywhere. The churches languish. The prayer-meeting is dead in most places, dying in others. Two or three men and a half dozen women constitute the crowd. The lodge halls are full of men. Where the lodge is entrenched a real, Holy Ghost revival is almost impossible. When will the Church awake to its peril?

Again, another strange sight, I have beheld under the sun. I have seen men

who solemnly vowed before God and man that they would give themselves wholly to the ministry of the word of God, turn into abusers and revilers of God's true children and become exponents and champions of the lodge even in the pulpit where they are supposed to hold forth the word of life and to expose all manner of sin and worldly conformity. Let me quote on this point President C. A. Blanchard of Wheaton College: "Most of all these revilings of the Church in the interest of lodgism are frequently in the mouths of professed Christians. Men who are supported by the Church often spend their time in drumming for the lodges, which, so far as they succeed destroy the very institutions which give these traitors bread. It is not strange that the churches languish when such wolves in sheep's clothing tend the flock."

To My Ministerial Brethren.

My brethren in the ministry, beware lest you be among them of whom it is written, "And the beast was taken, and with him the *false prophet* that wrought miracles before him, with which he deceived them that had received *the mark of the beast*, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone."

You may be able to work miracles, cast out devils, and do many wonderful works, but that will not save you from eternal burnings. Nothing but entire consecration to God, separation from the world, and the purification of the heart by the blood of Jesus will render you acceptable to God.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. *And be not conformed to this world*: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." Rom. 12:1, 2.

"Be ye not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in then; and I will be their God, and they shall be my people.

"*Wherefore come out from among them, and be ye separate*, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. 6:14-18.

"*If we walk in the light*, as He is in the light, we have fellowship one with another, and *the blood of Jesus Christ*, his Son, cleanseth us from *all sin*." 1 John 1:7.

Consecration, separation, fellowship with Christ, cleansing from all sin! This is not the salvation taught by the Christless lodges. Jesus Christ is purposely set aside in most of the orders. If God may be pleased to use these words from my pen, which have sprung from an honest heart, to bless and turn some of my old college chums away from this form of modern idolatry, I shall be happy.

And if the Great Head of the Church will smile upon this little effort and use it to warn some of His children to avoid the lodge and others to come out of it, I shall be doubly repaid.

A BIBLE CONTRADICTION.

BY PRESIDENT C. A. BLANCHARD.

In Galatians, sixth chapter, second and fifth verses, we have mention made of burdens: "Bear ye one another's burdens and so fulfill the law of Christ" * * * "For every man must bear his own burdden." A careless reader going through with this chapter and finding these two verses so near together would almost certainly say to himself, "How can both these verses be Divine? One says that men should bear each other's burdens, the other says that men should bear their own burdens." Here is an evident contradiction in teaching.

It is about four hundred years since this translation was made. It is found in what is called the version of King James. This version is the most magnificent monument of English literature. It made the English language for the English people. All other English books are tested by it as to purity of diction and rhetorical force and fire. I make this remark because I am about to criticise the translation above indicated.

The thoughtful reader of Galatians Sixth will turn to his Greek testament, if he reads Greek; if not, will turn to some good concordance like Strong's or Young's, to find out what the Greek words, translated burdens in these two verses, mean. As soon as he does this he will learn that the word in the second verse is "Bara" and the word in the

fifth verse is "Fortion." I cannot reproduce the Greek letters here, so I give the pronunciation in the Roman. But a man does not have to be a Greek scholar to see that the two words are widely different. Bara means heavy, tiresome. It indicates an infirmity or defect, a trouble or pain. Fortion, on the other hand, means a task, an assignment, a duty. The moment one sees these two words properly translated the whole passage becomes luminous. "Bear ye one another's infirmities," for every man must do his own work. Sympathize with one another's sorrows, griefs, for every man has his own task to perform. I am carrying a heavy load of work, but I have neuritis in my right arm; it has troubled me for a month. Much of the time I could not sleep. It is a "Bara." Meanwhile, I am to teach, to preach, to write letters. This is my "Fortion," my assignment. My friends have fulfilled this scripture. They have sympathized with my pain and have done so the more because I have tasks to perform. If I had no duties I would not need so much compassion for my suffering. If I did not have to bear my "Fortion" other people would not need to bear my "Bara." How beautiful and how true to life the word of God is.

I stop a moment to remind you of another beautiful fact connected with this paragraph from Galatians sixth. Fortion is a diminutive. Strictly translated it means little task, small duty, light assignment. "Bear ye one another's burdens, griefs, infirmities for every man has his own little work to do. At first thought many will say, "But my task is not light, my task is large," yet when we think how God considers our tasks and how we ourselves consider them, when measured against the great need of the world and the great power of our Heavenly Father, we can say that the diminutive is quite right. Our tasks are small, though they are large to us; and they are made larger because of our infirmities, our difficulties, our griefs, our "Baras." When you think of your task as a little one, the very thought makes it lighter, for you thus are led away to the thought of the larger things, and especially to the thought of the great strength which is at your command for the performance of your duty.

Let us from this brief lesson learn two things. First, that the Bible is the Word of God, and that our difficulties with it arise not from our learning, but from our ignorance. And let us in the second place try to do these things which are mentioned. Let us seek faithfully to perform our own tasks and at the same time to help our brothers with their infirmities. Thus we shall fulfill the law of Christ.

Editorial.

Those wishing to get a view of fundamental causes effecting character will read the editorial "Group Morals." The effect upon our national life is abundantly illustrated in the Union labor war upon free laborers.

Dr. James McCosh, one-time President of Princeton University, brings out the same idea of the effect of group morals in his book, "Psychology; the Motive Powers," page 214: "I have noticed that those who have been trained in secret societies * * * have their sense of right and wrong so perverted that in the interests of the body with which they have identified themselves they will commit the most atrocious crimes, not only without compunction, but with an approving heart and with the plaudits of their associates."

A murder trial in Louisiana in October created state wide interest. The prisoner was a woman. The following, from the press, is another evidence illustrating the editorial in this number on the trial of Dr. Cleminson in this city:

"That Masonry and politics will play prominent parts in the trial was apparent again when the prosecution, in a more veiled manner than yesterday, referred to Sheriff Swords's affiliation with the Eastern Star, the secret order which is aiding the accused woman in her fight for life and freedom. Every venireman is questioned as to his views with regard to the Masonic order, and it is patently the object of the state to exclude, if possible, every man who belongs to or is in sympathy with this order.

North Yakima, Wash., Nov. 2.—Woodmen of the World of this city have pledged a fund for the payment of attorneys for the defense of Fred Eveland, formerly of this city, and a member of the lodge, who is charged with the killing of David Mannasau.

The associated press dispatches of November 10th gave this item of interest in connection with the second trial of Dr. B. Clark Hyde for murder: one of the jurymen chosen "is a *member of the same lodge* as Dr. Hyde, the accused man, and the state made a desperate fight to disqualify him." The state did right. It is folly to allow a man on the jury who has sworn in the lodge to help the prisoner and "extricate him from the" difficulty "if in my power, whether he be right or wrong."

It was said at the time of the trial of employes of the American Sugar Refining Company in 1909, that the most dramatic moment of the trial was when Deputy Surveyor Richard Parr, the man behind the original fraud exposures, was asked to drop the matter because "we are all Masons." He testified:

"After I came out on the dock Spitzer met me, took me by the arm and said: 'This thing must be fixed up.' I said there was no fixing up to be done. Spitzer said that we were all Masons and this would make trouble for every one around. I said that I could not help that; they had made the trouble themselves.

"He said I should report the scale out of order and I could name my price. He said he had already fixed others the same way and would sooner cut his arm off than give anyone away. I told him Masonry had nothing to do with this."

After reading the editorial, "An Astounding Pronouncement," ask yourself why men paid to be leaders of the Church of Jesus Christ and who accept its money will then betray it into the hands of the enemy.

MONGOLIAN MASONS.

Several candidates are reported to have received degrees in a blue lodge meeting in Springfield, Mass., where an important United States Armory is located. A local newspaper says that "it is understood that the meeting will be held annually. It would be interesting to know which governed the selection of the "Book of the Law," laid on the altar when the Chinese Masons were sworn: the race of the initiates, or the country in which the lodge was found. By the former rule the Books of Confucius would seem entitled to the place; by the latter, the Bible, as in other lodges located in America. These Chinese are in either case regular Masons, entitled to the protection of secrets like any other Freemasons. Another interesting question would be whether the immunity of Elsie Sigel's murderer is promoting the influx of Chinamen into the Blue Lodge.

Any of our friends west of the Rocky Mountains wishing the services of an evangelist for a longer or shorter time during the winter and one who is in hearty sympathy with the N. C. A. will do well to address S. B. Shaw, Cheyenne Wells, Colorado, where he is now holding meetings.

GROUP MORALS.

A railroad man who is also a prominent editor, while delivering an address before a men's club in an interior city, called attention to the morality of men considered collectively:

"The code of morals which governs men when acting together in groups, or when dealing with others associated in groups, differs widely from the code of morals by which they are governed in dealing with individuals as individuals. The moral principles on which all act are apt to be, not those of the most conscientious but of the least scrupulous. When the group which we know as a corporation and the group which we know as the public deal with each other, it is something extraordinary if either clearly recognizes the fact that the other has rights which it is under any moral obligation to respect."

This principle of human nature, or the tendency to follow the bell-wether and the flock over a wall, cannot be forgotten by one who watches the ways and notions of joiners. The obligation to keep and protect criminal secrets for criminals who may not yet have arrived as foreign immigrants fleeing from justice, would be refused by many among those who take it "acting together in groups." A school girl would not disfigure the face of a schoolmate with lunar caustic, save as acting, after the

manner of girls, gregariously. College fraternities commit outrages of which the members could not be guilty save as Frats, or as some sort of hazing group. A man doing the same things alone would be merely a miscreant. The men who actually do them in groups would not do such things alone. Referring to the same extract from the business man's adress to the men's club, the *Homiletic Review* says in part:

"Accordingly we get a code of group morals, operative under our modern competitive system, which depresses the conscience of even the best-intentioned man to the ethical plane of the least scrupulous. The system is deadly, once it has caught its victims. Any one can observe the evil effects of this group morality. Most people still proceed on the principle that a corporation is soulless, having, like cats and dogs, no moral and legal standing, and can therefore be defrauded with impunity and with a good conscience. The average man will scorn to pick a pocket; but when it is a question of paying taxes, or buying a railroad ticket for a child of questionable age, or using a corporation's stamp and stationery, the conscience abdicates and a new code steps in."

In this phrase, Group Morality, we probably have the key to a few things locked up in mystery. Facts that cast shadows on personality seem slightly less personal. Personal morals retiring give place to group morals. "Everybody" is the name of an idol before which bow many devotees. To keep step with the throng is easy, and when plausible representations are reinforced by gilded claims is easier. Safety lies, however, in sailing wide of worldly currents; prudence notes betimes the evil drift. The way to insure not being swept along by the group pressing into the broad road is to seek the narrow one. Conventional morality is often found to be immorality, and group morals are sometimes not moral.

MASONIC OFFICER IN MURDER TRIAL.

Evidence that there is a foundation for the charge, frequently made against the Masonic lodge, and often denied by the more respectable of its adherents, that it is a policy of the order to shield criminals who are its members, is furnished by the decision of the Supreme Court of Illinois in the notorious Cleminson case, reported June, 1911, in Volume 250 of Illinois Supreme Court Reports, page 135. Dr. Cleminson is a Mason.

In reviewing the testimony of Police Sergeant O'Brien, a witness, the court says (page 143): "Witness then asked defendant if he felt like talking to him about the matter. Defendant inquired if the witness was a Mason, and on being informed that he was not, said he was sorry; that if he were a Mason he might confide in him." This conversation took place on the morning following the murder, and after Dr. Cleminson's story that his wife had been chloroformed by burglars had been proved false, and after Dr. Cleminson had admitted to the witness that it was false.

A little later in the day another witness, Officer George McGowan, asked Cleminson why he didn't tell Captain Kane how the matter happened; that it would be better for him. Defendant replied that he didn't know the Captain well enough, but that if the witness would get Clinton Woolridge (another officer) he would talk to him. The defendant belonged to the same Masonic lodge to which Woolridge belonged (page 145). On page 161 the Court says that Woolridge's "testimony showed him to be friendly to defendant and apparently desirous of doing him as little harm as possible, and he pretended to be unable to remember anything more than the merest outlines of the conversation he had with the defendant," and on page 162 the Court says, "If the prosecution had put him (Woolridge) on the stand, his apparent friendliness to defendant and frequent lapses of memory were such that the Court would have been justified in permitting, and undoubtedly would have permitted, the prosecution to ask him leading questions." The judgment against Cleminson was affirmed by the Supreme Court of Illinois.

Reading of the extracts from the decision of the Supreme Court which we have quoted, is convincing evidence that:

(1) Dr. Cleminson, now a convicted wife murderer, believed that, as a Mason, he could safely tell the truth about his wife's death to a stranger, if he were a brother Mason, but not otherwise. This belief was certainly based on what Cleminson, as a Mason, knew about the obligations of his order.

(2) That a police officer who was

Cleminson's brother Mason was unwilling to, and strove to avoid, telling the whole truth on the witness stand, to the detriment of his brother Mason, the natural inferences being first that this witness considered himself bound by his Masonic obligations to withold evidences which the law required him to give, and second that in a conflict between his obligations as a Mason on the one hand and as a sworn witness and officer of the law on the other hand, Woolridge preferred to perform his Masonic duty, and violate his oath as a witness and his duty as an officer of the law.

ASTOUNDING PRONOUNCEMENT.

An amazing statement was made by the toastmaster in a banquet of a Masonic lodge located in a well-known Eastern city, and it was the more unaccountable as made by a minister, yet the less surprising because he was a minister who was insensible to the gross unfitness of his position as a Masonic toastmaster. Still less was it to be wondered at, after all, under such circumstances, since in responding to his introduction as toastmaster he has averred that "next to being a Minister he rejoiced in the fact that he was a Mason."

In the course of his remarks he compared Masonry and Christianity to the disparagement of the latter and the laudation of the former, declaring that "Masonry, like the Christian church, took as its primary principles the establishment of the Fatherhood of God and the brotherhood of man. Freemasonry," he continued, "has preached this doctrine for the past 1,000 years; the Christian church has awakened to its significance only in the last half century." "There's richness for you!" That's history as "she is spoke."

If we have recovered our breath, let us ponder a little on this surprising news —fairly enough news as the assurance handed out to a group of Freemasons by a Doctor of Divinity, in flattery of their unchristian organization. It is a double statement, and both halves of it are fictions. Everyone knows that speculative Masonry is not a quarter of a thousand years old. There is no proof that early stone workers of any sort in England, or out of it, gave themselves to teaching morals and doctrine, unless, indeed, one could find some previous wild and crazy claim to pile this one upon. The thousand-year size of this big dose overstrains the swallowing capacity of the utmost credulity.

Again, in what single year within a thousand, or a hundred, or ten, has Masonry taught the brotherhood of initiated Brothers and profane outside Cowans?

But this is not altogether serious; one might smile at such guff if it were not seriously offered as related by contrasting shadow, or eclipse, to the work, teaching and life of the Christian church, and especially if the speaker were not pastor of a church. However high the relief into which he wished to throw his flamboyant decoration of an order, it ill became him to darken the background by careless aspersion cast on the church he represented.

Having heard his general statement, we are prepared to listen while he amplifies it into something more explicit and definite in detail. In which year of the last 50 did some church first take notice of such an idea as the Fatherhood of God? How far had we entered within the half century period when some venturesome preacher dared to elucidate Paul's *argumentum ad hominem* drawn from Greek poetry when he stood on Mars Hill? What church was so fortunate as to hear him, and so, though composed of the unenlightened, to stand in a kind of Cowan's court of the gentiles fast by the oracle of Masonry? Or, again, how long ago did Florence Nightingale carry with her to the Crimea the sympathy of the churches of the world? Did Wilberforce or Howard arise within the last fifty years? And when did churches begin to take frequent collections for the poor? Are all hospitals and homes so new as to have had their cornerstones laid since the Civil war? When did Dr. Howe teach Laura Bridgman to see things unseen, or when did Dr. Gallaudet first teach the deaf to hear with their eyes, or the dumb to speak with their hands. And when did churches begin to co-operate with benevolent institutions, or have benevolent societies of their own.

This banquet was jubilant because its "thousand-year-old teacher of universal brotherhood" was about to open in one place in its commonwealth, a Masonic

home with doors closed against all who had not been in its own lodge. Did the toastmaster think that this was a greater thing than to throw wide the portals of hospitals, asylums and homes, asking no questions, giving no clannish challenge, and testing by no words or signs? Yet this had already been done by Christian churches, and by Christian government and Christian civilization.

The speaker is not a native of this country and may be less to blame for imagining that all things he finds are new—except Masonry. We have reason to think that he himself is also new, very new, to Masonry. Sometime he may know more about its real history, and about the history and early practices of churches this side the Canada line.

AN ITALIAN ORDER.

Early in September the Italians of an American city formally organized a local branch of the Italian Catholic order of Our Lady Maria. The program seemed to consist in good part of the features of a festival held on a park. It was proposed to make a demonstration unequaled by anything previously exhibited by Italians in that city. A regimental band, with the band from a neighboring city, was to furnish music, and fireworks were to be exhibited each of the two evenings of the festival. On the first evening the regimental band would give a concert on the principal public square; on the second there would be a parade. The whole festival would conclude with fireworks.

MANY DEFECTS.

A book published in 1910 by D. Appleton & Co. and entitled "The Southern South" treats with careful fullness conditions which result from joint occupancy by two races. The author of this scholarly work is Professor Albert Bushnell Hart of Harvard University, who traveled widely and studied carefully on the ground where the negro is at home. He measured the progress of the freedman, and estimated his prospects. With similar care he noted the attitude and ideas of the white man. He did not fail to perceive difficulties.

The lodge is too active and prominent an agent of good or evil for the negro to escape attention. From the review of the book which we have seen, Professor Hart appears to concede to the lodge usefulness; yet it "has so many defects that the best that careful observers can say of it is that it is—on the whole—a good thing." The qualifying clause, "on the whole," emphasizes the phrase, "many defects." It leaves the lodge "Damned with faint praise."

Some of their own race have watched negro joiners longer. The results of their study at first hand are not all unknown to readers of the valuable southern correspondence of this magazine. North or south, white or black, lodge guides are blind leaders of the blind. Cardinal principles are themselves among the "many defects" of a white, black or yellow lodge; and "Who can bring a clean thing out of an unclean?"

HISTORY IN WORDS.

McCall's Magazine has published an interesting article written by Professor Oscar E. Olla, relating to "The history that is in words," and showing how their significance is drawn from the past. "Some one has said," remarks the professor, "that words are like empty sacks, and the experience of men fills them up. . . . In one respect, however, the word is unlike a sack; you may empty a sack and put in new material; but the word, either by form or derivation, suggests its old meaning, however much its application may be changed. You can never quite empty it." Among many illustrations cited are the days of the week, all named for pagan divinities; as Sunday—Sun's day; Monday—Moon's day; Wednesday—Woden's day; Saturday—Saturn's day. This recalls Constantine's edict ordering the observance of "The venerable day of the Sun." It also brings to mind the ancient and modern connection between Sun worship and the secret cult.

"'Digits,' used for figures in arithmetic, shows that the ancients counted on their fingers. 'Calculate' tells us that the Romans performed arithmetical operations by means of pebbles, *calculi*. And now we apply the name to the most abstract department of mathematics, 'calculus.'" Omitting more extended as well as exceedingly interesting illustrations, we add to these only that which treats the origin of the name of this

magazine, or rather the last word in the name.

"We often read in society reports how a noted personage entered the room and immediately became 'the cynosure of all eyes.' A cynosure is for us what attracts the attention of all, what every one looks at. But cynosure is the Greek name for the north star. It was so named because it was the chief star forming the tail in the constellation of 'the dog'—*cynos* in Greek. From earliest times, up to the discovery of the magnetic needle, men traveling by night on land or on sea took their directions from the north star. Every one turned his eyes toward the 'cynosure.' This history we have embodied in our present use of the word."

MADAME BLAVATSKY A MASONIC ORNAMENT.

"In Germany, in 1776, women were admitted into the order called the Association of Mopses, which was simply Freemasonry under another name with slightly different regulations in order to avoid the Pope's ban. About 1742 De Chambonnet started an order (which was partly Masonic in character) called La Felicite, to which women were admitted. These were, however, different from the Lodges of Adoption to which women were and are admitted and which were started by the Grand Orient of France. These were, and are, not regular Masonic lodges, and are not recognized by any Masonic authority in the world. In 1877 the highest Masonic distinction was conferred upon Mme. H. P. Blavatsky, her diploma bearing the signatures of John Yarker, 33d degree, Sovereign Grand Master; M. Caspari, 33d degree, Grand Chancellor; and A. D. Lowenstark, 33d degree, Grand Secretary." — *Theosophic Messenger, June, 1909.*

The initiation of a woman who had already discovered Masonic secrets has occurred, if we may believe evidence that need not be doubted. Yet, as stated in the foregoing extract, women are only in lodges of so-called Adoptive Masonry, which is not Masonry in the true sense. Women belonging to such lodges can no more visit Masonic lodges than male cowans. Masons, on the other hand, can come into theirs. That there is no avoiding this rule is obvious because every Mason qualified to vote on the admission of members is already bound by the following sworn obligation, or at least one taken in equivalent terms. In the Illinois Grand Lodge jurisdiction it has been: "Furthermore, that I will not assist in, or be present at, the initiating, passing, or raising, of a woman, an old man in dotage, a young man under age, an atheist, a madman or a fool, I knowing them to be such." We have never seen any form that omitted mentioning a woman.

IS IT A RISKY RELIANCE?

A circular issued by an association having intimated that fraternal is safer than old line insurance, the state insurance commissioner of Utah wrote the president of the society advising withdrawal of the misleading document. Startling information is given by this letter. It applies to the claim of safety the test of legal standing. No institution can be entrusted with money or property which does not meet that requirement of legal competency. Real security finally lies in the possibility of appeal to the court. Every reliable obligation can be legally enforced; all genuine debts can be legally collected; every kind of business shares this protection, and no contract incapable of enforcement will be signed.

Regular insurance is no exception to the general rule; not one policy can be written which could not be carried into court. If this is not true of some other kind, the same neglect should be accorded to it as would be given to any other business whatever. This lack would seem to add another fallacious feature to attempted or pretended cheap insurance, the long record of which is one of disappointment and failure. Those who blindly trust such supposed insurance, are authoritatively shown to be imperiled rather than insured, when the state commissioner tells the president of that association which puts forth the claim that fraternal is safer than old line insurance: "I have been aware all the time of the nature of this association and have consulted a number of times with the at-

torney general of the state regarding such organizations. We have concluded that they are not under our law at all; and that any citizen of Utah who chooses such an association to carry his insurance is entirely outside the law and not entitled to its protection. In the event of loss he is entirely at the mercy of the manager and members of the association and may not secure any assistance whatever from the courts of our state in recovering indemnity. In short, he is practically carrying his own insurance, at the same time that he is paying money to the association in the thought that they are insuring him.

"I do not say that these people would refuse to pay in case of loss, but I simply say that they could refuse if they chose, and you would have absolutely no recourse. It is a very unsatisfactory form of protection, and its weakness is so pronounced that the small saving of money effected is not compensated for. I am not giving this simply as my personal opinion, but it is the consensus of opinion of all the insurance commissioners and all insurance experts and officials in the United States."

NOT IDEA BUT ISM.

Nearly a thousand persons composed the mixed audience which listened to Dr. Orrin P. Gifford when he delivered the Ford Hall address in Boston, Sunday evening, December 25. On this Christmas evening Dr. Gifford spoke of the Social Idea. From a printed abstract of the address of this distinguished Baptist preacher, our readers are served with a portion. We think they will find it "strong meat" suited to those of full age.

"Definition is to a speaker, what diagnosis is to a doctor. What do you mean by the 'Social Idea?' It is very hard to define 'Idea.' The Comprehensive Standard Dictionary says, 'Any product of mental apprehension or activity, a conception, notion, a purpose or plan, a mental image.' The word 'Social' is defined as 'pertaining to society, disposed to hold friendly intercourse, companionable, constituted to live in society.' It is very hard so to join these two definitions as to define the Social Idea. Let us say: Men living as companions, quite aside from differences of race, religion, education, business, politics. The brotherhood of man.

"It is much easier to define an Ism than an Idea. An idea is the ocean, an ism is a bay—a little of the idea shored in, making safe anchorage for thoughts. You can measure and sound a bay, and feel quite safe and snug in it; but a sea is so large, and the boat is so small! The Christian religion is more than all the isms that hollow like bays on the continent of humanity. Socialism is a theory of civil polity that aims at the public collective ownership of land and capital, and the public collective management of all industries. A socialist is one who advocates socialism. You see how easy it is to define an ism, and an ist, but how hard to define an idea. You can define bits of earth, but not the wind; the sunshine, the perfume of flowers, and ideas, are above, not below;—isms are below.

"You cannot put God into a sacrament, phrase, building; nor an idea into a sentence. Free Masonry is not an idea, it is an ism; it shuts out more men than it encloses. Trades union is not an idea, but an ism; it excludes more than it includes. A political party is an ism: a church is not an idea, but an ism; it excludes. The social idea includes humanity. If you had the American Republic organized into a Socialistic form of government; public ownership and control of all earth and machinery within the bounds; and had a tariff wall a foot high; and shut a man out because black, or brown, or red, or yellow, you would not have the social idea, but an ism. Socialism is economic and political; the Social Idea is human and friendly. One is a method, the other a spirit. * * * *More law without more love, would do little good save to shift the freight. What we need is not so much more machinery, as more manhood. Israel and Judah fought each other bitterly, even under the land laws of Moses.

"Christ used the cross he found, to offer himself for the world's redemp-

tion; and he says, 'If any man will be my disciple let him deny himself, take up his cross, and follow me.' 'The times—it seems—are out of joint beyond question because we are busy with isms, and are ists defending isms. Once we get the horizon Christ had on the cross-crowned Goïgotha, giving instead of seeking to get, the times will be in joint again. Rub the quicksilver off your mirrors, and make windows; seek not self, but the other man."

Many foreigners were in the crowded hall when the address was delivered, and apparently there were many in the audience who were strongly inclined to socialism in some of its extreme phases." It appears to have been wise and opportune to point the Ford Hall audience, including these foreigners, from the ism to the idea. Back of an ism is liable to be discoverable the idea by which it is produced and impelled. Fronting the same ism is liable to be another idea antagonizing it. If Freemasonry is an ism, what is the idea that formed it? What is the idea which perpetuates its questionable existence? If an ism is an exponent of an idea, or is its product; if every ism is likely to be antagonized by an idea, good or bad: between what antithetic ideas is Freemasonry to be found? Another question is, whether its main or root idea is identical or harmonious with those of certain details of the ism. Or, finally, has the lodge mirrors, hanging on inward walls, or windows opening outwardly toward that world, beloved of God but excluded by man, for which Jesus, fired with the social idea, could not forbear to die?

ENGLISH RITUALISM AND MASONRY.

"If the blind guide the blind both shall fall into a pit," said the Master; and His word comes to mind when we see the *Living Church,* an organ of the Church of England, trying to guide English Freemasons. We do not claim the Teacher's wisdom to apply or refrain from applying His teaching to a specific case like this, neither are we sure that a reader who knows ritualism only in its external aspect and formal character, will be qualified to perceive all that the article which we copy virtually contains. Ritualism is more than formalism as a display or manifestation; it reaches down to the foundations of life by its roots of sacramental grace and efficacy. It is linked with sacerdotalism, including power to grant absolution, and to make Christian by means of ceremony. The ritual is not, therefore, a mere vehicle framed to give freedom to the expression of faith and love, rendering to a devout soul the same aid, for instance, as a hymn. While it is partly this it is in part more.

"As the Church of England was historically the 'Ritualistic' church of Christendom," says the *Living Church,* "so the curbing of its ritualism, first by popes and then by Puritans, was always due to foreign influence. It only became finally triumphant and ingrained into the English system when Englishmen acquiesced in a government of foreigners, for foreigners and by foreigners. And then arose Freemasonry, with all its wealth of ritualism and its warmth of brotherhood. Is it not clear that it was because men yearned for that which had been effectually stamped out of their religion, that the Masonic orders spread so rapidly among them? In theory the Masonic ritual embraces bodily worship of the Incarnate Son of God, as did the worship of the earlier church." (We pause in quoting here to remark that this amazing assertion sharply contradicts authoritative Masonic statement, as well as the regular practice of the Blue Lodge which is the essential foundation of all Masonic degrees, and includes every member of any degree). "Its symbols have the same foundation as the symbols of Catholic ceremonial, and Freemasonry is the standing disproof of the common contention that Anglo-Saxons are not a ritualistic race.

"So inbred is the love of dignified ceremonial in our racial characteristics, that when ritualism was driven out of the church, Englishmen allowed themselves to be driven out with it, and Englishmen and ritualism were together established in the Masonic orders. How can it be possible for English or American churchmen, viewing the history of the evolution of their own race, to acquiesce

to-day, when both of them are free from the rule of foreigners, in manner of worship that is foreign to all their racial traits? To-day the Masons have the ritual—and the men. And the church has the reality for which the ritual stands—and in the great majority of our churches the Eucharist is celebrated before empty pews. Does it not seem incredible that educated churchmen not only acquiesce in the condition, but glory in it? And is it not the height of absurd inconsistence that Masons themselves are often among the most intolerant anti-ritualists in a parish? The lodge reverences the Bible; but the church is the author and interpreter of the Bible.

"And herein is the distinction between a life of *morality based only on teaching,* and a life of *spirituality based on the sacraments,* clearly shown." (Italics ours. Note the connection of this with our own introductory paragraph.) "Freemasonry has produced good men, but no saints. Among those who are Masons, but not churchmen, we shall find no Sir Galahad, no Sir Perceval, no Launcelot Andrewes, no Thomas Kent, no John Keble, no Pusey, no Gladstone, no Wilberforce, no Edward King. Until Knights Templar can obtain for their order the Holy Grail, they cannot fulfil their own ambitions and ideals; and that they can only have when their conclaves center about a corporate communion, when they restore to the church the ritual which they took from it, and when they place the *reality* of the body and blood of Christ upon the altar before which they bend the knee. We call upon churchmen who are also Masons, to demand that all the wealth of ceremonial which they find dignified and helpful in the lodge, be restored also to their churches. We would have them be not worse Masons, but better churchmen. We would have them, as Knights, find the Holy Grail."

GOOD ENOUGH TO BAD MEN.

If we ask to what class of Masons the lodge offers what they approve as a "good enough religion." a former defender of the order, who is now pastor of a church in one of our largest cities, gives a plain answer to the question. Masonry seems good enough to a bad man; it may sometimes appear so to a thoughtless or ill instructed one. It surely favors the apathy and conceit of men who would escape the lash of conscience or evade the burden of duty. Hence this former knight can ask: "Is it strange that worldly—yes, sinful—men say, 'Masonry is a good enough religion for me' —as the mayor of the city once said to me? Later, his life of gross sin and immorality had forfeited the respect of his fellow citizens, lost him his office, embittered his home; and I realized why he said it. Yes, it is a good enough religion for a man who wants to continue in sin: a religion without repentance; without faith; without a Saviour; without hope, and without heaven."

Here is a true test. Some things are good enough for some men. For what kind of men is Masonry a good enough kind of religion? Their approval must be tried by their ability to judge, and by the standards to be attained. Some tribes think a hovel a good enough home.

An ultimate test of anything lies in its purpose or use. A rowboat is good enough for crossing a river; the best steamer is none too good for crossing the ocean. A knife good enough to prune a tree is not good enough for a surgical operation. What is the purpose of religion? What use or end does godliness serve? These are test questions.

Masonry seems to bear neither kind of test: the test of person, or that of purpose. The best men have better standards; the better class of its adherents find some better standard outside. They are not confined within its narrowness. They do not bend willingly to its moral distortions. They do not respond with hearty amen to its spiritual perversions. It is not good enough for its own best men.

Neither does it prove good enough to carry out best purposes or serve best uses. What soul could it save? Is not its failure fatal at the vital point of life eternal? Ethically deficient, also, it stammers over an incomplete morality; worse than deficient, it binds its adherents to things that are immoral. Deficiency is not the only fault unfitting it to serve the ends of morality and religion. An amplified claim would therefore read: "Masonry is a good enough religion for me, because I am content with what is in-

ferior and satisfied with what is incomplete and perverted. Since I do not seek what is true, nor care for what is morally perfect, nor aspire to assured promise and confident hope, Masonry is a good enough religion for me."

MOMENTOUSNESS OF ARBITRATION TREATIES.

Perhaps the movement toward International Peace and World Unity has never reached a more critical moment in its history. One might even say that Christianity itself faces a strategic moment, for the failure to pass these treaties, which have been offered by the United States to Great Britain and France, means setback of years to the movement which, through the leadership of all good men, has reached such encouraging proportions. On the other hand, their final adoption marks the beginning of the end.

We do not mean that they will at once make wars to cease, but we do mean that they mark one of the first great steps toward that happy consummation. In the first place, if these treaties are signed, it puts the United States and Great Britain and the United States and France out of the war zone forever, for these treaties are so framed as to cover practically all disputes that might ever arise between the two nations. Indeed, they are the first arbitration treaties absolutely unlimited to be negotiated between two of the great nations of the world.

In the second place, these treaties are momentous because other nations will immediately follow after these three; that is, when the United States has signed these treaties with the two nations above named, some great nation of Europe or Asia will immediately offer to become signatory to the same treaties. Indeed, there are already rumors that Japan and Sweden are ready to immediately sign similar treaties with our nation if these two are signed. Others will follow and thus the great and good work will go on, and it is highly prboable that before the end of a decade the United States will have signed a dozen of these treaties with the leading nations of the world, so that our country itself will stand practically on a peace footing with all the nations with whom there is any danger or possibility of war.

But better still, these treaties mean the beginning of the end, because these other nations which will sign treaties with the United States will begin to consider the signing of similar treaties between each other. Thus if the United States and Great Britain sign this treaty and the United States and France sign it, immediately Great Britain and France will begin to consider the drawing of the third line of the triangle, so that we shall thus have a compact of nations into which others will seek admittance in due time. Think what it means for the peace of the world if Great Britain and France should sign a treaty agreeing to abolish war between themselves forever! Read the historical plays of Shakespeare and see how they deal with hardly anything else than continual warfare between England and France; the two nations spent practically all their time and resource preparing to fall upon each other. The favorite past-time of England was the devastation of France, and France cast equally covetous eyes upon Great Britain even though she did not invade her shores so often. But now we should have two of the leading nations of the Western Continent bound together in an eternal pledge of friendship, and not only would it be a great blessing to these two nations themselves, but it would bring benefit to the whole continent of Europe and would set an example that others would follow. And so, as this might happen between Great Britain and France, so it would happen with those other nations who would become signatory to the treaties with the United States.

Again, it marks the beginning of the end because it would be the first real practical step toward disarmament. The nations of the world are groaning under a burden of armament that is not only embarrassing them financially, but is draining their very life blood. Any nation which desires with all her heart to come out from under this great load cannot at present see the way. It is useless to talk of one nation disarming while the other nations go on piling up ships and ammunition of war with increasing pace. Nations can never disarm; nations can never cease war and preparations for

war until something in which they have confidence has been offered in the place of these things. But now the moment the United States signs this treaty with Great Britain she need not consider Great Britain in her naval appropriations, neither need Great Britain consider the United States in making up her budget. The same applies to the United States and France. With each new nation added—as other nations are sure to be—to this compact of good will with the United States, the problem of disarmament grows smaller and smaller, because the consideration of each one may be left out of the budget and so disarmament will proceed in the natural way until the United States shall have no need of a navy except one large enough to act as a police force and perhaps be a part of that international police which would be required after the gradual disarmament of the world.

These treaties are momentous also in this regard: They become the biggest act of Peace Propaganda that has been seen since the first Hague Conference. Yes, perhaps they will attract more attention than even the Hague Conferences themselves. Already in the preliminary discussions of these treaties, the papers of the United States and Great Britain, and even of Germany and France, have been full of the discussion of peace. If the treaties are passed then they will stand before all the world as an object lesson of the possibility of taking this great step up out of the old order of strife and war into the new order of peace and law. All nations in all the world will be writing and speaking of these treaties. All men will have before them daily the talk of arbitration instead of the talk of war, and our thought habits are largely determined by universality of a principle. People are accustomed to think in the language of that which is continually before them in the press and literature of the world. So these treaties become the most momentous step in the beginning of the twentieth century toward that federation of the world of which the poets have so long sung and that unity of mankind which all good people seek, and that reign of brotherhood and good will which is the end and aim of Christianity itself.

"Revised Oddfellowship, Illustrated," has been revised and enlarged by the publishers and the price, in paper cover, increased to $1.00.

News of Our Work.

WISCONSIN STATE CONVENTION.

In three weeks of effort, Secretary Stoddard has delivered some dozen addresses in Wisconsin, visited many individuals, taken forty subscriptions for the CYNOSURE, and carried through a conference of four sessions, held in the Christian Refomed church, Kenosha, that promises to be the begining of a forward movement in Wisconsin that will have far reaching results for good. During these three weeks programs and letters have been sent quite generally to the ministers throughout the state as well as to CYNOSURE subscribers. Many neglected the opportunity of sending a word of encouragement, but there were others unable to attend who did write and in so doing added strength to the Convention. Extracts from some of these letters will appear in this number.

The state organization was revived and the following officers elected: President, Rev. E. J. Tanis, Kenosha; Vice-President, Rev. J. W. Kendall, Milwaukee; Secretary-Treasurer, Rev. D. Zwier, Oostburg. There was a good audience the first night, which listened with close attention to Rev. G. J. Haan of Chicago, one of the members of the Board of Directors of the National Christian Association. A crowded house greeted the speakers on the second evening—Rev. Wm. Dallman of Milwaukee, and Rev. M. Doermann of Blue Island, Illinois. These speakers have had a rich experience in their pastorates in connection with secret society problems.

The day sessions were not largely attended, but were important meetings from the fact that there were from twenty to thirty ministers present deeply interested in the questions before the conference. Among those taking part were Rev. Buenger who stated the position of the Lutheran Church in regard to uniting in prayer with the members of other churches. The Cause has no more earn-

est friends and workers than the Lutheran pastors. Their strong words of commendation of the National Christian Association and the CYNOSURE were good to hear. The writer regrets that he cannot recall the names of the various pastors who took part.

Rev. J. G. Brooks of the Congregational Church, Wheaton, Illinois, gave a helpful and interesting address on "Christian Ministers and Secret Societies." He laid special stress on the duty of publicly testifying against the lodge and by his illustrations showed that the influence of faithful testimony canot be over-estimated.

Much interest was shown in the discussion of the resolutions which are printed herewith.

Resolutions.

Whereas, God in infinite wisdom has provided for man certain institutions to aid in his proper development, and

Whereas, The destroyer has inaugurated certain other institutions through which he leads to himself multitudes in unrighteousness, therefore be it

Resolved, First: It is the belief of our association that the whole Secret Lodge System is the expression of an effort on the part of Satan to dethrone Christ together with the institutions of divine origin, and enthrone himself in the hearts of men.

Resolved, Second: In view of the fact that many millions of the people of our beloved land have been enslaved by this iniquitous system, every lover of righteousness should not only be awakened to a knowledge of the situation, but aroused to an active opposition.

Resolved, Third: As Christians "overcoming evil with good," we can overcome the Lodge folly and sin by leading those ensnared to Christ, and by a proper giving of light, keeping the uninitiated from being deceived.

Resolved, Fourth: We discover the cunning of the Arch Deceiver in the institution and formation of the various lodge organizations, appealing to the selfishness. the love of display, the appetite, the passion, etc., of those being led astray.

Resolved, Fifth: We believe the sad lack of piety seen in many of the churches is largely to be attributed to the connection of their members with soul destroying lodges. Nor can we hope for a better condition until there be a separation from such allegiances.

Resolved, Sixth: No family can exist as God intended, while either party is sworn to conceal from the other; and we believe that the lodge is one of the causes for the alarming number of divorces and for the improper religious training many children are receiving.

Resolved, Seventh: The secret and unjust requirements of lodges make them especially dangerous in a government like ours.

Resolved, Eighth: In the more recently organized lodges taking the names of birds and animals, do we especially see great and growing evil, as they are built up at the expense of the character and lives of their members.

Resolved, Ninth: In the National Christian Association we have an able and efficient working force that should have the co-operation and support of all Christians.

Resolved, Tenth: A vote of thanks is due and is hereby given to the pastor and people who have entertained us, and to the papers who have given notices of the Convention.

LETTERS TO THE CONVENTION.

Beaver Dam, Wis., Nov. 19, '11.

The Free Methodist Church of Beaver Dam, Wisconsin, to the Christian Convention at Kenosha, sends greeting.

Dear Brethren and Sisters:

We rejoice in your zeal and labor of love for righteousness, which prompts you to engage in striving to stay the tide of false worship that is sweeping over our land. May God bless your labors and add to your numbers, is our sincere desire and prayer.

By Pastor E. N. Hawley.

Three dollars for the expense of the Convention accompanied the above letfer.

New Lisbon, Wis., Nov. 10, 1911.

I wish that I could attend the Convention, but I cannot at this time as I am not earning any money now. I am eighty-two years old. I am praying for all the lecturers of the Association. All the members of the Association should remember its work in prayer *at least once every day.* Elder Wm. Plant.

Bancroft, Wis., Nov. 18, 1911.

I cannot see my way clear to make any statement apart from this that I am not connected in any way with any of the orders and never expect to be, knowing what I do about them. Mr. Torrey and others have put into expression just what I think and believe on this subject. You have my prayers and if I can help in any way I will be glad to do so. Trusting that you may be very successful in exposing the whole thing and in putting it down, I remain, Yours in Him,

Rev. Jas. W. Gillespie.

Baldwin, Wis., Nov. 17, 1911.

I am thankful for the invitation, but seeing I am over three hundred miles from Kenosha, I cannot attend. I certainly am in sympathy with the object of the Conference. I have no special problems or specific cases just now to refer to or any particular questions to ask. I enclose one dollar to help the good work along.

Wishing you and all your co-laborers Godspeed, I remain,

Respectfully yours,

Elder Van Vorloor.

Berlin, Wis., Nov. 18, 1911.

The Association asks me what they may expect of me in their fight against the lodges. I shall be with them body and soul fighting the ungodly principles of the secret societies.

Wishing you God's blessing, I am,

Yours very truly, J. W. Krueger,

Pastor of St. John's Lutheran Church.

A Congregational pastor writes:

"I have your letter of the 14th and note what you say about a convention in your city next week. I think it is too bad that you have not had this advertised long ago. I am much interested in the undertaking and would like to know where I may be able to secure some reading matter on the subject. I am after information.

"I wish I could be at the convention but that is impossible at this late hour, besides being expensive from this part of the state."

Kennen, Wis., Nov. 17, 1911.

I am glad to hear of the conference your association is going to hold. May it accomplish gratifying results in the work it has so fearlessly undertaken! Personally I think it high time to voice against the lodges and their anti-biblical system. I am convinced by the Word of God (2 Cor. 6: 14-18; Isaiah 48: 16; St. John 18, 20, etc.) that no Christian, be he a minister or a layman, or whosoever he may be, can belong to any secret society. The Word of God is against them and, therefore, our church (Synodical-Conference) does not tolerate them among our midst. We do not accept any lodge members into our congregations, nor do we let them partake of the Lord's Supper. We fight against them with the only sword, the Word of God, and *our work has been crowned with an abundance of success from above.* God has stood by our side, and by His future aid, we will be able to fight victoriously the Lodge, the enemy of God and the church of our dear Lord and Saviour Jesus Christ.

If your association will continue to carry on the fight against the Lodges with God's Word, it will surely not be without great success.

Respectfully yours,

O. L. Messerschmidt.

One pastor writes: "I regret to say that in my opinion the insurance lodges have gained such a foothold in many of our churches that very little can be done to oppose them. Personally I should enjoy very much meeting Mr. Stoddard, but local conditions here are such that a meeting would cause much antagonism, I fear, which I do not feel able to face now. The question of the lodge and the church has not been debated here, and therefore we have some members in our church, but not many, as far as I know.

Appleton, Wis., Nov. 16, 1911.

I regret that I can not be present at the Convention the 20th and 21st inst. While I am never rabid in my opposition to secret orders, I do believe that they tend strongly to wean people from the religious life and that the trend is al-

ways toward a worldly life. This is especially true of the social life of the secret orders.

I pray God to bless you in all your deliberations and decisions. You do, I believe, have the secret sympathy of many people who hesitate to declare themselves as opposed to the lodge. As I view the many movements that have some good attached, and see how church members are so prone to put their religious duties in a minor place, I am led to cry out "How long, O Lord, how long?" It seems to me that the one hope for the many ills of society is *the return of our Lord*. I am not speaking, rather writing because of failure in my work, nor because people do not attend upon my preaching, for I have a successful and growing work. I fail, however, to see that our churches are in any large way exhibiting to the world the mien of a conquering force. There seems to be a decided scattering of our forces and a hesitation in the face of difficult problems, and a decided decline in evangelistic zeal. Now the cause is not entirely chargeable to secretism, but I do think that *that is one* of the main sources of the prevailing worldliness that is so crippling the church. May *wisdom* and *knowledge* and *zeal* be granted us to deal with this problem as we ought. And may you be greatly blessed in your conferences on this important topic.

Very sincerely yours,
Everson R. McKinney.

THE EASTERN SECRETARY IN WISCONSIN.

Parsonage, Christian Reformed Church,
Kenosha, Wis., Nov. 17, 1911.

Dear CYNOSURE:

This finds me at work in the Badger state up where the gentle (?) breezes blow off Lake Michigan. In many respects this is a delightful country where have lived many of the good old reformers of other years. Once Wisconsin stood in the front of the reform states but alas of late the reform fires have burned low. The fathers have gone and the children have not all been faithful.

As had been the hope, God has blessed the effort we are now putting forth. Doors are wide open and there is opportunity everywhere. Since coming to this state I have spoken to twelve audiences, ranging in attendance from ten to three hundred. I judge the CYNOSURE subscription list for this section has been doubled, for nearly every day I find those glad to join in the N. C. A. effort. Offerings amounting to $31.97 have been received in connection with our meetings. Many have spoken of help received and not a few expressed their intention of attending our State Convention in which my efforts have been centering. My addresses have been given in the two Free Methodist churches of Milwaukee, in the Christian Reformed church of Oostburg, the Mt. Olive Lutheran church of Milwaukee, the Pentecostal Mission, the Schools of the St. John's and First German Lutheran churches, Racine. The St. John's is of the Missouri Synod. The First is of the Wisconsin Synod.

There has been nothing unusual at my lectures. Good attention has been given. Some liked what was said, a few did not. A man in Racine who said he was a deacon in the Baptist church, declared he was a Mason and proud of it. He claimed also to belong to a half dozen or more other lodges which he named. When I asked if he thought it the proper thing for a Christian to swear that he would have his throat cut, and his tongue torn out if he told the truth about the initiation, when he took the first degree in Masonry he gave an evasive answer asking if I ever knew of such a penalty being enforced. I tried to impress on his mind that whether the penalty was enforced or not, it was both a silly and wicked thing.

Pastor Tollefsen told of his initiation into a lodge calling itself the Royal something. He has not been to the lodge since his initiation. He found that they did not do as they promised; they had cheated members out of money—and in short were not so royal as was claimed. He hopes to be at the convention and I trust will have opportunity to give his experience with the so-called Royal order.

During part of my stay in Racine I was the guest of my former schoolmate at Wheaton College, Mr. L. E. Park. Brother Park is an Elder in the Presby-

terian church, Superintendent of their Sunday school and a citizen highly respected. While my expenses of travel have been considerable, my hotel bills have been unusually light, as I found everywhere earnest Christian friends who have ministered to my needs. It would be pleasant to mention all, but space will not permit. May the Lord bless each.

After my last report I visited Mennonite friends in Altoona, Martinsburg, Roaring Springs and Belleville, Pennsylvania. I spoke in the Mennonite Mission, Altoona, at a Bible meeting in the Pleasant Grove church, and three times in the Mennonite church near Belleville. I was unusually successful in securing CYNOSURE subscriptions at Belleville. These people know a good thing when they see it, and are generously disposed toward the N. C. A. department of the Lord's work.

There was a fine crop of apples through central Pennsylvania. Farmers were picking and selling their winter apples as low as 30 cents a bushel or 90 cents per barrel. In Washington, D. C., the grocers and marketmen were asking 15 cents per quarter peck for the same kind of apples, at the same time. Evidently there is something wrong with the commercial, as well as religious matters in this country.

My meetings are arranged ahead into next week; tonight in the German Lutheran hall here in Kenosha. Next Wednesday evening, Elder Daniel Bryant invites me to address a Mass Meeting in Zion City, Illinois. Since Dr. Dowie's death the people there have been much divided, but are generally opposed to the lodge.

The first man I met on my arrival at Zion City gave me a paper with his picture on the front page and above the picture was the statement in large letters that he was the only loyal elder left of the Dowie kind. I was told there were others making similar claims. Voliva has a majority at present.

The outlook for our State Convention meeting here in Kenosha Monday and Tuesday, November 20 and 21, is very encouraging. If half the ministers attend who have announced their intention to be present, the numerical success is assured.

We are happy in having on our program along with other able men Rev. William Dallman of Milwaukee, Rev. G. H. Haan of Chicago, and Rev. M. Doerman of Blue Island, Ill. It goes without saying that these men will bring important facts that will be presented in the fear of God with lasting results.

Friends, let us work while it is day "and so much the more as we see the day approaching." May God save our nation and honor his cause.

W. B. Stoddard.

AGENT DAVIDSON'S REPORT.

Minden, La., November 11, 1911.

DEAR CYNOSURE:

Since my last letter, I have visited, preached, lectured and distributed tracts at the following places, viz.: Lena, Zimmerman, Boyce, Quadrate, McNutt, Lamott and Weils, all in the state of Louisiana. I am here attending the Louisiana Baptist State Convention. I was royally received by the brethren, and accorded every privilege. I preached one of the annual sermons. I find that the seed sown there last June has brought forth fruit to the glory and honor of God. This is a stronghold of secretism, but God has a faithful few here who have not worshipped at the shrine of secrecy.

There is a very large delegation of prominent ministers and laymen from all over the state. Several great sermons have been preached. I find a great many here who are willing to acknowledge privately that the lodge is an evil and heathen institution, but they have not moral courage and faith enough to openly denounce the secret lodge system. Others are defiant and ever ready to praise the lodge and attempt to quote Scriptures to prove their allegations in defense of their order. It is very unfortunate that the poor deluded negroes in their ignorant superstitious state should be so deceived and wrapped up head and ears in these Christless and heartless institutions of secrecy. Already there are agents of the devil (the secret lodges) at work in Alexandria to stir up strife

against me in Shiloh Church, but I shall cry out and spare not.

Yours for a pure church,

(Rev.) F. J. Davidson.

MRS. LIZZIE WOODS' LETTER.

Brownsville, Tenn., Oct. 23, 1911

Mr. Wm. I. Phillips,

Chicago, Illinois.

Dear Brother in Christ:

All last week I taught Bible lessons in Jackson, Tenn., and on Sunday night lectured to a crowded house. The Spirit of God came upon me mightily and I was able to speak strongly against the Secret Empire. We told the secret sins of several societies and especially the secrets of the Masonic lodge. I told them of the awful sins of the Masonic Order until they were utterly dumbfounded. I said, "Brother and sister in the Lord, I knew the time when the old Baptist and Methodist Church had power with the living God, when men in their meetings would cry out, 'What must I do to be saved?' but since the Church has become mixed up with this heathen worship it is weak." The poor preachers do not know why their churches are dead. The adversaries of Judah and Benjamin (Ezra 4:1-5) were mixed up with idolatry, yet they wanted to help build the Lord's house, but Israel refused to let them. I said, "See how the poor preacher of today mixes up with the lodges. The devil helps the lodge to lay the cornerstones for our churches and then walks in and takes the members, after binding the preacher with his cable tow."

The people took their medicine so nicely that I hardly knew what to make of it. At the close a Baptist minister walked up to me and said, "You are right. I joined the lodge and stayed in it one year, and found that it had killed me spiritually. That is why I quit." I said, "Thank God for your decided stand against the devil."

The next day I learned that ten years ago the Masons met a man who knew so much about their secrets that they grew suspicious, and upon questioning him closely they found that a brother-in-law, a Mason, had given him his information. A few weeks later the Masons gave a big dinner at their hall, and the next morning the poor brother-in-law was found dead at the foot of the stairs. Some of the people said that the Masons killed him for telling their secrets, but the Masonic doctor said that he had a spell. They carried his body up into the hall, and would not let his own wife see him until he was ready for burial. A number of women in Jackson told me about the affair, and I wondered down deep in my soul if it were true. I said, "If that is the truth, how can the poor preachers of today, who are Masons, preach a saving Gospel and remain in the lodges?" May the Lord help these ministers to see this great sin.

Yesterday a man came to me and said, "Was Solomon a Mason?" I said, "How readest the Scripture?" He said, "Well, I don't know, I never read the Scripture." I told him that Solomon was the king of Israel and if he was a free and accepted Mason I never heard of it or found it in the Bible. He said, "That is the part of the Bible that we are based on." I said, "Yes, Solomon had a thousand wives. Maybe that is the part that you are based on." He said, "No, we are sworn to take care of the women. We treat our brother's wives and daughters right and take care of the widows. Don't you think that is religion?" I said, "God's standard of religion is pure and undefiled (James 1:27), and we are to keep ourselves unspotted from the world. When he said that he was trying to do what was right in the sight of God, I asked him if he thought it was right to swear to have your throat cut from ear to ear. He wanted to know how I learned their secrets, and I showed him a copy of the Cynosure and asked him if he ever saw Jubela, Jubelo and Jubelum. He laughed and said that the man that told ought to be killed. I said, "Now, you are a Baptist preacher and still you say that these men ought to die." "Well," he said, there is something wrong and I want to do what is right." "Well," I said, "in order to do that, you will have to leave the lodge." He said, "You know more about Masonry than I do myself, and just to help you out I am going to take that magazine." So he handed me fifty cents, and a lady who was sitting near said that she, too, wanted to know something about Masonry, so she gave me twenty-five cents for the Cynosure.

God bless you. Yours for Christ,

Lizzie Woods.

WORK IN WEST VIRGINIA.

Viola, Marshall Co., W. Va.,
October 30, 1911.

Dear Brother Phillips:

Thinking that you and the friends would like to hear what I have been doing in this great cause, I will say that I have been steadily at work lifting up my voice in testimony and distributing tracts in the endeavor to give the facts which are so greatly needed in this state. And as long as my dear Heavenly Father gives me health and strength, I will continue the fight with tongue and pen against the hidden powers of darkness. I have been mobbed twice recently. Right in the middle of my lecture in Tuttle schoolhouse in Calhoun County they threw stones and eggs through the windows. They scared the women and the children worse than they did me. I will give them credit for this, that every egg thrown through the windows was sound. There was not a rotten egg in all that they pelted me with.

I secured a hall in Green County, Pennsylvania, and distributed about one hundred handbills, advertising my lecture. About one hundred men came to it. They reminded me of the night riders of Kentucky—a howling, yelling, half-drunken crowd. Not one woman came, so I had a crowd of drunken toughs to contend with. Notwithstanding the kind of audience, I commenced to deliver my lecture, "Modern Secret Societies," and at the same time the toughs commenced howling and barking like dogs, hooting and yelling like wild Indians, making such a noise and uproar that the decent part of the audience could not hear me with any degree of satisfaction. Then they tried to put a rope around my neck. I went into a corner of the hall and asked them if they wanted to kill me, and told them that if they did to go on with the killing, but that they would have to suffer the full penalty of the law. There were men there who wanted to hear my lecture, but could not because of the disturbance, so as soon as the mob started for their homes, I told the respectable part of the audience to come the second night to the hall and I would lecture on the same subject. They said that they would. So, on the second evening I spoke to a nice, orderly, respectable audience of men, women and children. They listened with respect and kept the very best of order, and by the blessing of the Almighty I think that the seed sown by me in West Virginia and Pennsylvania will spring up bearing fruit, some thirty, some sixty and some one hundred-fold.

Pardon a little personal sketch or experience. I left Virginia for a short visit to my wife and son and daughters, and also to my fifteen grandchildren. The occasion was the Graybell reunion of the descendants of Joseph and Barbrea Graybell, who emigrated in 1806, from near Johnsville, Frederick County, Maryland, to Washington County, Pennsylvania, to what was then known as "The Ten Mile Wilderness." It was estimated that there were about three hundred descendants of these pioneers present. We had a cornet band of seventeen musicians, and with a great blare of trumpets, three hundred of us Pennsylvania Dutch Graybells sat down to dinner together at a long table. There was a formal program of speeches and songs. A good sermon was preached to us by Garmon Shronts, himself a descendant of the pioneer Graybells mentioned above. I saw a good opportunity to deliver my lecture on "Modern Secret Societies," but I was not invited to speak.

I ask the prayers of all anti-secret people for me and my great work in this section of the country. Yours truly,

JOSEPH POTTER GRAYBELL.

From Our Mail.

AN OLD-TIME REVIVAL.

Myself and wife have just returned from the eastern part of the state where we held an old-time revival at the Dice Wesleyan Methodist Church. The whole community was greatly stirred and conviction was so deep that some of the seekers could not rest night and day until they surrendered themselves to God. Many were converted, revived and brought nearer to God. The whole church was greatly roused and the membership was more than doubled as a result of the revival. People say it was the greatest revival since we were there over a quarter of a century ago, when

nearly one hundred people were converted or sanctified. Many of the converts in this meeting were grown children of the parents that were converted in our meetings. A great many of the people converted in this former revival have passed away. Plans are being made for a Union Camp Meeting to be held next summer in charge of myself and wife.

We start tomorrow for Cheyenne Wells, Colo., where we will engage in evangelistic meetings with the pastor of the M. E. Church, A. G. Voight. We expect to remain in the West during the winter. We have a few open dates, and would be glad to receive calls west of the Rocky Mountains. If the Lord opens CYNOSURE—Gal 16 KERR the way would be glad to spend the winter or part of the spring on the Coast. Pray for us. Pastors wishing to write us should address us at our home address, 1080 S. Division street, Grand Rapids, Mich., and the letters will be forwarded to us.

Yours in Christian love,
S. B. SHAW.

AN OPEN LETTER.

To Elder W. A. Humphreys, Presiding Elder of the West Plains District, St. Louis Conference of the M. E. Church, South:

Dear Brother:

As I have never had the pleasure of meeting you personally, permit me to say that this letter is not written by an enemy of Methodism. On the contrary Methodist parents dedicated me to God by the holy rite of infant baptism, in Halters Bay, a suburb of Kingston, Canada, more than sixty-five years ago. I was converted to God, in Jackson Street M. E. Church, St. Paul, Minn., under the labors of Elder Daniel Cobb, in February, 1866, and in the year following entered into the experience of "perfect love."

For more than forty years I have been a Methodist minister, and am a regularly ordained elder. As such I have preached, solemnized marriages and assisted in the administration of the Lord's Supper, even in the bounds of your district, with ministers of your conference. About twelve or fourteen years ago I asked for and was granted my Letter of Standing as an Elder in the Kansas Conference of Wesleyan Methodist Church, and moved here, near New Salem M. E. Church, South, in Shannon County, Missouri.

As a certain class of interested persons seem to make the impression on the minds of many people that I am well paid for antagonizing secretism, or lodgery, permit me to say that they greatly err, if they do not wilfully misrepresent the matter. The fact is, that I go out "by faith," anywhere, as the Lord opens doors, homes and hearts to receive the truth, and never ask any man, or congregation, for a penny, or a contribution for myself.

I received a salary when laboring as pastor and believe *"That they which preach the gospel should live of the gospel."* But I adopted this course because I believe the ungodly, who frequently slander God's servants, cannot say that I seek money rather than souls.

Of course, I accept what is given, or is sent to me as *from the Lord,* and judge that the contributors have been moved by the Holy Spirit to make it. To all such I am grateful, and assure them that they shall *"be recompensed at the resurrection of the just."* Luke 14:14.

This letter is written on the above basis, under peculiarly trying circumstances, but which are exceeded by consideration of the crying needs of the Church and the importance of its salient features to the salvation of souls.

I made the acquaintance of a number of the ministers of your conference; your doctrines are scriptural, and, I believe, identical with mine. Furthermore, you are hereby congratulated on having as fine exegetical preachers, lovable, devoted men—many of them, I'm sorry to say, Masons—in your district, as I have met anywhere. When we consider that by means of the ministry and the Church, God the Holy Spirit has unsealed the Scriptures to the benighted millions of earth, it is a safe proposition to declare that the mission of the Christian prophet is the one paramount to all other callings. I believe most profoundly in a Divine call to preach the Gospel. What finite mind can estimate the value of one soul, or determine the punitive resources of perdition on the basis of eternal duration? Therefore, I praise God for what

is being done along salvation lines today and am exceedingly optimistic as to the future. Why? The Scriptures tell us that,

"When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." Isaiah 59:19.

When "the Spirit of the Lord shall lift up a standard" at any time, or place, who is he that will dare to put it down, if he is not the arch-fiend, or one of his servants?

Moral questions are not settled by human majorities; otherwise Elijah would have been defeated on Carmel, the three Hebrew children destroyed by fire, Daniel eaten by lions, and John, the beloved disciple, cooked in the caldron of oil.

If this were not an open letter, much of its didactic character could be dispensed with, but it is otherwise to make some things clear which are obscure to the ordinary observer.

You need not be told that there never have been such multiplied methods, such vast and complicated machinery, set in motion by human hands, for the reformation of society; in short, there never have been such strenuous efforts put forth by the Holy Catholic—not Roman Catholic—Church for the saving of souls, as there have been during the past twenty years, and we are compelled to acknowledge that, to this day, they have fallen far short of what our fathers accomplished with less money, less machinery, and—shall I say?—less effort.

What Is Wrong with the Church?

"Methodists Losing Ground.—The decrease in membership of the Church was the principal discussion at Toronto the last week of the Ecumenical Methodist Conference, which contained delegates from all quarters of the world. All the reports showed that a decrease had taken place the world over during the last decade.

"The Western section comprising the Methodist churches in the United States, Canada and Japan, reported a *loss* in net membership in the past ten years.

"The Eastern section, covering the churches in Great Britain, Ireland, France, South Africa, Australia, and the mission field, showed an absolute loss in membership."—*Kansas City Star, Wed., Oct. 11, 1911.*

If this be the record, which the people who, "are at it and are always at it," make against themselves, the record made by other evangelical churches cannot improve upon it.

"The old ship Zion" has struck the doldrums and, like a vessel in a current near the equator, is carried backward by a wind from some quarter faster than she is wafted onward by the winds of Heaven.

"Say not thou, what is the cause that the former days were better than these, for thou doest not inquire wisely concerning this."—Ecclesiasties 7:10.

The fact is, that the Holy Spirit is grieved with us, and what was true once in Hebrew history is true today in the Church.

"There is an accursed thing in the midst of thee, O Israel! Thou canst not stand before thine enemies, until ye take away the accursed thing from among you."—Joshua 8:10.

Secretism has honeycombed our entire social fabric. God either loves secretism—Freemasonry and kindred secret societies—or He hates it. If He loves it, it will bear examination; if He hates it, it demands investigation. For it is today, in my judgment, the Babylonish garment and the wedge of gold hidden in the tabernacles of Zion, which is retarding the Church in her sublime mission on earth.

Consider the time wasted by ministers and church members, mixed up in lodgery, *"unequally yoked together with unbelievers,"*—with Jews, deists and spiritualists—in false worship. Consider the talents buried in lodge saturnalia, for degrees, feasts, dances, conclaves and street parades, coupled with personal adornment in *"gold, pearls and costly array!"*

Ministers of your conference and also church members have asked me "Why do you not join our conference?" On stating my views as given above, and that I am a seceder from Freemasonry—or secretism—for Jesus' sake, and preach against it, I have asked, "How would it do for me to join your conference?" and they have quickly and decisively answered, "Oh, it would never do at all!"

(Elder) G. T. Dissett.

Congo, Mo.

(To be continued.)

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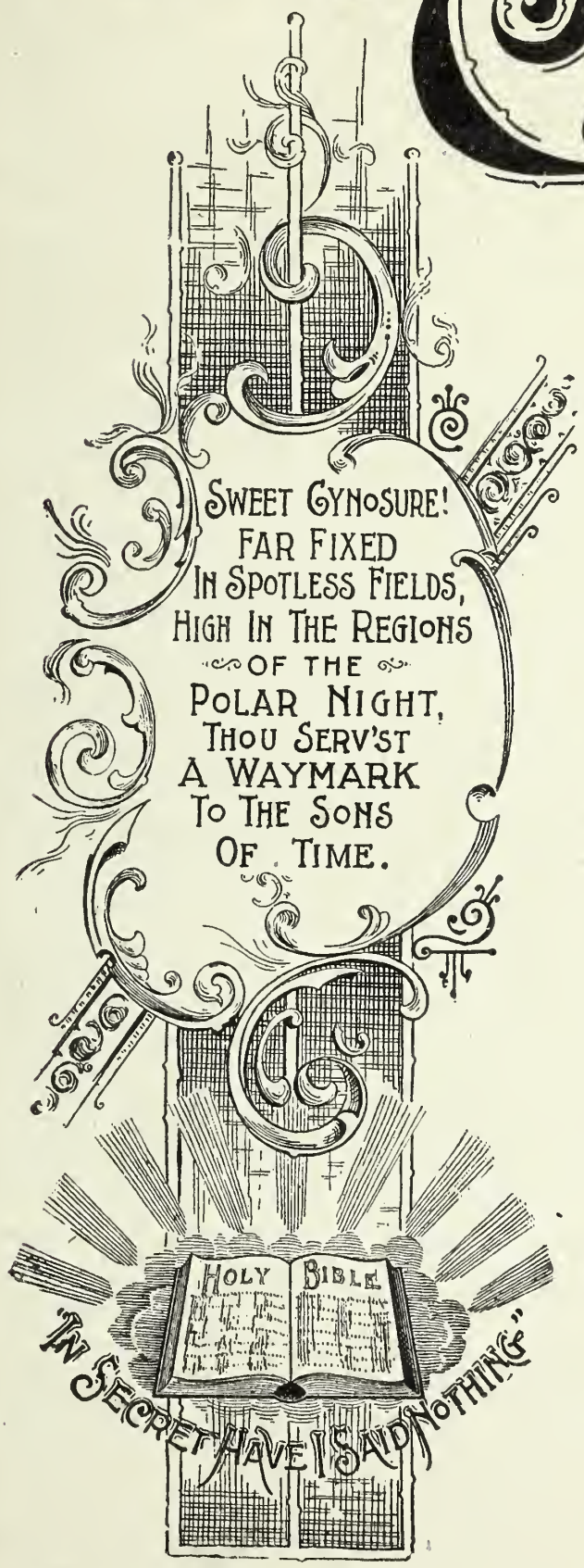

Only thy restless heart keep still
And wait in cheerful hope, content
To take whate'er his gracious will
His all-discerning love hath sent;
Nor doubt our inmost wants are known
To him who chose us for his own.

—G. Neumark.

In this time we are to live and wrestle, and in no other. Let us humbly, tremblingly, manfully, look at it, and we shall not wish the sun could go back its ten degrees, or that we could go back with it.

—Maurice.

Hearken unto my voice, and I will be your God and ye shall be my people; and walk ye in all the way that I command you, that it may be well with you.—Jer. 7:23.

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WILLIAM IRVING PHILLIPS

Managing Editor.

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Entered as Second-class matter May 19, 1897, at the Post Office at Chicago, Ill., under Act of March 3, 1879.

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ARE SECRET SOCIETIES A BLESSING?

An address by Rev. B. Carradine, D. D., pastor of the Centenary M. E. church, St. Louis, Mo., Jan. 4, 1891. W. McCoy writes: "That sermon ought to be in the hands of every preacher in this land, and every citizen's, too." A pamphlet of 20 pages. **5 cents.**

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NATIONAL CHRISTIAN ASSOCIATION

850 West Madison Street, Chicago.

Christian Cynosure.

"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

VOLUME XLIV. CHICAGO, JANUARY, 1912. NUMBER 9.

MURDER AS A FINE ART.

CHARLES A. BLANCHARD, D. D.

In the city of Los Angeles there recently plead guilty to the crime of dynamiting, two men who have for years been associated with the labor unions of the United States. The number of persons killed in the one case which was admitted was twenty-one.

The laws of California affix the death penalty to the crime of murder. A man who kills one person may be sentenced to death.

The confession made by these men was not in any real sense a voluntary one. Proof had been added to proof until every reasonable person who had read the facts knew them to be guilty. Their leading attorney admits that the evidence for the guilt of his clients was overwhelming. Nothing but bribery in the jury box or wholesale subornation of perjury on the witness stand could possibly have prevented a verdict of guilty. Under these circumstances these men who had committed the two crimes confessed, and as the evidence goes to show, many others plead guilty.

The Death Clocks.

It is a horribly fascinating story. These men, and others who co-operated with them, bought large quantities of the most powerful explosives. They rented buildings in out-of-the-way places in which to store them. When they wished to destroy property or lives or both they would go to these depots, take out the amount of explosives which they wished, ride longer or shorter distances in passenger coaches or Pullman cars, place the dynamite where it could do its work and arrange a clock so that at some hour designed the mine would be fired and the property destroyed. In some instances the circumstances were such that there might be no loss of life. It was possible, however, in any case, that innocent passersby might be blown into fragments in an instant of time.

The particular instance to which Mr. J. B. McNamara plead guilty was the destruction of the office of a newspaper in Los Angeles. He says, in his so-called confession, that he did not wish to kill anybody, that he was very sorry men were killed, that if the giving up of his own life would bring back their lives he would gladly lay it down. The judge in sentencing him told him that he did not believe what he said and Mr. Burns, the detective who gathered the evidence of the crime, says that before he fired the explosive he filled the building with gas so that there would be a double certainty of destroying it. The representative of this union knew that at the time chosen for the explosion the building would be full of working men. As it happened twenty-one were killed.

A Grewsome Story.

The pictures of these two men who have plead guilty to the crime of dynamiting and murder generally represent them as smiling. The newspaper descriptions speak of their cheerful appearance and of the jocular conversations which they have with one another and others. It seems incredible that men

guilty of such offenses should be so happy and apparently feel so funny about it. One would suppose that they had been engaged in some practical joke which had furnished a good deal of amusement, and had done no harm to anyone. It seems hard to believe that twenty-one men were buried from this one building which they destroyed and no one knows how many others from the other crimes of like sort which they committed. We do know, however, that there were over forty persons killed in the mining regions of the West, apparently by a similar society, and that the same attorney, who is said to have received $50,000 for conducting the defense of these last murderers, was the attorney who defended the men indicted for one of the mining murders above referred to.

It is also an interesting coincidence that, as in this last case, the tangle began to unravel with the confession of a confederate, so in the former case Harry Orchard gave a full account of the facts, which a jury, under the skillful manipulation of lawyers who are paid large sums of money to defend murderers, decided were not facts at all. I have seen a letter from Harry Orchard, written after the miscarriage of justice in Idaho. In this letter he says: "Every word of my confession was true and will so appear in the judgment of the Great Day."

A Hundred Explosions.

This method of using clocks and dynamite to destroy property and lives was carefully and diligently pursued until years had passed and more than one hundred different instances of this destruction had taken place.

For some reason, possibly because the editor in Los Angeles was making a decided stand against the unions, they seem to have had a special hatred for that city and one of them is reported to have declared in substance, that if they could not unionize Los Angeles they would level it with the ground.

The use of the clocks enabled the murderers to take trains and be far removed from the scene of the explosion at the time when it occurred. Of course disguises were used and false names were employed and the whole arrangement showed the utmost deliberation and careful planning. If ever crimes could be said to have been committed with deliberate purpose and intent, these crimes were of that character.

Evil Cannot Be Hidden.

Nearly two thousand years ago our Lord in warning men against evil doing said to them: "There is nothing hidden that shall not be known and come abroad." It proved so in this case as it has in so many others; as one has said, The entire universe is confederated against evil doers.

Bombs were placed near houses and either failed to explode because the machinery was in some way defective or were picked up before the hour for which the explosion had been timed. The depots for dynamite were discovered. The persons who rented the houses were ascertained. The aliases of the persons who did the deadly work were learned. The confession of a confederate laid the whole matter open, and the persons guilty of crime were arrested.

It should be remembered, in this connection, that this sort of work was not only criminal but was also expensive. When McNamara set out for Los Angeles to destroy the Times Building and kill the twenty-one men who died, he carried the explosive in a satchel, handed it to a Pullman porter to be cared for and paid the latter a dollar for his trouble.

The little home where the mother of these two men lived looks like the humble home of a working woman. One would never suppose that she or her

sons would be able to furnish the means for carrying on such a wholesale destruction of property and life. No sane man believes that they did so. Thus large sums of money were furnished, beyond doubt by the workingmen's societies with which they were connected. The destructions and murders were committed in the interests of that society. Personally the McNamaras had no more need for destroying this property and these lives than have the persons who are reading these words at this time.

If the country could be sufficiently terrorized, if a sufficient amount of property could be destroyed, if a sufficient number of men could be killed to make employers consent to unionism, and make laboring men afraid not to be unionized, the expense of this murderous campaign could be met from the fees and dues of those who should become connected with the orders. Can any reasonable person assign any other motive than this one for the expensive work which was being done?

A Storm of Lies and Slanders.

No sooner had the tireless, costly and dangerous work of the detectives been performed than a roar, such as secret societies always send out when their members are detected in criminal acts, was heard. It was so when Mr. Morgan was killed, it was so when Cronin was murdered, it was so when Heywood was on trial. "Capital was seeking to destroy labor." "The dynamite had been purchased by the detectives and was found where they put it." "The men who committed the murders were high-minded, well-bred gentlemen. The'r arrest and arraignment was an outrage." "Capitalists would find that the rights of the laboring men could not be infringed in this manner," etc., etc., etc., ad nauseam. From Mr. Gompers down the whole machinery of the unions was set in motion to discredit the government and to deliver the murderers.

Mr. Gompers says he did not know the facts in the case, but Mr. Burns says that he did. As between the two men the public will probably believe Mr. Burns. Certainly the public will not believe that the McNamaras furnished the money for their program of destruction and death and carried it out for their own purposes, at their own expense, and no one denies that when they had been arrested and when it was necessary to have hundreds of thousands of dollars to hire lawyers whose trade it is to make murderers safe, instantly the money was forthcoming.

That thousands of laboring men connected with the unions knew nothing whatever of what was being done is unquestionably true. *That is true in all secret societies.* The leaders in these societies do not wish the common members to know what is being done. Multitudes of them are honest men and would not remain connected with the orders if they knew what their real work was, but in this case the leaders knew, and must have known. How else could the money have been raised and how else could the men have been sent so safely and for so long a time about their work? How else could the roar of slander and accusation have burst forth in so many quarters at the same instant, if the leaders had not been informed?

A Strange Phenomenon.

Well, the explosions are over for a time; the murdered men have been buried; the widows and orphans are being cared for by friends, or by the public, or are struggling along by themselves. The evidence has been accumulated until the high priced lawyers know that it is conclusive and that their clients cannot be acquitted if fairly tried. A compromise or bargain is made up. Do these murderers confess to anything

which is not proved? Not at all. Do they name their confederates in the crime? Not at all. Do they exhibit any sorrow, shame or regret for what they have done? Not in the least. They laugh and joke and smile, but the widows and the children of the men whom they have killed do not smile. On such a flimsy, insignificant basis as this is raised a cry for clemency. These murderers "believe they had a *right* to commit the murders." "They consider themselves soldiers in the ranks of labor warring against the unreasonable exactions and the vast power of capital." "If they should be hanged it would embitter the unions." "If they should be sentenced to prison for a while and then should be turned loose, as such men usually are, that would produce a very fine impression on the unions." "They would be greatly affected by this exhibition of magnanimity," etc., etc., etc., and in the end these men, covered with the blood of their fellows, are sent away for a little while to the State prison. For how long a time no one can even guess. What the rule in such cases is we all know.

It is strange that in this whole newspaper discussion there is nowhere any apparent recognition of the fact that these crimes are the natural result of secret association, and that when lodge men have been detected in crimes it is the custom of the lodges to deliver them from the punishment which is due. In this manner the War of the Rebellion closed with no man punished for his treason. The United States certified to the world that if treason could be made sufficiently strong, if it could cost the expenditure of a sufficient amount of money and the loss of a sufficient number of lives, it shall be passed out of the list of crimes, if it did not pass into the list of commendable acts. Is it strange that with such examples before our eyes, common murder is becoming a matter of every-day occurrence and courts are coming to deal with that as they do with these lodge murders of which we have been speaking?

It is reported in the daily press that in Chicago nearly six hundred persons have been killed since a man was hanged for the crime of murder, and this man was a poor negro without a dollar in money or a friend in the world.

A little group of cold-blooded assassins, who killed an honest laboring man under circumstances of most horrible atrocity, now lie under sentence of death in Chicago. If they have not money to hire good lawyers, and if the courts do not interfere, as they have been accustomed to do, it may be supposed that these men will suffer the penalty of their crimes.

It Is the Lodge's Work.

This widespread, almost universal contempt for law and for the rights of man, is to be laid directly at the door of the secret societies of our country. I said to a hardware merchant in Peoria, years ago, who asked me what the trouble with Masonry was, that it was training men to be murderers. He said that the statement was ridiculous, but directly, being questioned, he said that any man who violated his Masonic oath ought to be killed. It is but a step from this attitude to the position of the labor unions. "Men who break their oaths ought to be killed," and still further, "men who object to what the lodges are doing and who do not become properly submissive ought to be killed, too."

I do not know whether our country will ever awaken to the horrible work of these lodges or not. If it does not it will not be because there is a lack of evidence. We have a right to hope that our people will at last be aroused.

Wendell Phillips said to be years ago, at his home on Exxes St., Boston, that secret societies in his judgment should be prohibited by law. Of course they should be prohibited by law. What need have honest men for a secret society? Every one can see why murderers like those in California need a secret society. They need it in order to do their work, and they need it in order to protect themselves when their work is discovered; but honest men need nothing but the institutions which God has established. If an honest man has a family, a church and a nation which he can call his own, he has all that he needs. There is plenty of work for secret societies to do, but it is such work as is revealed in the terrible reports which we have been considering.

LAWYER MORALS.

Clarence Darrow has set a goodly part of the thinking world musing over the strange ways of a man's mind. He is not alone in his class, not alone by thousands and thousands; nevertheless his statements, made after the confessions of the McNamara brothers, call attention to a most curious and most vicious tendency of human intelligence.

This lawyer is reported as having said that his motive in urging the two criminal brothers to plead guilty was only to save their lives. He considered that his highest duty. And that, for one thing, is very strange.

It is passing strange that a man who has ideals of any height at all should consider it his business in life to accept guilty clients who are in danger of death, and then, forgetting all the claims of the social and the civic world upon him, should deliberately set himself to the task of saving these men's villainous lives, no matter what else might be at stake.

Again: the only reason that this lawyer gives for finally urging these men to alter their perjured plea of "Not guilty" is that he saw it was useless to try to oppose the case which the state, through its lawyers, had builded up. Here again is some very vicious reasoning. The inference is that the lawyer knew these men's diabolical guilt all along, but continued, until forced to an opposite view, to believe that he might find some weakness in the state's case.

What kind of a citizen is a lawyer who, even when he knows that a man has committed a grievous crime against the state, will defend the man as long as he is confident that the state cannot make a clear case against him? Does such procedure not hold within itself the elements of treason?

It is time that we should have more high-minded lawyers, men who have heard what God said when He inspired Solomon to write, "He that justifieth the wicked and he that condemneth the just, even they both are abomination to the Lord." It is not to be wondered at that in honest people's minds the entire realm of the lawyer is looked upon as a sphere of questionable repute. It should occasion no surprise to see a knowing smile curl upon people's lips when the fact that a man is a lawyer is mentioned.

Would it be impossible for honest lawyers to exist? Would it be impossible to draw the fame of the bar (and with it the fame of the bench) higher than it now stands? Clarence Darrow has spoken. His words are not calculated to steady the hands of blindfolded justice as she holds the scales aloft. We dare only trust that they may serve to set in motion certain currents of public thinking and public expression which may after a while bring about better conditions.—*Lutheran Standard.*

ELKS' TRIBUTE TO HONORED DEAD

Representative Moris Sheppard gave the address, in which he said: "Those in whose memory these exercises are held, are not dead, but have entered into a higher life, which the grave cannot destroy. Their immortalities will blend in joyous immortality with their God."—*The Washington Times,* Dec. 6, 1909.

TYPOGRAPHICAL UNION OBLIGATION.

I (give name), hereby solemnly and sincerely swear (or affirm) that I will not reveal any business or proceeding of any meeting of this union, or any other subordinate union to which I may hereafter be attached, unless by order of the union, except to those whom I know to be members in good standing thereof; that I will, without equivocation or evasion and to the best of my ability abide by the constitution, by-laws and the adopted scale of prices; that I will at all times abide by the decisions of the majority, and use all honorable means within my power to procure employment for printers of any union working under the jurisdiction of the International Typographical Union in preference to others; *that my fidelity to the union and my duties to the members thereof shall in no case be interfered with or trenched upon by any allegiance that I may now or hereafter owe to any other organization, social, political, or religious, secret or otherwise*; that I will belong to no society or combination composed wholly or partly of printers, with intent or purpose to interfere with the trade regulations or influence or control the legislation of this union; that I will not wrong a brother or sister member or see him or her wronged, if in my power to prevent. To all of which I pledge my most sacred honor.—*From the Constitution and By-Laws of the Typographical Union.*

ROBERT M. LA FOLLETTE.

BY REV. H. A. DAY.

The following quotation from the autobiography of Robert M. La Follette, now being published in the *American Magazine*, expresses so clearly the conditions political, social and religious, under which we are now living, that I desire the notice of readers of the CYNOSURE directed to them. The hidden significance of some statements will appear to practical anti-secret men as they will not to those who have given the subject little or no thought.

Mr. La Follette's statement in the beginning of his autobiography may act as guide to some characteristics in this comparatively new man in public affairs, from the exercise of which, better things may be hoped for in this country should he ever attain the supremacy which we have reason to expect he will. May it be that his present outspoken fearlessness may not wane before the pressure of corrupt influence should he ever reach the presidential chair in these United States!

Following are the quotations. First, Mr. La Follette speaks of his University experience.

"At that time college life was dominated by two secret fraternities; they controlled the student meetings, and directed the elections. Most of the students, of whom I was one, were outsiders, or 'Scrubs,' having little or nothing to say about the conduct of college affairs."

The second quotation to which I refer is as follows: "During my service as district attorney I began to see some further aspects of boss rule and misrepresentative government, although I had little idea, then, what it all meant. It was a common practice for men caught in the criminal net, or the friends of those men, not to go forward honestly and try their cases in the public tribunal, but repair to the boss, and thus bring underhanded and secret influence to bear in blocking the wheels of justice. * * * I began to feel this pressure in all sorts of cases. They did not attempt to reach me directly, knowing that I had defied the boss in my election, but it came about in the curious ways in which witnesses faded out of the reach of the sheriff's office, in the disagreement of juries, and the like."

By the above tokens we discover two things. First, as enlightened anti-secretists we can see from whence originated the "curious ways in which witnesses faded out of reach of the sheriff's office," although Mr. La Follette does not seem to know. Second, we think we see quite clearly that this remarkable man, at least, is not in sympathy with secret society methods, and possibly may not be affiliated with any. However, there is little hope that, until our King shall come, this monstrosity, organized secretism, a product of modern civilization, will ever have its illegitimate power and authority broken in either the po-

litical, commercial, social, or religious world. Till then, let us hope and pray.

THE BROKEN SEAL.

BY SAMUEL D. GREEN.

From the personal reminiscences by Samuel D. Green of the abduction and murder of Captain William Morgan were taken some of the facts so vividly brought out in Miss Flagg's "Power of the Secret Empire," which ended in the December number of the Cynosure. The story has created so wide an interest that we propose to give our readers in the next few months some of these facts as recorded by Mr. Green, an eye-witness.—Editor.

How I Became a Mason.

I was born in the town of Leicester, Massachusetts, on the 7th day of February, 1788. My great grandfather, Thomas Greene, was the first Baptist minister in that town, and through his agency the first Baptist meeting-house was built there. In my childhood, the country was just emerging from the fatigue and burdens of the long war of the Revolution. It was the day of small things. Society was in a rude and simple condition, as compared with the present.

At the age of seventeen I was employed to teach a district school in the neighboring town of Oakham. I was examined by the parish minister, Rev. Daniel Tomlinson. This Mr. Tomlinson was a quaint and original man. In the time of a long and obstinate quarrel, when the members in church meeting assembled were accusing each other variously, the minister finally rose and said: "Brethren, this must be stopped. If the Lord will have a church in Oakham, he must have it out of such materials as we have here." He is the same man also to whom a church member once went complaining, and wanting a letter of dismission to the church in a neighboring town. Said the church member, "There are so many Achans in the camp here, that I want to get away to another church." "O," said the minister, "I guess I wouldn't go. We can take care of the Achans here as well as they can anywhere."

In the intervals of my teaching I was attending school at Leicester Academy, and in 1807, at the age of nineteen, I entered the Sophomore class in Brown University. Here I remained for more than two years, when I was employed as assistant teacher in the principal school of Providence, and took my dismission from college at the close of the first term of my senior year. And here, on the 29th of March, 1810, I was married to Miss Susan Gibbs.

In 1812 began the war with Great Britain. The country was in a very depressed and uneasy condition. New England, especially, suffered during all that season.

In the year 1816 I prepared to remove, with my family, to western New York, to cast in my fortunes with the new and chaotic society then forming in that portion of the country. The only place of much importance in western New York had been Buffalo. That was burned in the war of 1812, and was now slowly rising again. The region far around was in a wild or half-broken state. Accordingly, in 1816 I took my wife and two little children, and started for the west. It was a long and toilsome journey, of about five hundred miles, over a rough country. At that time it was a laborious enterprise, requiring weeks for its execution.

Our first residence was at Pembroke, about twenty-eight miles east of Buffalo, where, for a time, I kept a public house, and engaged in various occupations, such as are natural in a new, rough, and sparsely settled country. My house, called the Brick Tavern, at Pembroke, was a convenient and natural stopping place for teams; and not infrequently it would happen that from fifty to a hundred horses must be provided for at my barns for the night, and the teamsters taken care of in the house. The life these men lived was a rough, hard, and adventurous one, and brought out the strong and sharp qualities of character, rather than the refined and graceful. This was before the days of the temperance reformation, and no small part of the business of the tavern-keeper was to provide suitable liquors for travelers, and for the dwellers around.

In 1822 we removed from Pembroke to Batavia, eleven miles farther east, and near the center of Genesee County. This was the county seat. Soon after going there I opened the County House, as it was called, opposite the Court House. In

about a year I admitted into the house a private female school. The Presbyterian minister of the place was Rev. Calvin Colton, since well known by his writings. His wife, a woman of very superior education and character, had charge of the school that was kept in my house. My wife and I connected ourselves with Rev. Mr. Colton's church, and our children were baptized by him. Batavia at that time had, perhaps, two thousand inhabitants, and was a place of great importance, as the land office was there.

In Batavia was a Freemason's lodge, known as Lodge No. 433. Some of the principal citizens of Batavia were connected with it. The oldest deacon of our church was a strong and enthusiastic Mason, and was wont to say that he should as soon think of speaking against the God of heaven as against the institution of Masonry. Dr. Dibble, the physician in my family, was one of our church session. He was also an earnest Mason.

My house was known now as the Park Tavern, or County Hotel. The building stood opposite the new park.

About this time an effort was made, in Batavia, to increase the interest in Masonry, and to gather new members into the lodge. Significant hints and invitations were given me from time to time, and I was at length prevailed upon to allow myself to be a candidate for admission into the order. Mr. Ebenezer Mix, then surrogate of Genesee County, resident at Batavia, proposed me as a member, and I was admitted to Lodge No. 433 in the month of December, 1825, taking the first, or entered apprentice's degree, and in a week more I took the second and third degrees the same night.

Everything is so contrived in Masonry, that there shall be no going back when one is fairly launched upon the stream. There are many degrees in Masonry; but the mischief is concentrated in the Entered Apprentice's oath. At the very outset, and before this oath is taken, the candidate is so drawn in and entangled with promises of one kind and another, that he sees no possibility of turning back. He is put through a course of preliminary nonsense, offensive to his moral sense, and degrading to his manhood; but he sees no chance of breaking away without raising about him a scene which he has not at the time the courage to encounter.

Before the oath is taken, the candidate is divested of all his apparel—shirt excepted—and furnished with a pair of drawers, kept in the lodge for the use of candidates; the candidate is then blindfolded, his left foot bare, his right in a slipper, his left breast and arm naked, and a rope called a cable-tow round his neck and left arm, in which condition he is conducted to the door, where he gives, or his conductor gives for him, three distinct knocks, which are answered by three knocks from within, and a voice calls out three times, "Who comes there?" The poor fool on the outside is then made to say, or his conductor says for him, in answer to this momentous question, "A poor blind candidate, who has long been desirous of receiving and having a part of the rights and benefits of this worshipful lodge, dedicated to God, and held forth to the holy order of St. John, as all true followers and brothers have done, who have gone this way before him." After a deal more of idle ceremony, including prayers and forms semi-religious, the candidate is at last brought in a kneeling posture with his left hand under the Bible, square and compass, and his right hand upon them, and in this attitude, blindfolded and half naked, and with the assurance that what he is doing shall not affect his politics or religion, he takes the Entered Apprentice's oath.

In December, 1825, I took this oath, going through all the attendant nonsense. Until the oath was imposed upon me, I had no adequate conception of its nature. Many a man, on going through these first ceremonies, has been utterly shocked and horrified at what he has done, and at the frightful obligations he has taken upon himself. His first disposition is to draw back, and have no more to do with an institution which uses such awful sanctions to cover and conceal what is of no real consequence to mankind. His whole moral nature is shocked at such profane and enormous trifling. Many who take this oath, as soon as may be, withdraw

from all active participation in the affairs of the lodge, finding that they have been deceived, and have embarked upon a course which their moral sense cannot approve. But it is difficult to do this at once, and abruptly. Many men, however, who have no keen moral sense, who are, in fact, only boys of a larger growth, seem to find great delight in the foolery of this institution. The big words and sentences, which have to be mouthed over so often, exactly suit their taste. The endless forms and ceremonies, to be gone through with night after night, continue, to their undiscerning eyes, to wear the semblance of a majestic greatness. As children find a certain delight in playing with edged tools, so they handle these awful sanctions, these oaths and penalties, with a strange fascination. There is about the whole institution a certain barbaric glitter and pomp exactly fitted to please swelling and half-developed men; and these will stay fast by the lodge, and make it the great glory of their lives to manage its affairs, and mouth over its illustrious names and titles.

Of the thousands and tens of thousands, who, by one influence and another, are enticed within its folds, not many are at once launched upon such a wild scene of excitement and terror as it was my lot to encounter. Little did I dream, when I took upon myself the entered apprentice's oath, what was so speedily to follow; that then and there, in Lodge 433, was to take place that which would fill the whole land with intense excitement, moral and political, and would bring the institution itself of Masonry almost to the verge of destruction. By the act of that night in December, 1825, I had brought myself into the midst of a conflict of thoughts and feelings hard to be described, and where, at times, it was exceedingly difficult to know what to do, or whither to turn.

Captain William Morgan and Colonel David C. Miller.

At the time I joined the Masons Captain William Morgan was my neighbor, and I was in free and daily intercourse with him. He was a man of fine personal appearance, about fifty years of age, of remarkable conversational powers, so that he was everywhere known as a good talker. He was a native of Culpeper County, Va., and was, by trade, a bricklayer; but for several years before coming to Batavia, he had been otherwise employed. He was a soldier in the war of 1812, and brought his title of Captain from the army during that war. He had served under General Jackson, at New Orleans, and was a man of fine soldierly bearing. He was gentlemanly and agreeable in his manners. In later years the Masons charged him with being a drunkard, but, in my judgment, without reason. He was doubtless a convivial man, and at times would drink freely, according to the fashions of the day. I myself have seen him when he had been drinking more than was good for him; but he was not what, in the general acceptation of the word at that time, or at any time, would be called a drunkard. It was the period of hard and general drinking, and certainly it ill becomes Freemasons to charge men on this score, for no body of men among us have done more, from generation to generation, to promote drinking habits than they.

After the close of the war, Mr. Morgan remained in Virginia until 1821, when he went to Canada, and was engaged in the brewing business, near York, in Upper Canada. Here he was successful, and was in a prosperous condition; when suddenly his establishment was destroyed by fire, and he was reduced from a state of ease and comfort to complete poverty, and was forced to return to his old trade of bricklaying. For this purpose he came to Western New York, settling first at Rochester, and then at Batavia, where he was living as before mentioned. During a part of the time at Batavia, while he was superintending the building of a brick house, he, with his men, boarded with me.

His wife was much younger than himself. They were married in 1819, when she was not more than sixteen years old. She was the daughter of a Methodist minister in Virginia—Rev. Joseph Pendleton. In the deposition which she was called to make in September, 1826, she describes herself as "Lucinda Morgan, aged twenty-three, the wife of William Morgan, of Batavia." She had at

the time of this deposition two children, one two years old and one about two months old.

Captain Morgan was a prominent member of Lodge 433, in Batavia, and was what is called a *Lecturer*. He was much at my house at the time I joined the Masons, and it was but natural that I should be in frequent communication with him touching matters pertaining to the institution. In fact, he *lectured* me, as it is called; *i. e.,* he went over with me, at the dead of night, the long farrago of nonsense necessary to be gone through with in order to advance in Masonic knowledge. I was committing these forms of words to memory to be used at the lodge in taking the second and third degrees, and he was acting as my guide and teacher. My wife, overhearing the talk between us, and having her curiosity excited by the strange accents, rose in her night clothes, and stood in the dark to listen. After all was over, and I retired to bed, she said to me, "Husband, husband, how can you be so great a fool as to repeat such stuff as that?"

During the winter following my initiation, I was a regular attendant upon the lodge; but in the spring I began to tire of such performances, and to feel somewhat disgusted with the whole business. In fact, in the month of May, 1826, I withdrew quietly, and did not find it convenient to attend the meetings. And so I should have continued to do, except for the remarkable events which soon followed. In the latter part of July, after I had absented myself from the lodge some two months, I received a special notice and invitation to attend, and was told that business of a very important character was to come before the body. I went to the meeting. Mr. Ebenezer Mix, surrogate of the county, who had proposed my name for membership in the lodge, read a letter in which it was charged that Captain Morgan was writing out the secrets of Masonry, and that Colonel David C. Miller, editor and published of the Batavia *Advocate,* was about to publish the book which Morgan was preparing, and that David E. Evans, a rich man, had been applied to for money. The matter was regarded as one of the most momentous interest. I never saw men so excited in my life. They seemed to be laboring under the strongest passions and emotions. Committees were appointed to do this and that, and everything went forward with a kind of frenzy. I could not but be amazed at the fierce passions displayed; but for the present I saw that safety for myself, no less than the power to be of service to my neighbors, depended upon my disguising my feelings, and seeming to act cordially with the rest. I thus entered upon a policy which some, I know, will consider doubtful, and which, at times, was exceedingly difficult to be carried out. But I believed then, and believe now, that I was necessarily driven to this by the circumstances in which I was placed. Whether justly or unjustly, however, that was the course I adopted.

As I have already said, I had silently withdrawn from the lodge in the month of May, having become fully satisfied of its iniquities by my own knowledge, and should probably never have visited the place again, had I not been regularly summoned in this way. But when told that business of the utmost importance was to be transacted, I could not well absent myself without exciting suspicion. At this meeting, and after the special business had been brought forward, I saw enough to induce me to believe that it was my duty further to attend the lodge, to learn the wicked plans concocted there against my neighbors and friends, and, if possible, hinder their execution.

At this meeting there was a great amount of violent talk in a roundabout and half-enigmatical way. Morgan was declared to be a wicked and perjured wretch, who ought to receive upon himself the penalties of the oaths which he had taken and broken; and it was said that "all honest Masons would see that they were executed." Although no one in particular said he would do it himself, yet one rich man did say that he would find whips and cords as long as others would use them. But the most curious talk that went on there was of a broken kind, one man uttering part of a sentence, and another taking it up and carrying it on, and then another, as though, by dividing up the sentence in this way,

no one was specially responsible for it. An Episcopal minister, member of the lodge, for example, would take up his parable and begin as follows: "Should one of your neighbors kill another, and be proved guilty of murder in the first degree," (then another person takes up the sentence) "And should he be sentenced by the judge" (another) "To be hung by the neck till he is *dead, dead, dead,*" (another) "Do you think the country would lay it to heart?" (another) "No; would not men rather rejoice that the country was rid of the murderer?" Then the minister would begin again. "Morgan has violated the laws of the most moral, benevolent, and I had almost said Christian institution," (another) "And should he be taken away," (another) "and executed, would Masons lay it to heart?" (another) "No; would they not rather rejoice that there could be found no track or trace of so vile a wretch as he?" Then some other train of thought would be started, as follows. The lodge was directly opposite the office of Mr. Miller's paper, the Batavia *Advocate,* and some one, looking out of the window would begin. "The *Advocate*": (another) "Can the secrets of Masonry be published there?" (another) "That which has defied the world, and been kept from time immemorial?" (another) "It would not be surprising if you should see the flames of it ascend to heaven."

These are given simply as specimens of the kind of talk which went on at that meeting. Then, again, the utterances of the meeting would take another turn. At that time DeWitt Clinton was governor of the State of New York, and was a Freemason of the highest order, standing at the head of the institution in the United States. From this circumstance, the Masons counted upon doing what they pleased with impunity. And so, at this lodge meeting, they would say, "Who is your governor? Who are your military officers? Who are your sheriffs? Who are your judges and your jurors, and your county clerks? Who are your constables and justices of the peace? What can a mouse (meaning the government of the people) do with a lion?" They made great account of their means of communicating information swiftly and secretly. They talked much of the vast advantage they had over people who were not intrusted with their secrets.

Then, again, the Master of the lodge lectured the Masons of the lower orders, especially the Entered Apprentices. "Think," said he, "of *your power.* What cannot *you do* when guarded by our secrets?" This shows the mode in which Masons of the higher orders operate upon those of the lower degrees, by referring to their oaths. Much was done at this meeting with the direct intent of waking a spirit of murder and destruction in the hearts of all present. The aim was unmistakable. The lodge, after a wild and exciting session, adjourned to meet again on the 15th of August.

Soon after this meeting on the 25th of July, Morgan was taken in custody by the sheriff of Genesee County, on the suit of one Nathan Follett, a Mason. He obtained bail, and so was allowed liberty within the jail limits. At this time he was boarding at a Mr. Stewart's, in the center of the village of Batavia; but for the purpose of security, and to avoid interruption, he spent his time mainly in an upper room of a Mr. Davids, on the other side of Tonawanda Creek, and out of the noise of the village.

As one of the ways of acting on the public mind, and getting things in readiness for that which was to come, the following advertisement appeared on the 9th of August, in a paper printed in Canandaigua:

"NOTICE AND CAUTION.

"If a man, calling himself William Morgan, should intrude himself on the community, they should be on their guard, particularly the Masonic Fraternity. Morgan was in this village in May last, and his conduct, while here and elsewhere, calls forth this notice. Any information in relation to Morgan can be obtained by calling at the Masonic Hall, in this village. *Brethren and companions* are particularly requested to *observe, mark, and govern* themselves accordingly.

"Morgan is considered a swindler and a dangerous man.

"There are people in this village who would be happy to see this Captain Morgan.

"Canandaigua, August, 9, 1826."

From the meeting of the lodge in July, violence was so manifestly intended against the persons and property of Morgan and Miller, my friends and neighbors, that I resolved to remain in the lodge, and attend the meetings for the sole benefit of those who were in danger. The language of the above notice, read by a Mason, could mean nothing else than violence. The call upon "brethren and companions" to "observe, mark, and govern themselves accordingly," was a distinct summons to acts of violence, and to spread the intelligence far and wide, which I, with my inside knowledge, could not fail to comprehend. At length I formed the determination, when the right time came, to make known the doings of the lodge to some one without, in whom I could confide, and who would take measures to thwart the wicked designs of the Masons. I was some time in coming to this conclusion. I attended two or three adjourned meetings of the lodge in the month of August. The committees which had been appointed at the earlier meetings would make their reports, not in a clear and detailed way, but in a blind and confusing style. But so thoroughly was I convinced that the action of the body meant murder and destruction, that, after one of these meetings, I went home to my chamber, and, kneeling down, asked God what I should do. I had been brought into a place of great difficulty. I certainly would do nothing to promote the wicked plans concocted at the lodge. On the other hand, if I should absent myself from these meetings, and take my stand openly in opposition to these proceedings, I should not only expose myself to great personal danger, but should lose the power of helping those who were already in imminent peril.

A significant event transpired in Batavia on the 10th of August, 1826. Governor De Witt Clinton came to the village, and called upon the grand commander of the encampment—a political enemy—and, after a short stay, left abruptly. Morgan was now on his bail, living in the village after the manner before described. It began to be currently reported among the people that he was secretly writing out, and that Miller was about to publish, the upper degrees of Masonry to the Royal Arch. Some of the Master Masons were quite pleased at this, for they thought they should get the upper degrees cheap. But the Royal Arch Masons were greatly offended, and said that Morgan and Miller would never live to accomplish their purpose.

As time went on, Morgan himself did not longer seek to conceal his purposes. He had been deeply impressed with the danger likely to befall the country through this institution. Twice, at least, he said, in substance, in my presence, that Masonry had been kept a secret quite long enough; that it had become an alarming evil, and it was due to the world that it should be exposed; that if permitted to exist, and go on its way unchecked, it would undermine the Christian religion, and overthrow the government. Morgan was, in theory, at least, a Christian man. He was deeply impressed with the idea that only through general intelligence, and through Christian influence, could our free government be maintained. Many times I have heard him say, in substance, "Take down your pulpits, destroy your Bible and your Sabbath, let men feel no sense of accountability, and your republican government is at an end."

He used to say, that, as a Mason, he was well aware his life was in peril, but if he knew that the Masons would take his life, he should go forward, and, if possible, expose their pernicious secrets. "My life," he would say, "is the property of my country, and my countrymen have a claim upon my utmost faculties and powers for the preservation of all that is dear to intelligent freemen. The bane of our civil institutions is to be found in Masonry, already powerful, and daily becoming more so. If my life must be forfeited, I owe to my country an exposure of its dangers. Not that there are not good men in the order, but there are many evil ones."

He had been especially impressed with the action of a Masonic council that had recently been convened in Charleston, S. C., in which the purpose of establishing a kind of oligarchy—an *imperium in imperio,* had been openly broached

among them. He deeply felt that he had a solemn duty to discharge. He was no vain trifler, who had resolved to do what he was doing because of some fancied wrong or personal slight. It was because the land, in his opinion, was in danger from the workings of a corrupt and secret institution.

As a man born at the South, and having held a military office in the then late war, he thought he knew what was passing in the Southern mind, and he fully believed that a plot was concocting for the overthrow of our liberties, and that this scheme was secretly fomented under the covering wing of Masonry. It was not very long after this, it will be remembered, when South Carolina undertook to nullify the acts of the general government, and if we had had a James Buchanan or an Andrew Johnson in the presidential chair, at that time, instead of an Andrew Jackson, no one can tell what might have happened.

At any rate, Morgan was so impressed with the dangers threatening the country through this institution (whether his impressions were right or wrong), that he resolved, at all hazards, to let in the free light of heaven upon the Masonic lodges. He had formed his plans, and had associated with himself Colonel Miller as his publisher; and when his purpose was discovered, he did not deny it, or attempt to conceal himself, but boldly remained at his post, resolved to take the consequences.

The Masons on the other hand were resolved that the revelation should not be made—that the book should not be published, if it was in their power, even by the most extreme measures, to prevent it. Soon after the notice, as above given, was published in the Canandaigua paper, it was caught up and published in all the Masonic papers east and west. A thrill of excitement had run through the whole Masonic fraternity. They talked about a *traitor in the camp,* and this language, to a Masonic understanding, meant one who had revealed the secrets. They called upon all Masons everywhere to "observe, mark, and govern themselves accordingly," which was no other than a summons to violent and extreme measures.

Mr. David C. Miller (or Colonel Miller, as he was familiarly called) was living at Batavia at the time I became a resident there, and was pursuing his business as proprietor and publisher of the *Republican Advocate.* He had taken one degree in Masonry, in the city of Albany, some twenty years before. The circumstances under which he took that degree were these: He lived at Saratoga, and was known to be publishing a new edition of "Jachin and Boaz," an old book, first published in 1762, and designed to reveal the secrets of Masonry. The Masons thought if he could be got into their order it would stop his work on that book. He was accordingly beset with solicitations to become a Mason, to which at length he yielded. He went to Albany and took the first degree. As soon as he had taken it, he saw that it was the very same that he was already publishing. He was disgusted, rather than pleased, with the whole business. Captain Morgan, therefore, when he wished to publish abroad the secrets of Masonry, found in Colonel Miller a man ready to co-operate with him.

(To be continued.)

THE FARMER JOINER.

Some men would rather be the Supreme High Gastricutis of the Ancient Order of Woodchoppers than be elected to Congress or act as marshal at the county fair. The chances are that when a farmer finds his chief delight in swinging a 48-cent gavel and studying an expurgated edition of the Masonic ritual his cornfield will be so choked with squirrel grass that the neighbors can't tell it from head lettuce. We have known men who could quote Robert's Rules of Order until their bellows creaked, but they couldn't make a 160-acre farm pay 4 per cent net without forcing a trial balance that was as crooked as a grape vine. As a deadly scourge the lodge fever makes the Asiatic cholera look as harmless as a frost bitten ladybug. It is more fatal to the ambitions of some men than to have their notes called in at the bank with a noise like a peg-legged man falling on a tin roof.—H. L. Rann.

—*Indianapolis Star.*

Editorial.

TASKS FOR A YEAR.

At the beginning of a year's work we pause to confer with our readers and helpers about certain things that ought to be done in the course of issuing twelve numbers of the magazine. What good ends can the CYNOSURE serve this year?

For one thing, it ought to catch the attention and bind the interest of new readers. Many of these do not now so much as know its name.

To secure them it must contain matter prepared in such a way as to win and not repel sincere souls. It is not enough, even though indispensable, that its words be true; they must be "fitly spoken," conforming to the Biblical rule "Be courteous." Thus will prejudice against our cause be not intensified but disarmed, while instead of exciting foes we shall win allies.

It is not enough, however, to produce a useful magazine, or even one adapted to win readers. It must reach new readers. Success at the point of production could be canceled at the point of circulation.

Editors and writers are at the beginning of the line, all others at the end. The man nearest the new reader is the old reader. The editors begin the year intending to write, and some readers may be intending to secure wider attention to what is written. What we produce they can distribute. This would promote the ends for which they are glad to have us labor; it would increase that knowledge which they long to see increased.

The magazine ought, also, to help the helpers. It should be to them a magazine in the sense of depositary of supplies or ammunition. Public speakers helping the cause, should find their resources amplified by fresh items of interest sent in from the field, or by new arguments or new forms of presentation provided by fresh employment of old ones in the columns of the magazine. Every public speaker needs fresh resources and added help, and our helpers who speak should be spoken to month by month through printed words that give their voice a new or stronger tone.

What has been said of speakers, holds its force when applied to writers. Every writer for the Press succeeds in proportion to his ability to adapt his work to his paper or magazine. While, therefore, it remains true that its writers are helping the CYNOSURE, the magazine ought meanwhile to help them by providing a share of the supply for such needs as writers share with speakers. Method and matter ought to be suggested by its pages, to every contributor who has the heart to aid with his pen. It is obvious, then, that the year is opening wide the door to this class of helpers, whose peculiar privilege it is thus to help one another.

As what is said of public speakers applies to writers, so also, much of what can be said of both, is true of any who render their help partly or wholly through conversation. Some combine the three forms of service; others no doubt make selection, or employ them in diverse proportion. In private as in public speech, the first help needed is something to say. But, in conversation, resources and abilities are liable to be taxed suddenly and peculiarly. A writer is alone with his subject; a speaker goes along his chosen line in the presence of spectators who are silent; but conversation implies response. Questions suddenly asked must be promptly answered. Objections must be met, contradictions refuted. Helpers who need emergency help, should not look in vain to the magazine.

These are some of the tasks at hand in doing which we wish to join with readers of the CYNOSURE. New readers are to be sought by old readers, and won by what they read; helpers, public and private, are to be helped. The magazine must be a magazine of ammunition for another year's campaign.

The name of the Honorable J. A. Conant of Willimantic, Connecticut, was a familiar one in days past to many readers of the CYNOSURE, and they will be interested to know that he is still alive and serving his day and generation as of old.

Many readers have asked whether the "Power of the Secret Empire" which has been running during the past year was substantially true as to facts, and in replying to our readers we wish to say that while Miss E. E. Flagg's story is fiction, yet it has a basis of facts throughout, as those know who are familiar with the "Broken Seal," a history written by Samuel D. Green, who was master of the lodge of which Captain Wm. Morgan was a member, and also at one time president of the town council of Batavia. Further facts made use of by Miss Flagg are found in the story of Mary Lyman's wrongs as related by Judge Whitney in his "Defense" before the Grand Lodge of Illinois. We believe that it will be of special interest to those who have read Miss Flagg's story, to read at least a portion of the history of that time, as written by Mr. Samuel D. Green, and hence we shall begin its publication in this number, and continue it as long as it seems profitable to do so.

President Blanchard's letter, reviewing the McNamara matter which closed last month in Los Angeles, will be read with interest. It was good to read Ex-President Roosevelt's statement in the *Outlook* that, "That murders committed by men like the McNamaras, although nominally in the interest of organized labor, differ not one whit in moral culpability from those committed by the 'Black Hand' or by any band of mere cut-throats, and are fraught with infinitely heavier menace to society." The outcome is cause for national rejoicing. The witnesses and the documentary evidence secured came from over twenty-five different states. It is stated by President Blanchard that one of the chief objects of a campaign like that of the McNamaras is to compel all laboring men to be unionized. McNamara himself maintained that he had no intention of taking life, but that his object was only to scare the "Scabs."

It is incredible that the work of the dynamiters could have been carried on in so many different places, and for so long a time, without the heads of the labor unions being cognizant of their work, nor without the leaders having furnished the men with the large sums of money necessary. The end is not yet. Those are to be tried who attempted to bribe the jury in the McNamara case. Will the labor unions furnish money for their defense as for the McNamaras? Attention is called to the review of the course of the leading attorney, which appears in this number under the title, "Lawyer Morals," and is an editorial from the *Lutheran Standard*.

KNIGHTS OF THE ROYAL ARCH.

The official organ of this secret liquor lodge is the "Washington Royal Arch Journal." We quote the following:

"The Royal Arch is not a political organization."

"While it is true the liquor business is more or less subject to whims and dictates, yet it will be my policy to keep the organization out of politics except where forced to protect itself against those who would legislate it out of business."

If there is any subject in politics today it is the saloon question. No one realizes this more acutely than the liquor business, and none are more active in politics than the liquor interests, and yet this secret saloon lodge, Knights of the Royal Arch, copying other secret societies, declares, "The Royal Arch is not a political organization."

Like other members of the Secret Empire it is pious. We quote again from the official organ:

"Whereas, The Valiant Grand Commander of the Universe in His infinite wisdom, has seen fit to remove from our midst, and to the Supreme Lodge on high, the following named members of our subordinate lodges * * *"

Public opinion on the saloon question has created such a standard that Masonry and Oddfellowship and some other lodges have, in recent years, passed resolutions of various kinds, barring bartenders from holding membership. Notwithstanding this, it does not seem to reduce very greatly the number of saloon men who are members of these various lodges. However, the movement has been strong enough to lead to the organization of quite a number of strictly pro-saloon lodges. We publish in

this number a few testimonies from W. C. T. U. leaders, and of course, with a little effort, could secure a large number. Why is it, however, that this great organization refuses to take any position antagonistic to secret societies of any kind? Has its leadership to a large extent fallen into the hands of ambitious lodge women?

NO SECRETS TODAY.

A recent magazine article on The Trend of the Times contains one paragraph relating to the open, universal, and speedy circulation of current information, the closing sentence of which will interest our own readers.

"Anything of importance that now transpires is telegraphed all over Christendom. We send a message around the world in eight minutes; and we travel that distance in one-half the time in which Jules Verne's hero made his record-breaking tour. We can call up the Czar of Russia at supper-time and get his reply before breakfast. We telephone across the continent. There are no secrets today, and this is a thing that all secret societies admit for the first time in all history."

This admission seems to render more absurd that mediæval legislation lately attempted, and perhaps enacted, which treats Masonic or Jesuit secrets as in such sense the property of the order as to entitle a society officer to replevin proceedings. A man's premises may be diligently searched for a book which must be confiscated if it literally copies from a Jesuit, Masonic, or other similar ritual. Since it is admitted that the matter thus taken away from its purchaser is not secret in other states, or even here, how can what the supposed owner has paid for be in any sense the property of the order? Under what construction of property rights can it be subject to replevin? Under what color can a demand be made that any citizen open his doors to searchers for property which he and no one else has purchased, if the items of mummery it contains are admittedly not so secret as to be, for that reason, the peculiar and inalienable property of an organization that makes use of them? Aggravation of the absurdity is obvious when the very books sought for are copyrighted, and not copyrighted exclusively by the claimants under the new law. Such a return of Catalinian conspirators recalls Cicero's exclamation, "Ubinam gentium sumus? in qua urbe vivimus? quam republicam habemus?"

SARCOPHAGUS AND MISSION SCHOOL.

William T. Ellis, "widely known as a newspaper man," contributed an article to the S. S. Times for Dec. 3, on "New Yeast in Old Turkey." He finds a type of what has preceded the young Turk movement, noting that "an exhumed marble sarcophagus is a favorite drinking trough in the Turkish Empire. I have seen," says he, "dozens of such; for it is easier in the Levant to scratch the surface of the earth and uncover antiquities for present use than it is to quarry new stone. The sarcophagus water trough is a type of Turkey; it has been living from its dead past, and no new springs have been permitted to burst forth.

"And what a past! The great highways of ancient history ran through what is now Turkey; and over them marched the hosts of the Cæsars, the Persians, the Babylonians, the Assyrians, the Phœnicians, the Israelites, the Arabs, the Turks and the Crusaders. A journey over the highway across Asia Minor and through the Cilician Gates is like taking the world's history in tabloid form.

"Most of the glorious capitals and centers of empire in antiquity were here—Troy, Byzantium, Sardis, Alexandria, Tarsus, Antioch, Tyre, Sidon, Jerusalem, Palmyra, Nineveh and Babylon. In ruins, Turkey is the richest nation in the world. It holds what remains of the oldest civilizations.

"The holy places of the earth are also mostly within the borders of the Sultan's domain." Writing in an interesting way about these, he at length says: "The Garden of Eden is usually located in Mesopotamia, which like the equally unknown reaches of Arabia, is under the red flag with the white star and crescent. What a huge, old, and inert mass is this to be leavened by the yeast of today! Nevertheless, the leaven is at work."

Later in the article this newspaper man says: "After careful observation I have come to the conclusion that the best assets Great Britain and the United States have in Turkey are the American Mission Schools. These have done more to enhance the prestige of the English-speaking nations, and to offset the determined efforts of certain European powers, than all the arts of diplomacy."

We have followed the writer thus far in order to arrive at a few words included in the paragraph that ends the article. "Back of all, stands the new government, still an experiment, pledged to modern ways, but forced to strike hands with the reactionaries. The Young Turks are not good Moslems, though upholders of Islam's rights. They have a marked Jewish strain, and are practically all of them Masons; indeed, the Young Turk movement is essentially Masonic."

In borrowing Masonry directly or indirectly from England, they have doubtless conformed to the rule to place on the lodge altar, with the Square and Compass of the Mason, the "Book of the Law" belonging to whatever country includes the lodge in its domain. In Turkey this is the Koran, which Masonic authority recognizes as the book which should there displace the Bible. The presence of Freemasonry in addition to Mohammedanism, seems, if possible, to intensify the need and importance of those American mission schools, needed as a bulwark against both systems of error.

There is no valor in secrecy! Valor shows its hand! and scorns the secrecy of the assassin. They are the "whisperers" that St. Paul classes with the haters of God and murderers. They are (the manipulators of the game) a relic of the barbarous "Ku Kluxers" who attempt to put the yoke upon the necks of better men than themselves.—*The Patriarch.*

A PROPOSED PRECEDENT.

That government game law expert who is responsible for a plan which, if we have understood rightly, would make the order of Elks the official custodian of elks distributed in the public parks and zoological gardens of the country, may be a good zoologist, yet not good at everything. To make a secret order an *ex officio* element of the executive department of a democratic government, would be a preposterous scheme.

People naming themselves after beasts, are not therefore entitled to be herded with beasts by the government and fed from the same treasury trough. Why should a single kind of animal be taken out of the skilled care of keepers of zoological gardens, and committed to a lot of joiners in white aprons? Are the beavers to be fenced off in the same way?

If the precedent is followed far enough, there will be cages for owls and eagles under special lodge auspices, and how many beasts, birds, or reptiles, will in the end be left without patron lodge saints, no one can tell. What, after that, would be left for Oddfellows, various kinds of Knights, and humble common people to do, except to let all animals alone, leaving them to the devices of official custodians, authorized by the open government, conducted by the people, yet appointed solely as a secret and solitary clan, does not appear.

INCOMPATIBLE AND INIMICAL.

A general order issued from the Post-office Department at Washington, and received here in Chicago the first day of December, required all secret societies composed exclusively of employes of the Department immediately to disband. Most of these men in Chicago belonged to the National Federation of Post-office Clerks, and this, in turn, belonged to the American Federation of Labor. The Department regards membership in this kind of secret organization as incompatible with an employe's oath of service, and so "Inimical to the interests of the government."

Yet it seems hardly probable that any obligation is assumed by the member which is so open to such condemnation as certain obligations of Free Masonry. Obviously reasonable as far as it goes,

the Department rule is less reasonable in its limitations. It strains at a gnat and swallows a camel. The post-office clerk cannot belong to a union, but can be a Mason, bound to keep criminal secrets for other employes, or a Royal Arch Mason, bound in addition to help them out of trouble resulting from crime.

The political power of Masonry in the state of Ohio was evidenced in the life of one of her citizens, said at one time to have been the highest Mason in the State. He was buried with the highest honors in Masonry. This man secured a high position in the public schools, but was finally compelled to retire because of complaints as to his leading young men into evil ways. Having means and a high social standing, it was declared that he held secret functions in his own private room, where he had gathered certain select young men and at which time gaming and drinking were indulged in. He wished to marry a wealthy woman, but when it was found that her wealth would be alienated in the case of her marriage, he married another wealthy woman. It is said, however, that he often visited the former woman at the hotel in the city where she lived. One night he attacked his wife after she had retired, and tried to beat her to death with a bag of sand. Her screams brought a servant and she was rescued. If he had succeeded, he would have gained the large wealth of his wife, and could have married the woman of his choice.

There was no defense possible, and he was found guilty of attempted murder, and sent to a sanitarium for temporary insanity. In that institution, he was at once appointed bookkeeper at a good salary. After his discharge he became County Treasurer and to him, under protests, the citizens had to pay their taxes. Such is declared by his neighbors to be the character of the man, and yet at his death he received the highest honors of Masonry, and the press exerted itself to do him honor.

ANCIENT ANTI-MASONRY.

"If I have beheld the sun when it shined,
Or the moon walking in brightness,
And my heart hath been secretly enticed,
And my mouth hath kissed my hand;
This also were an iniquity to be punished
by the judges;
For I should have denied the God that is
above." *Job. 31: 26, 28.*

The expression here indicating one of the forms of Pagan worship, in its original Hebrew order, reads: "If my hand hath kissed my mouth." A similar if not identical act of devotion is indicated in I Kings, 19:18, "Yet will I leave me seven thousand in Israel: all the knees which have not bowed under Baal, and every mouth which hath not kissed him." Something like the same reprobated act of pagan worship probably reappears in Hosea 13:2: "And now they sin more and more, and have made them molten images of their silver, even idols according to their own understanding—all of them the work of the craftsmen; they say of them: 'Let the men that sacrifice kiss the calves.'"

It is, indeed, the act of a heathen, or a partaker with heathen, to kiss the hand devoutly to an idol, or to an imaginary divinity, or a principal in nature, or a visible work of the Creator, set above the world and shining in the heavens; and it is an equivalent act to kneel or in any way express veneration, adoration and religious devotion of the same purport and kind. Disguised by whatever verbal evasion, renamed by whatever term, excused by whatever subterfuge chosen to veil the reality, it is actual worship.

It might seem otherwise if worship were accredited only to the voice, but an act of worship need not include prayer, or praise, or any use of words. Attitude rather than speech can be the primary and essential idea. The same cult that would have "denied the God that is above" is exposed in Ezekiel 8:16, by the prophet to whom was shown great and "greater abominations." Egypt knew it in early times; it scorched the groves of Athens and the hills of Rome; it wound its serpentine way amid the vales and rivers of the Levant. Even yet it lingers beside the Indus and the Ganges, though missionaries carry thither a light above the brightness of the sun.

Its forms are never absent anywhere from the Masonic lodge, and speculative Masonry looks back to its ancient shrines as the antecedents of its own. "Our ancient brethren worshiped on the highest hills," says Masonic authority, referring to the idolatrous "high places;" and a Freemason has declared: "I know of no sufficient reason for supposing that Solomon was ever anything but a sun worshiper." Pierson, too, asserts in the "Traditions of Freemasonry," that "the identity of the Masonic institution with the ancient mysteries is obvious from the striking coincidences found to exist between them," and avers that "The legend and traditions of Hiram Abiff form the consummation of the connecting links between Freemansry and the ancient Mysteries." The "Freemasons' Guidge," by Sickles, teaches, moreover, that "Osiris and the Tyrian Architect, i. e., Hiram Abiff, are one and the same —not a mortal individual, but an immortal principle," while the "Lexicon of Freemasonry" also explains that "Osiris was the sun." It is in connection with a dramatic use of the Pagan Sun Myth, which is acted out in the completing initiation of the third degree, that the Third Point of Fellowship binds the candidate to shelter criminal secrets confessed to him by members of that degree. False worship never fails to be linked with false morals.

INAUGURAL IMPRECATION.

"A more rhetorical note," observes the *Springfield Republican*, "than is commonly expected from a college president resounded in the inaugural address of the new president of the University of Vermont, Dr. Guy Potter Benton. Yet while part of his discourse, as for example the fervid eulogy of the college yell, is rather overdone, the address contains much sound advice. * * * On such a festive occasion even a remote allusion to painful subjects like aortists or logarithmic functions might have cast a gloom over the assembly, yet there is quite as much need for a pronunciamento in regard to the value of hard work as for such impassioned rhetoric on the spirit which animates young manhood and womanhood. 'There is no music so sweet to me,' declares this university president, as the yell of the college student.' *Ter, quaterque beatus!* He is likely, after so broad a hint, to get enough to satisfy even his robust ear.

"'Every time a boy yells for his college or his university, he is drawing its colors about him a little more securely, and thus he is laying the foundation for that larger patriotism which, in later years, will accentuate his love of country. Let that fossil who declaims against football be relegated to the museum of the antiquities. Let dumbness strike him who would use his voice against the songs and shouts of joyous college men when they triumph in oratory or debate. Restrained be the arm of the tyrant who would reach out a hand to throttle class spirit. Blinded be the eyes of him who will see nothing but evil in devotion to fraternity.'"

It appears that the inaugural orator has heard something about college fraternities from men not yet as blind as he wishes them. He may have glanced with averted eye at statistics of comparative scholarship which showed a balance sheet lacking in rhetorical flourish but cogent in its inferences and indications. His imprecation will blind none save the already purblind whom it dazzles, and men who have observed facts will continue to see them as before.

FRATERNITIES OF ASSASSINS.

An article copied in May, 1911, from *Tit-Bits* by a daily newspaper, gave an alarming account of European secret orders, declaring that "The whole continent of Europe is honeycombed with such societies, who set all laws at defiance and are a constant terror to law-abiding people."

The continental police knew as the desperate leader of the "Zmowa Robotnicza" gang, Morountzeff, who escaped when twelve members were captured and hung, but was finally shot accidentally by a fellow criminal during an attempted burglary at Moundsditch. These villains devoted themselves to violence and robbery, and in their outrages seven persons were killed. The Mafia, too, is a terrible fraternity, which has been the terror of Sicily for several generations. Like Freemasonry, it can boast a membership invading all classes. With out-

laws, thieves and sharpers, it includes mayors, judges and members of Parliament. They assist smugglers and make a specialty of blackmail. This secret order has been characterized as "an unapproachable and multiform union of persons of all classes, who aid each other, in spite of the law and morality, to murder, to intimidate and sequestrate landed properties, to raise a ring in the corn market, to forge wills, to influence the results of trials, and to push their best men into government offices."

The Mafia is an impressive example of powerful secret organization, and its resistless operation is shown by cases that deserve to be pondered by any who think lightly of the influence and operating force of secret orders. "One day a large case arrived at the Palermo customs labeled 'Biscuits.' The customs officials opened it, and discovered half a million francs in forged bank-notes. Not one of them, however, dared to speak. The case was reclosed and sent on to its destination, a well-known and 'honorable' merchant, without a word. In another case the young son of a certain prince was kidnaped and a sum of £100,000 was demanded for his return. The prince immediately sent the money, without breathing a syllable to a single soul about the incident, which only became known to the police some time later from a discovery of the letters of negotiation."

The Camorra reaches much farther than the Mafia, infesting Turkey and being influential in almost the whole of the Levant. This fraternity of assassins arose in the former kingdom of Naples, where it terrorized the country. It stopped at no crime for which it was hired, and it carried on for itself such business as smuggling and plundering. Like Masons these hypocrites are sanctimonious, swearing a fearful oath of secrecy on an iron cross. After long probation the candidate receives two knives of peculiar form. By these the brothers recognize each other.

Recently the Camorra has been accredited with three-quarters of all fires in Constantinople. The method is to clear a selected house or shop of all valuable contents, saturate its walls and floors with petroleum, and set fire to it. Any agent refusing to pay the insurance money pays with his own life, being assassinated without delay. The Camorra is at the service of those who can pay for assassins. A jealous wife can get rid of a rival, and business can be settled if threats fail. A stab in the dark is unseen, even by the one whom the Camorra bleeds for the bloody service. Like Masonry, the Camorra as well as the Mafia can boast the membership of all classes and conditions of men. While workingmen are represented, so also are men of fashion; humble citizens are brothers with those of rank.

The Czar, Alexander I, belongs to the Hetaira, and through his whole reign Napoleon III was subject to the grand master of the Carbonari which he had joined when young. It is evident that the exculpation to which Freemasonry is wont to resort is also available to other organizations of the secret kind, for they can claim high patronage. It shares with them likewise in suspending the death penalty over initiates who do not bend low to its will.

CENSURE FROM A SUBORDINATE LODGE.

A newspaper in an adjacent state reported August 25 that the recent discourtesy to President Taft shown by certain high officials of the Connecticut state grange is denounced by the grange at Washington, Ct., as "gross and unwarranted;" and, furthermore, the members, "in sorrow and not in anger, express our keen regret that the representatives of our order have by their conduct brought the blush of shame to every loyal and patriotic member of the grange."

Obituary.

EMMA R. WHITHAM.

SEPTEMBER 4, 1852—NOVEMBER 7, 1911.

The second member of the corporate body of the National Christian Association to join the heavenly ranks within

the past few weeks was Mrs. Emma Rhodes Whitham.

Though of a quiet, retiring disposition, she was a woman of more than ordinary force of character. She was a warm friend of our Association and blessed with her presence a number of our Annual Meetings. It seems to the writer that Mr. H. L. Terry's verse breathes the spirit of Mrs. Whitham's life:

I love my home, my cheery hearth,—
I love the true and good on earth,
And all that warms, and all that cheers,
And all that drives away our fears;
And Him who blesses my dear home,
And guides my footsteps where'er I roam.

Our friend was born in Geneva, Wisconsin, and died at her home at Pontiac, Illinois, from a severe cold which rapidly developed into pleuro-pneumonia. Besides her many friends and her aged mother, she leaves her husband and four children to mourn her departure.

She was converted early in life and joined the Baptist Church, in which she taught a large Sunday School class.

She always took an active part in whatever was for the best interests of the community. Besides her interest in the anti-secrecy reform, she was active in the temperance cause, being at the time of her death Corresponding Secretary and Superintendent of evangelistic work for the W. C. T. U. in her county.

BANS MASONIC FUNERAL.

New York, October 26.—Following the decision of the Missouri synod of the Lutheran church that "Freemasonry conflicts with the Christian Church," the Rev. J. P. Riedel prohibited a Masonic funeral in his church.

News of Our Work.

We are pleased to be able to introduce to our readers a new worker, Elder S. D. Murphree, pastor in the Christian church of Cherokee City, Arkansas. He is a seceder from Masonry and Odd Fellowship and has been letting his light shine with good effect in his State. Our brother, Evangelist L. J. Davis, of Lundy, Missouri, sent him a copy of the CYNOSURE, concerning which favor Brother Murphree writes to us, "A copy of the CHRISTIAN CYNOSURE has fallen into my hands, and I cannot express, in words, my gladness! I am bitterly opposed to all secret orders, and am glad to know of other people who are also opposed to them."

Russell L. Jones, Pastor-Evangelist, Oxford, Nova Scotia, writes, "I am starting a free tract depot for the provinces, and am planning to send out all tracts free to the Lord's people who will agree to circulate same. I recognize the evil of secret societies and our church will not receive into its membership any who are bound to secret orders."

Who among our Canadian subscribers will send us money so that we may supply the above mentioned depot with the tracts which the brother says he will send out, two in each one of his packages? Let us sow the seed. Some is sure to fall on good ground.

SECRETARY STODDARD'S REPORT.

Norristown, Pa., Dec. 16th, 1911.

Dear CYNOSURE:

Stopping for lunch at a restaurant on North Twentieth, near Lehigh, Philadelphia, the other day, I found the proprietor talking to a gentleman about his lodge. He had supplied a "feed" for them at cost, but did not wish to do so

again, because of the work, etc. I inquired what lodge he was connected with; he replied "The Red Men."

I then asked several questions which brought forth replies of interest: "You doubtless have a good many members in your lodge?" "Yes, we are growing very fast. We had a hell of a time at our last meeting. Prizes are given to those getting the most members. I have only been a member three months, but I have brought in five new members. There were so many to be initiated at the last meeting that the degree team wanted to send some away, and I was mad, for I had invited them to come."

"It must be pretty hard on the degree team to initiate so many at once." "Oh, they could do it all right, they could change and get others to help."

"What are these prizes that are being given?" "Oh, some get buttons, some rings or watch fobs, according as they get members."

"Out in Columbus, Ohio, when they were initiating a 'Pale face' they made such a noise that the people living near called on the police to get them to be more quiet." "I suppose you have pretty noisy times?" "We have cut out a lot of that d—— nonsense, some would not stand for it, and it got very monotonous after you had seen it two or three times. Of course, there is plenty of that in the haymakers degree."

What a pity that Christians should be so indifferent to whether their neighbors are having "a hell of a time" or a heaven of a time. If a restaurant keeper can work hard to get members in this soul-degrading thing for a button, how much more should we work that others may know the "joys of salvation!"

My work during the month has progressed as usual. "The goods were delivered" in our Wisconsin convention, as the business men say. There was surely reason to thank God for what was accomplished in the Badger State.

The meeting at Zion City, Illinois, was well sustained, all things considered. The night was dark and rainy. Elder Bryant was very kind and considerate. There were several CYNOSURE friends present, whom I had not seen for years, all seemed glad to hear and help.

Zion City has not progressed of late. There have been many factions, and much to discourage. One of the city officials compared the paying of the people's money to pouring water into a rat hole. They saw it disappear, but that was all. The city is well located, and new industries are anticipated, and better times expected. The people are generally moral and industrious. Lodges are among the things excluded. Your representative was assured there would be a large hearing when another lecture should be given.

On Sababth, Dec. 3d, I met with the people of the Friends church, Washington, D. C., for worship. Benjamin Trueblood, of the America Peace Association, was speaking and working for the proposed treaties that are now before the nation. There is surely reason for rejoicing in the successes being attained in this direction of universal peace. We must all labor and pray for the exaltation of the "Prince of Peace."

Philadelphia has given her usual support to the N. C. A. cause. Our work is strengthened in this great center with the passing of the years. I found opportunity to present the truth to the people of the "Whole Gospel Mission church," and in the first Reformed Presbyterian church, the latter meeting being largely attended and a contribution taken for the work. The session of this church invites here another of our State conventions. Rev. Dr. Stevenson is to be congratulated on the success of his church in the new location.

I have gathered a good-sized list of CYNOSURE subscriptions in this section. There is lack of time for lectures wanted. The evening paper announces my presence in this city and invites the people to a "rare opportunity" to hear my proposed addresses.

On Tuesday evening (D. V.) I am to speak in Faith Tabernacle, Philadelphia. Their class in training for gospel work is larger than ever, I am told. They have given me a splendid hearing in other years.

It would seem as if our cause should make splendid advance this winter. With the McNamaras in jail, the detectives and government officials working to discover those who stood back of them, we should not fail to use the opportunity to

show that *secret societies may be used for the worst of purposes* and that all good citizens should seek to put them out of existence.

W. B. STODDARD.

AGENT DAVIDSON'S ITINERANCY.

Melville, La., Dec. 8th, 1911.

Dear CYNOSURE:

Since my last letter I have been busy about the Master's work. I left the Baptist State Convention, at Minden, La., and went to Shreveport, spending a day and night there giving out some tracts. From there I went to Mansfield, spent the Sabbath, took a few subscriptions and distributed tracts. On the twelfth, I preached for Rev. Richards at the Corinthian Baptist church. The District Baptist Academy is accomplishing much good under the able direction of Prof. J. H. Whaley and his wife. After leaving Mansfield, I went to my home in Alexandria, where I preached for Rev. Smith, pastor of the Colored M. E. church. This man of God does not cease to tell his people of the awful evils of secretism, and God has graciously stood by him.

There are a great many unbecoming practices among the colored people in their churches. Of course, they are disguised by some religious name. This is especially noticeable at what they call their "Church Rallies." At these gatherings a number of preachers assemble, some representing churches, and others representing lodges. Each speaker harangues the audience for fifteen or twenty minutes, and then some one leads off in a song and such a "rapping of jubba" and "dancing of Jim Crow" you never heard. Then half a dozen men and women get right out into the ailse and dance a regular quadrille or Irish jig. Such a course of procedure is absurd, ridiculous, and an outrage on the name of Christianity. Some of these ignorant and superstitious preachers declare that unless they permit such nonsense in their churches, their people will not give any money. I attended such a meeting a few weeks ago, and said at the time that I hoped that the time would soon come when the negro preachers would prepare themselves to preach the simple gospel, and lift themselves and their people above such ignorance and nonsense. When I had finished speaking, the pastor, a young man, rose and administered a scathing rebuke to me, and declared as to himself: "I come here and found dis, an de peepul gwinter keep it up." Until the negro ministers prepare themselves to preach and lead their people properly, the masses cannot be lifted to higher ground.

At Elba, where I next visited, I met Mrs. A. B. King, as busy as a bee teaching a rural school. The discipline maintained by her in her school is commendable indeed. The Mount Pleasant Baptist church, seventeen years ago when I preached for them, was one of the finest congregations in the State. They kept every branch of their church work alive, but in those days there were no secret societies on the Atchafalaya River. Their present pastor, who is a Royal Arch Mason, could not be content until he had a lodge of "Tabernacles" organized in the church and had coaxed a large number of his members to join. As a result, the church is spiritually, financially and intellectually dead. They hold few services in the church, unless their lodge pastor is on hand. The sexton did not open the church for me to preach, but I gave out a few tracts, secured a few readers for the CYNOSURE, and had several private home conferences which I feel sure will bear fruit.

Here at Melville, I paid a visit to the public school under Professor J. H. Gaffey. I found fifty pupils all busy and receiving the very best attention. I distributed tracts, secured a number of CYNOSURE subscriptions, and preached for Rev. L. J. Campell. The lodge is not as strong here as it is in most places of this size. A lodge organized by the Knights of Pythias died for lack of support. The Odd Fellows have organized a club here preparatory to organizing a lodge, but I hope to check any such action by means of the tracts and CYNOSURES left here.

I was kindly received at Bunkie by the family of Rev. J. W. White, and paid a visit to the Baptist Academy there, where I learned of the good work being done by Professor Willis. I added a few CYNOSURE readers to my list and departed. Yours for a pure Gospel Church,

F. J. DAVIDSON.

SOWING THE SEED.

Cedaredge, Colo., Nov. 25th, 1911.

Dear Brother Phillips:

My health has been so poor this fall that I have not been able to attend public services.

I enjoy reading the CYNOSURE from month to month. I believe what is needed in our day is for those of us who know the evils of the secret system to stand by our convictions and give the trumpet "no uncertain sound." This can be done by placing in the hands of those in the lodges reading matter on the question.

It was reading matter showing the system to be unchristian that decided me to drop my lodge nearly thirty years ago, and I have never regretted the step I took. I am satisfied there are many poor souls all over the country who are holding onto the lodge, that would come out if they could be convinced that they were unchristian.

I received a letter a few days ago from a friend telling me of loaning my book "My Lodge Experience," and how, after carefully reading it, he left the lodge.

May the Dear Lord bless you in putting out reading matter on this question, and may it convince many honest hearts that there is something so much better that they will have no time or money to spend in that kind of way.

While I am still unable to do any public work, still I am doing all I can through correspondence and putting out reading. I received a letter from an entire stranger a short time ago saying he had read an article from me that Christians should keep out of secret societies, and that he and several others were members of the church and of the Knights of Pythias too. He said, "We worship God above all. If a man is not a good Christian he cannot do his duty as a knight. So let me know soon what you have against an order. Send me a sample of your paper." The poor man is holding onto the lodge simply from the lack of knowledge. I sent him reading matter showing that as defenders of the gospel, and as leaders of the people, every Christian should "Be not unequally yoked together with unbelievers; wherefore come out from among them and be ye separate, saith the Lord."

GEORGE O. STATES.

EXPERIENCES AS PASTOR AND EVANGELIST.

REV. G. A. PEGRAM.

In response to Brother Phillips' kind invitation to write a letter for the CYNOSURE, I will briefly recite a few of my experiences and observations since I last met with the CYNOSURE family.

The secret society system has not died; neither have I. It has not ceased to oppose the true religion of Christ, in all of its purity, power and richness; neither have I ceased to warn people of the monumental errors of this modern idolatry.

One cannot turn around in modern society, business, church, school or politics without being confronted with this polycephalous idol. Its names, forms and kinds are legion.

When I quit reform work proper, I re-entered the pastorate. I served two different churches. I followed a Mason at one place, and an Odd Fellow at the other. When I left each of these churches according to our itinerant system, a Mason was appointed to follow me at each place. The district superintendent has never failed to find a lodge minister to follow me, except in one instance.

In the two cases specified, both the district superintendents were Masons, and both belonged to other orders. When I went to each one of these churches, the district superintendents tried to run me into the hands of their Masonic brethren. I know the tricks of lodge superintendents in advance, and refused to be corralled in the interest of any lodge, or worked by any lodge whatsoever. It is needless to say that every lodge man and superintendent implicated became offended when they found that I would not squeak when they squawked, and sneeze when they sneezed. There was one Odd Fellow who was an exception. He was true to the last. But the superintendent became offended at him because he was fair and true.

One district superintendent insisted on me joining the Odd Fellows. I refused. He asked why? I told him because I did not consider it was the place for a Christian, and especially a Christian min-

ister. He straightway told some of the Odd Fellows who attended my church that I said no Odd Fellow could be a Christian. Several Odd Fellows ceased to attend church, for which the superintendent blamed me. One who has had no experience can scarcely realize the consummate meanness of even Christian ministers actuated by the real lodge spirit.

But there happened to be a few Odd Fellows and Masons connected with that church who had a little principle. These stood loyally by me through thick and thin; while a few dropped out. My bitterest enemies were a Mason and an Odd Fellow and their families, both of whom were beer guzzlers, even while officers in the church. Suffice it to say that these abused the lodge men who were friends to me.

At one of the conferences I attended, serious charges were preferred against one district superintendent. These were signed by nineteen official members of a church on his district. Several of them were at conference to testify against him. Many of those who could not go, wrote letters to be used against him. But presto! The bishop was a Mason, and the district superintendent was a Mason, and the bishop positively would not let the matter come up at all. All the district superintendents were Masons, and the committee on conference relations were Masons, and so the whole thing was smothered.

But wait till the judgment day and Almighty God will bring all their meanness to light, and reward them for their wickedness.

While at this same Conference I heard of a case similar to this: A district superintendent in another conference had serious charges lodged against him from different appointments on his district. Twenty or more men went from different parts of the district to testify against him. But here was another Masonic bishop back of another Masonic superintendent. When these witnesses could not get a regular legal hearing, they went to the bishop's place of entertainment, and called him out. He came out, and said: "I hold here in my hands charges against this district superintendent from eight different churches on his district, charging him with lying, dishonesty, maladministration, and unchristian conduct and spirit. I only consider them so many recommendations for him. Good day, gentlemen." Say isn't it fine to be a Mason? You can scarcely bring one to justice even in a conference of Methodist ministers. No wonder they are dead spiritually.

I know this bishop and this superintendent. I have talked with that bishop on Masonry. He said he would not advise any one to join. Faith without works is dead. But works may be very much alive without any faith! See! The only time I ever heard this district superintendent he was addressing a lodge, and the manner of his address showed very plainly that his principal object was to get a lodge pull.

At one of these churches I saw a woman brought to trial for lying and dishonesty, etc. She belonged to the Eastern Star, and her husband to the Masons. A Masonic minister was appointed to preside and conduct the trial. He had a private talk with the defendant. He would never divulge what passed. His Masonic oaths forbade it. But was it not strange that in a city of 1,200 or 1,500 Methodists he could not find any suitable persons to appoint on the committee except some Masons and personal friends of this woman. Her witnesses contradicted themselves and one another. But that does not matter, when it is in behalf of a Mason, or against an anti-Mason. The trial was a mere farce. The Masonic-ridden committee said, "Not guilty." But the church and community at large rendered a far different verdict. The church itself voted her out of every office unanimously. This was a far more just verdict than was that of the packed jury.

Let us see now how these same people treat an anti-Mason. In the same city, one of the ablest and oldest ministers had quietly renounced Masonry, and had nobly lent his support to this and other reforms. None of this Masonic gang liked him very much. The Masonic bishop and Masonic superintendent annoyed and harassed him till he resigned through loss of health and strength. He moved to his farm. He was a trustee of a denominational school not far from his

home. The board of trustees promptly elected him financial agent. At conference this same tyrannical bishop who refused to entertain serious charges against a Masonic brother, now refuses to appoint a seceder to a position to which he was duly elected. On the other hand he proceeds to appoint him to a position at the other end of the conference, as assistant pastor to a man who was far his inferior. But he was a Mason, don't you see?

Here in this state was another case. A young minister became convicted on the propriety of his belonging to a lodge. It was during revival meeting. He determined to settle it. So he prayed all night over it. It resulted in his withdrawal. The next night there were seventy people came to the altar because of his message. But what of that? At the next conference his charge, almost unanimously, invites him to return. But his Masonic bishop and Masonic district superintendent said "Go," and that settled it. It nearly broke up the charge he left. I am acquainted with the facts, for I have held two meetings on it. But Masonic bishops and superintendents do not care when it is to carry out a Masonic scheme.

I see the evidences of the secret hand everywhere in my evangelistic work. Nearly all the opposition I ever meet comes from the saloon and lodge.

I never feel that I have done my whole duty as a Christian minister till I have declared the counsel of God against needless mixing with the world. While it nearly always offends some, I never fail to find sincere sympathizers and staunch supporters. And in several places men have renounced their lodges.

After I closed my revival services at Gatewood, ten or twelve different families asked me to give some Bible lectures on the lodge. I gave three, the second and third being asked for at the close of the preceding lectures. In fact, I was requested to give two or three more. The house was crowded. Good order prevailed. Even most of the lodge men agreed with most that I said. Five or six became offended. Two or three hotheads did nearly all of the spluttering. To hear them talk, one would think nearly all the world was on their side. They said I had won everybody by my sermons, and lost them all by my lectures. But the next time I passed through that community I received seventeen or eighteen invitations to be entertained. About half a dozen renounced their lodges. Several more quietly dropped them. Even lodge men said the lodges in that community would never recover from the effect of those lectures. The anti-secret men say the same.

In some places I cannot start a revival till I preach some against the lodge. And the places I have preached the most against the lodge, I have had the most success.

At the next place I held a revival, there was a great outpouring of the Spirit. Twenty-eight or thirty sought the Lord, twenty-five were converted, all but two or three of whom would lead in prayer and testify, which is something remarkable. But two or three lodge men began to misrepresent the work. They said my last meeting was a great meeting, but that I spoiled it all at the last by lecturing against the lodge. Everything reported was found to be absolutely false when investigated.

One of the tricks and lies of lodge men is to report at each new place I go, something derogatory to my last meeting. The purpose is always to injure if possible the meeting which is just being held. It is needless to say that nearly every report is found to be absolutely false, and often without my assistance or knowledge.

Other evangelists who have been opposed to lodges have told me that they had the same difficulty. One evangelist said that the lodge always reported his opposition to the lodge in any town where he was to preach before he arrived.—*Parral, W. Va., Dec.* 16, 1911.

Our good worker in Missouri, Evangelist J. L. Davis, has sent us subscriptions during the past month, as well as ordered books. We are greatly heartened by the knowledge of his work, and many like him in various parts of our land and in other countries.

From Our Mail.

A NOTABLE EXPERIENCE.

"Himself Hath Done It."

Once it was the blessing,
  Now it is the Lord.
Once it was the feeling,
  Now it is His Word.
Once His gifts I wanted,
  Now Himself alone.
Once I sought for healing,
  Now the Healer own.

Once 'twas a painful trying,
  Now 'tis perfect trust.
Once a half salvation,
  Now the uttermost.
Once 'twas ceaseless holding,
  Now He holds me fast.
Once 'twas constant drifting,
  Now my anchor's cast.

Once 'twas busy planning,
  Now 'tis trustful prayer.
Once 'twas anxious caring,
  Now He has the care.
Once 'twas what I wanted,
  Now what Jesus says.
Once 'twas constant asking,
  Now 'tis ceaseless praise.

Once it was my working,
  His it hence shall be.
Once I tried to use Him,
  Now He uses me.
Once the power I wanted,
  Now the Mighty One.
Once I asked for glory,
  Now His will alone.

Once I hoped in Jesus,
  Now I know He's mine.
Once my lamps were dying,
  Now they brightly shine.
Once for death I waited,
  Now His coming hail.
And my hopes are anchored,
  Safe within the veil.

—*J. B. G.*

SOME W. C. T. U. TESTIMONIES.

Naperville, Ill., Dec. 6, 1911.

Editor CYNOSURE:

I have been asked to write my opinion of secret lodges. I have been told that as I have never been a member of one, I should not judge them; but if "by their fruits ye shall know them," then there are many ways by which we may form opinions of these organizations. I believe them wrong in principle and injurious to character.

There are better methods for doing philanthropic work which do not require unconditional and absolute secrecy. That the lodge injures the church can readily be seen by any thoughtful observer. Men who are active in secret orders, as a rule, are not aggressive in Christian work. If these secret orders could be abolished, we would soon see a better condition prevailing in public and private life, and in our governmental affairs. Our churches would grow in numbers and in spiritual power, and our temperance reform would take a long stride forward.

Very sincerely yours,
Louisa M. Steck, President W. C. T. U.
for DuPage County.

Verona, Ill., Dec. 12, 1911.

I deeply deplore the weakening effect the lodges are having on our W. C. T. U. ranks. It is making the work doubly hard for us in Grundy County, and I think the same conditions exist in other counties, too. I would love to do anything to better the situation either with tongue or pen, or in any other way possible, but am too crowded for time just now, to write an article.

I am yours in the work for God and Home and every land.

(Mrs.) Cora Aker, President,
W. C. T. U., Grundy County, Illinois.

California, Dec. 8, 1911.

Several of my intimate friends belong to the P. E. O. society, and a few are D. A. R's. These people are all members of churches, and seem to have the same interest in the church that the ordinary church member has. Perhaps they are not fair representatives of members of secret societies, as it seems to me that the P. E. O's and the D. A. R's are more like clubs than they are like secret societies.

I remember a little incident that happened several years ago. I had to spend a few days at a hotel in a little town in Eastern Oregon. The landlady had a daughter in another State who was soon to return home. She wrote her mother that she was intending to join the church, but would wait till she came home so that the mother and she could join at the same time. To this the mother agreed, but in telling me about it she said she belonged to the "Rebekahs," and it hardly seemed necessary to join the church

as the lodge meetings were so solemn, and made her feel just as if she had been to church.

I can recall the names of about four people who are members of the regular orders. Two at least joined, I think, for the insurance, and two are physicians who examine candidates, so in the case of these four, it seems to be for revenue only. W.

Aurora, Ill., Nov. 6, 1911.

From years of observation, I can say that I believe that secret societies are most detrimental to the church and the Temperance Cause. A good working church member or temperance worker who is a good lodge member is hard to find. One Sabbath this summer as I came from church, a young man said to me, "Where have you been?" I said, "To church. Why were you not there?" Pulling his watch from his pocket and showing me his Masonic emblem, he said, "This is my church." I said to him, "Young man, that is not a church. That is a man-made institution. It can never take the place of God's church, and you are making a grave mistake if you are depending on the Masonic lodge to get you to heaven."

I have helped to organize a W. C. T. U. twice in one place in my county. It was killed both times by "Royal Neighbors," "Mystic Workers," "Rebekahs," etc. Although the women seemed to feel the need of the work, there was no day left in the week for the W. C. T. U. The lodge was *first*. Other good workers in our county have become so interested in lodges that their temperance zeal has waned and the consequence is that our county has fallen behind in its membership. This is my testimony.

Margaret E. Cromer.

EASTERN STAR ORDER.

"This Is My Experience in Secret Societies."

"In 1893 I went to Elgin, Illinois, and I had a hungry longing for Christian companionship in a strange place. Hearing of the Eastern Star Order a little bit, and connecting with the name the star of Bethlehem, or the light of Jesus, I supposed it would bring me in closer communion with His people; so I was initiated into the Order about September of 1893.

"After going through the initiation, that comprised a certain obligation that bound us to protect one another's character and in love to do all we could to promote truth and love to one another, there is an intermission, and they all gather round you, and shake hands with you, and welcome you into the Order.

"One very nice, refined-looking old lady, with gray hair (old enough to have been my mother) came and sat down by me, and after the usual preliminaries of asking questions, she began to tell me about the Worthy Matron, whom she said kept company with people of ill-repute, and she herself was said to have questionable company at the house when her husband was away (who was a railroad man).

"I had promised God that if anybody came to me with gossip of this sort that I would try and bring the two together, and stop the nonsense. This I did, making a very fine row, and one thing led to another until they had a trial in the Chapter room, which resulted in the breaking up of the Order, inasmuch as out of 120 members ninety or more started a new Chapter under the name of Bethel Chapter. The loving 'Brothers' sometimes came up to the ladies, while standing talking and slipped their arms around your waist, and several tried the same on me and when my anger arose, they would laughingly say: 'We are brothers and sisters; don't get angry, Miss Drake.' But I did get angry, as I always remember a motto given me when a young girl: 'First the waist, then the lips, then the girl's gone.'

"In over a year's time I came back to the city from Elgin Chapter No. 212. Before placing my demit in the city I visited Queen Esther Chapter, one of the largest chapters; Butler Chapter, Golden Rod Chapter and other chapters. The Golden Rod Chapter seemed to have the purest Christian atmosphere. So I placed my demit with them, and after being in there some time, I found that they were no better than any of the others, and that the jealous feelings existed against those that held the highest offices, the same as Elgin Chapter No. 212, because they wished to gain the offices

for themselves. The unlawful and unholy relations between some of the men and women, who had the reputation of, and the appearance of being the best educated and the most refined in the Chapter, was the cause of the charter being taken from them by the Grand Chapter.

"I asked for my demit from Golden Rod Chapter before going to New York in 1895, and the secretary promised faithfully to send it to me, but I failed to receive it, if she sent it, and therefore cannot give my demit. To be sure, the beautiful banquets, etc., are in certain ways very pleasant, as well as expensive, but altogether they are better let alone.

"This is a mere outline of the experience which cost me quite a good deal of money, time and unhappiness; and if these few words will prevent others from making the same mistake, and glorify our Lord and Master Jesus Christ, I shall be very thankful.

"Your sister in Christ,
"Miss Ella N. Drake."

ANOTHER COMMENDATION.

My Dear CYNOSURE People:

"The Power of the Secret Empire" should by all means be published in book form, and if it is done, I pledge myself to take at least one dozen copies, provided a moderate price be put on it. Do all you can to get out this book. It will prove an untold blessing.

I shall not stop at one dozen copies if it lies in my ability to dispose of more.

Yours very truly,
(Rev.) F. W. Abieht.

317 Jay street, Detroit, Mich., Dec. 12, 1911.

AN OPEN LETTER.

(Continued from December Number.)

To Elder W. A. Humphreys, Presiding Elder of the West Plains District, St. Louis Conference of the M. E. Church South:

I was present and heard your sermon and address over the remains of the late C. J. Waggoner, a deceased Royal Arch Mason, at the cemetery near Corinth schoolhouse, in Shannon County, Missouri, August 8th, 1911.

In your closing address you declared that "Freemasonry will not save a man's soul, it is not a religious organization."

To my certain knowledge there were both ladies and gentlemen present—members of your church—who know all the so-called "secret work of Freemasonry," and also that Masonry authoritatively teaches the very reverse of both of your above propositions.

Consider what follows which is from the highest authorities in Masonry, as we inquire:

Is Freemasonry a religious institution or organization"? Mark her reply.

"As Masons we are taught never to commence any great or important undertaking without first invoking the blessing and protection of Deity, and this is because Masonry is a religious institution, and we thereby show our dependence on and our trust in God"

Mackay's Masonic Ritualist, page 44.

What kind of a religion is Masonry?

"The truth is, that Masonry is undoubtedly a religious institution—its religion being of that universal kind in which all men agree." *Mackay's Masonic Jurisprudence, page* 95:

"The religion, then, of Masonry is *pure theism*, on which its different members engraft their own peculiar opinions; but they are not permitted to introduce them into the lodge, or to connect their truth or falsehood with the truth of Masonry."

Mackay's Lexicon, Article Religion.

"The Jews, the Chinese, the Turks, each reject the New Testament or the Old, or both, and yet we see no good reason why they should not be made Masons. In fact Blue Lodge Masonry has nothing whatever to do with the Bible. It is not founded on the Bible; if it was it would not be Masonry; it would be something else." *Chase's Digest of Masonic Law, page* 207.

Jesus says: *"That all men should honor the Son, even as they honor the Father."* (*John V*, 23.)

Does the following omission of allusion to the Savior of mankind "honor the Son," and exalt Freemasonry in your estimation?

"The Blazing Star is said, by Webb, to be 'commemorative of the star which appeared to guide the wise men of the East to the place of our Savior's nativity.' This which is one of the ancient interpretations of the symbol, being considered as too sectarian in its character,

and unsuitable to the universal religion of Masonry, has been omitted since the meeting of Grand Lecturers at Baltimore in 1842." *Mackay's Ritualist, page* 56.

Does not Freemasonry regard every candidate seeking initiation as an unregenerate sinner, whether he be a minister of the Gospel, a saloonkeeper, a deist, or a Jew?

Masonry replies as follows:

"There he stands without our portals on the threshold of this new Masonic life, in darkness, helplessness, and ignorance. Having been wandering amid the errors and covered over with the pollutions of the outer and profane world, he comes inquiringly to our doors, seeking the new birth, and asking the withdrawal of the veil which conceals divine truth from his uninitiated sight." *Mackay's Masonic Ritualist, pages 22, 23.*

Again we are told that:

"The shock of entrance is, then, the symbol of the disruption of the candidate from the ties of the world and his introduction into the life of Masonry. *It is the symbol* of the agonies of the first death, and the throes of the new birth,". *Ibid., page* 24.

Rather mixed for a symbol, but Masonry utters her voice.

What does Masonry profess to have done for the salvation of its candidate when he has passed through the three Blue Lodge degrees and becomes a Master Mason?

Again she definitely replies as follows:

"We now find a man complete in morality and intelligence, with the stay of *Religion* added, to insure him of the protection of the Deity and guard him against ever going astray. These three degrees thus form a perfect and harmonious whole; nor can we conceive that anything can be suggested more which the soul of man requires." *Sickels, Monitor, page* 97.

If one man, or an "association" of men deliberately corrupt the Scriptures, in order to strike out the name of "Our Lord Jesus Christ," are they not all liable to eternal damnation, as declared in Revelation, XXII, 18, 29*?*

Masonry deliberately interpolates the Holy Scriptures and substitutes words of her own conception instead of the name of *"Our Lord Jesus Christ,"* as may be seen in two places and in two verses of the 3d chapter of II Thessalonians from the 6th to the 16th verses. Compare these with what she publishes to be the very same inspired language, as you may see in *Mackay's Masonic Ritualist, pages* 348, 349. Also in *Webb's Freemanson's Monitor, page* 120.

If the Holy Spirit requires one soul to renounce, *"The hidden things of dishonesty,"* does He not require all to do so?

"Submit yourselves therefore to God; resist the devil, and he will flee from you." (James IV, 7).

We can multiply quotations, such as are given above from the highest Masonic authorities that prove conclusively that, *Freemasonry is a religion without Jesus the Christ, that it ignores the work of the Holy Spirit, and adopts another process of regeneration, and that it interpolates the Scriptures to strike out the name of Jesus.*

That Satan can and does use talented ministers like yourself, in his business, is evident all over Christendom, and this is *"the enemy"* that has *"come in like a flood,"* and his secret society people divide the church—create divisions in it. The church is spiritually—if not literally—disrupted, its unity destroyed, Jesus is dishonored and the Holy Spirit is grieved, while Satan triumphs over every effort to reach such sinners with the gospel message.

(Elder) G. T. Dissette.

Congo, Mo.

(To be continued.)

Dr. Martin Luther:—"A reformer who altered the entire course of history."—Dean Farrar.

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CHICAGO, FEBRUARY, 1912

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IN SPOTLESS FIELDS,
HIGH IN THE REGIONS
OF THE
POLAR NIGHT,
THOU SERV'ST
A WAYMARK
TO THE SONS
OF TIME.

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CHRISTIAN CYNOSURE

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850 West Madison Street, Chicago.

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PRICE—Per year, in advance, $1.00; three months, on trial, twenty-five cents; single copies, ten cents.

PRESENTATION COPIES—Many persons subscribe for the Christian Cynosure to be sent to FRIENDS. In such cases, if we are advised that a subscription is a present and not regularly authorized by the recipient, we will make a memorandum to discontinue at expiration, and to send no bill for the ensuing year.

Entered as Second-class matter May 19, 1897, at the Post Office at Chicago, Ill., under Act of March 3, 1879.

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"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

VOLUME XLIV. CHICAGO, FEBRUARY, 1912. NUMBER 10.

COUNTERFEIT MONEY AND OTHER COUNTERFEITS.

BY ELLIOT WHIPPLE, PH. D.

Webster defines a counterfeit as that which is made in imitation of something without lawful authority, and with a view to defraud by passing the false for the true.

Some of the oldest of you can remember the time when counterfeit money was so common that ticket sellers and bank tellers had to have at their elbows a book of directions for detecting counterfeits, and private individuals were often chagrined to find that they had become possessed of a counterfeit coin or bill, and must stand the loss of its value.

It often happened that the person who passed the counterfeit did not know it to be a counterfeit, yet, nevertheless, the transaction was null and void.

Now the United States Court has for many years exercised such care in detecting and punishing counterfeiters that we accept without scrutiny all kinds of money and are very infrequently imposed upon.

Those of you who have not experienced the inconvenience and occasional losses that occurred fifty years ago, can hardly appreciate the advantages of present conditions.

Adulterated goods are similar in character to counterfeit money, and the "Pure Food Law" is designed to accomplish a similar result for consumers of goods. Certainly it will be a great relief when every package is correctly labeled both as to the quality and quantity of its contents.

It would be good for the country if a law could be enacted and enforced to secure us against counterfeit patriots who are so overflowing with love for the country and so devoted to the interests of the dear people that they are willing to sacrifice even their private affairs in order to offer themselves as candidates for public offices, but who, when elected, hasten to join those who "stand pat" in the service of the great monopolistic corporations that are accumulating enormous fortunes by robbing us on all the great highways of the land, and increasing the price of many of the necessities of life.

In the sphere of politics, however, no law can be framed to meet the case. Primary election laws, the initiative and referendum, and the recall may do something to alleviate the condition, but we must be saved, if saved at all, by honest, intelligent, wide-awake, and patriotic voters who will be their own detectives and learn to discriminate between true and counterfeit patriotism.

Religion is the most important matter with which we have to do, because our relation to God determines our welfare for the whole of this life as well as for the life to come, and in this sphere, too, there are numerous counterfeits*, against

---

For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places—Eph. 6:12.

which no law of the State, no decree or doctrine of the Church, can guard us.

If the soul of a free moral being ever comes into right relation to his Maker, it must be by his own free choice. The application of an external force of any kind destroys the freedom of the decision.

In these days there is much said about the good there is in all religions, and we even hear this nonsense voiced from the pulpit and read it in so called religious publications.

in making counterfeit money, great pains is taken to have it as like real money as possible, but however many of the qualities of the true article it may possess, or however closely it may imitate its appearance, if it lacks proper authorization, it is utterly worthless as money.

Counterfeit religions could never find acceptance if they did not imitate true religion, and this explains the gradual change we see taking place in the publications and public utterances of current religious counterfeits, whereby they may appear to bring their doctrines to resemble those of Christianity so closely that one may sometimes listen to a complete service without hearing anything to reveal the fact that he is not in a Christian church.

Here the question may be raised, why counterfeits so closely resembling Christianity are not just about as good. Real money pays debts, but when counterfeit money is passed the obligation remains in full force. True Christianity provides for us an all-wise, all-powerful Friend and Helper who takes a personal interest in our wellfare, "even as a father pitieth his children," and so satisfies the unlimited aspiration of our souls. It provides an atonement for the guilt of past sins by the sacrifice of Jesus Christ. It offers the grace of Christ sufficient to overcome any temptation and save us from the power of sin in future. It provides the Holy Spirit as a daily companion to lead us into all truth. It sustains us in times of inexplicable affliction with the assurance that "All things work together for good to them that love God." It removes the fear of death by the clear and explicit promise of everlasting life. These are the glorious things that Christianity undertakes to do and does do for us, when truly and sincerely accepted.

A careful study of heathen religions and of the various counterfeits now springing up in this country will show how far short they come of doing, or of even attempting to do, any of these things.

Instead of an intelligent, loving, personal God and Father, they offer some kind of an indefinite combination of law and force, some inscrutable first cause, some pantheistic conception of a God who is identical with the universe—an error as old as the earliest recorded human speculation.

Compare these two conceptions, and "Choose ye this day whom ye will serve."

It is a special characteristic of modern counterfeits, with the exception of Mormonism, that they omit any provision for an atonement for the guilt of sin, indeed the sacrifice of Christ is the one thing to which they most strenuously object.

One system attempts to get rid of the guilt of sin and overcome its power by the simple process of thinking that it is non-existent. Imagine a murderer, confronted with the body of his victim, attempting to obliterate the whole transaction by being willing to think that he did not commit the crime! And yet the author of this nonsense, in another place speaks of the atonement of Christ, as if accepting it in the Christian sense—a good example of an attempt to make the counterfeit resemble the true.

Usually sin is ignored, or else treated

as an imperfection to be removed by education, improved social conditions, indoctrinating with good moral precepts, or other merely human agencies.

One system proposes to knock off the rough edges of character and so fit more perfectly for entrance to heaven. *Sin is a great and awful reality and whoever comes face to face with a consciousness of his guilt and attempts to overcome the power of sin in his soul, discovers the utter futility of all counterfeit religions to meet his needs.*

Since the discrediting of the ancient oracles, the most conspicuous example of an attempt to supplement the lack of human wisdom by counterfeiting the guidance and enlightenment offered by the Holy Spirit, is found in the pretended communications from the spirit world. "By their fruits ye shall know them," and the futile nature of these communications are sufficient evidence of their utter worthlessness.

When we are brought into circumstances of deep affliction whose cause and purpose are alike unknown to us, none of the counterfeits provide any adequate relief. When we are called upon to lay away in the grave the still and cold forms of our dear ones, or when we are brought to a realization of the inevitable certainity that we too must depart from this life, how utterly inadequate are the provisions made by counterfeit religions!

Some promise a reincarnation in some other's human body, better or worse conditioned than at present, according to how we have improved our present opportunities. Often it is some kind of vague merging with the infinite that is offered. Sometimes it is nothing more than a burial ceremony or the dropping into the grave of a sprig of "acacia," which may indicate that the departed may have a future life.

None of these speculations, intimations, or promises are supported by any sanctions or evidences of being authorized by God, that are deserving of a moment's consideration.

Christianity not only promises an unending personal life of joyful service in the presence of God, but it sanctions this promise by the resurrection of Jesus Christ, which is as well attested as any fact in history can be.

Many false religions contain excellent moral precepts, for example the saying of Buddah, "Do not do unto another what you wouldn't like to have him do to you," but a comparison of this with Christ's golden rule, "Do unto others what you would that they should do to you," reveals the essential inferiority of the former. At the most, it only prohibits injuring others, while the latter requires active effort to help others.

The supreme test of the value of a religion is found in the results it produces. The counterfeits now spreading in this country have not been in existence long enough to show what manner of fruitage they will bear, but in the old world we find several great religious systems that have thoroughly possessed whole nations for many centuries, and there we may find out exactly what they do for mankind.

Compare the condition of the masses of the people in Turkey, India, and China with that of the common people of countries in which protestant Christianity prevails. In the former we find ignorance, extreme poverty, disease, unspeakable moral degradation, and despair; in the latter, intelligence, comfort, improving sanitary conditions, plagues stamped out, disease minimized, a high and rising standard of morality, and hope for better things in the future.

Pasadena, California.

(To be continued.)

A GOLDEN JUBILEE.

We all join in invoking God's gentlest blessings upon Mr. L. F. Watkins and his wife Mary E. Watkins of Philomath, Oregon, who celebrate this month a half century of the bond of strong holy love as huband and wife, into which they entered fifty years ago this month. Their home has long given an honored place to the CYNOSURE and its teachings, and four sons and a daughter, also true children in the principles of their father and mother, gladden the parents' hearts at this anniversary.

TO DEFEND DISHONEST OFFICERS.

From an editorial in a Chicago paper suggested by the present trial of police officers in Chicago, I take the following paragraph:

> It is inevitable also that the police department must permanently rid itself of a secret political organization that exists mainly to defend dishonest police officers from the consequences of their dishonesty.

I have many times asked secret society men what need an honest man has for belonging to a secret society. I have never yet had any satisfactory answer to the question. Everyone knows that men who conspire against the laws may profitably employ a secret society. It will help them in many ways and if judges, jurors, witnesses and sheriffs can be secured as members in the same organization to which the dishonest men belong it goes far to assure them of protection in time of trouble. Over and again we find men living for years in violation of the law and yet sustained in positions of trust by men who should know of their dishonesty, whether they do or not.

Cases of this kind are so frequent that they will, no doubt, come to the memory of all who read these words. The last case before the public is the one which suggested the editorial from which I quoted. It has been proved that the police system of Chicago was in league and collusion with all the centers of vice and crime. Persons engaged in the horrible business of marketing white women to the slums of Chicago were able to secure police officers to escort their victims from one infamous resort to another. Saloon keepers were able to violate laws in any way they chose, with no interference from the police authorities. Gambling house keepers and dealers in unlawful drugs were able to carry on their business year in and year out.

Every one could see that police officers were living in fine houses, riding in autos and doing other things which honest men could not do, but until the recent exposure no one could fasten crime upon them. Now they have been adjudged guilty, have been dismissed from their positions and the offices which some of them held are being abolished.

Even a secular paper, which has no objection to secret societies in general, sees that secret societies among these policemen are dangerous to the public and declares for the abolition of such societies. The United States authorities have recently been moving in the same direction respecting secret societies among officers in the postal department. In fact, everywhere it seems that the common sense of mankind is leading to the conclusion which has been advocated by the National Christian Association for many years, namely, that "secret societies are needless for good purposes, are capable of all bad purposes, and therefore should be abolished by law." This quotation was framed by the great Wendell Phillips, but it has been the continual testimony of the National Christian Association from the beginning in 1867 until the present year. It is true that our testimony has not been heeded as it should have been. It is also true that such infamies as have been revealed in the police department in Chicago have been going forward in greater or less measure in every city or town of our country. There have been six hundred murders in Chicago since a man was hanged for murder. It is also true that the testimony of the Christian church in general has been neglected or rejected. People have gone on their own wild, reckless way, but the truth remains, the word of God abides and in the end everything which sets itself against the kingdom of God will be overturned and destroyed.

Balaam, the Son of Beor.

It is a pitiful thing that our churches

feel compelled, in these days, to cater to Godless and wicked organizations in order to build up their churches. I do not mean to say that all do, some do not. I mean to say that many do, and when they get a crowd by these appeals to Balak they feel glad, and when they get large collections from the Moabites, they think they have accomplished a great work, but there is a curse on the crowds and on the money which comes by Balak's assistance.

A friend has sent me the following extracts which I submit in full for the enlightenment and the warning of all who are tempted to these godless methods of serving God's cause. Here are bootblacking shops, lodges of all sorts and kinds, and finally a lot of Elks, an organization formed by actors and at its beginning one of the most wretched of all the secret societies, turning in and working together for a Sunday School contest, and when one of the Sunday Schools had beaten the other the news was published through the whole country. One of the towns gave a dinner to the men from the other town.

I will not say that no good was accomplished by such a performance, but I do not think any sane man believes that the good resulting ought for a single instant be compared with the widespread demoralization which will result. How Satan must laugh and rejoice when the bride of Jesus Christ grovels in the dust before these organizations; but here are the extracts:

"One Hundred Men Wanted.

"Free shines will be given to one hundred men if they will meet at the Big Four barber shop on the northeast corner of the square, Sunday morning, and march in a body to the Presbyterian Sunday School to help defeat Bushnell.

"Come early and avoid the rush, so that Spike can finish his work in time to go with them."

"Presbyterian.

"'The Great and Good Things in Lodges' is the subject of the address by Rev. W. T. Rodgers for the men's class next Sunday at the First Presbyterian church. The class extends a hearty invitation to all the members of all the lodges of Macomb to be the guests of the class next Sunday. You are requested to meet at your lodge rooms or on the public square next Sunday morning at 9:30 sharp, and march to the church in a body. Not only lodgemen but all the men of Macomb and vicinity are invited to come and bring their friends with them.

"Let every man in Macomb stand by his town and help Macomb win against Bushnell."

"Elks' Sunday School Special.

"There are few things that your average orthodox Elk (of the two-legged species) will not tackle; and few things that he tackles that he does not bring to success. So when the lodge of that order in this city took hold of assisting the Men's Bible Class of Macomb in its contest, they didn't just sort of do things and then sit down. Instead, after enrolling all of themselves and all of their friends to go, they naturally went to Manager Mapes, of the Macomb and Eastern Illinois Railway, and hired a special train from Industry, which was loaded to standing room with 'men only' who, arriving in Macomb as a delegation, marched over 200 strong, to the Presbyterian church, arriving as opportunely as was the coming of Blucher's army at Waterloo. And the pestiferous Elks paid the bill with a hearty smile and a willing hand; asking 'no help and no odds of nobody.' Only thanking those who accepted their cordial invitation by as cordially coming."

The duty of Christian churches and men is obvious. We are not required, as Lincoln said, to succeed, but we are required to be honest. We are not required to extirpate evil, we are required to bear testimony against it. God will tend to completing the work in his own time and way; it falls to us to keep our own testimony clear and our own hands clean.

Balaam, son of Beor, died by the sword among the enemies of Israel and all the enemies of God will perish in due time. Jesus must reign, this is the Bible

word, "must," until every enemy is under his foot, so let us be patient and loving and persevering and God will give victory at the appointed day.

With best wishes and good hope and courage, I am,

Fraternally yours,
CHARLES A. BLANCHARD.

The Tongs in the Chinatown of New York and Pacific Coast cities keep under pay their own military bodyguards, administer their own courts and execute their own death sentences without any reference to the laws of the United States.

The Broken Seal

By

Samuel D. Greene

From the personal reminiscences by Samuel D. Greene of the abduction and murder of Captain William Morgan were taken some of the facts so vividly brought out in Miss Flagg's "Power of the Secret Empire," which ended in the December number of the CYNOSURE. The story has created so wide an interest that we propose to give our readers in the next few months some of these facts as recorded by Mr. Greene, an eye-witness.—Editor.

CHAPTER IV.

The Storm Gathering.

So matters stood in the village of Batavia, in the middle of August, 1826. Captain Morgan was boarding with his young wife and two little children at a Mr. Stewart's, in the center of the village, but kept himself during the day, for the most part, at a Mr. Davids' on the opposite side of Tonawanda Creek, about a mile out of the noise and stir of the village. It had now become generally understood that he was writing out the secrets of Masonry, and it was evident that a storm of wrath was gathering to burst upon his devoted head.

Colonel Miller was still pursuing his work of publishing the Batavia Advocate; but he understood that his person and property were in danger, and he was living in apprehension of what might befall himself and his family.

About this time I attended an adjourned meeting of the Master Masons' lodge. Some of the committees asked leave to report. The Episcopal minister, before referred to, objected to any detailed report. He said this was not the place to report. They must open these matters in the Chapter; but he would assure the lodge that the committees had done their duty—that the book should be suppressed, and their plans carried out, even though Morgan and Miller *should be lost to society*. It was sought to be impressed upon all Masons that they should take a decided stand in this crisis, that it was an awful crime not to do so, and that the judgment of Heaven would surely overtake all who did not use their utmost efforts to prevent the publication of the book. A letter was introduced into the lodge, purporting to be a copy of a letter which Governor De Witt Clinton had written, saying, in substance, "You must suppress the secrets of Masonry at the expense of blood and treasure; be careful to observe secrecy, but if you are detected you shall be protected. If you are convicted you shall be pardoned, for I have the pardoning power."

This Episcopal minister, named above, was a great man in the lodge—a kind of oracle, from his rank and station, among the Masons. He was a man, however, extremely fond (to use the technical language of the Masons) of "passing from labor to refreshment." He was addicted to the glass and was often assisted home from the lodge, being unable to make his way by himself.

It was evidently the intention of the Masons of the higher degrees not to have matters too much talked of in the lodge, for they felt there might be spies in the camp. They did not then know what was passing in my own mind,

though it was observed that I was not so loud in my demonstrations as were most of the members of the lodge. There were suspicions and anxieties lest some should not prove true to their Masonic oaths, and so, as Masons met together in the street, it was a common form of question among them, "Do you think Freemasonry can be published in Batavia?" If the answer was, "No! Batavia would rock to her center first," or some other answer in a similar spirit, all was regarded as right. I never could make quite the right answer to suit them; but a certain Mr. Wood took it upon himself to vouch for me that I was true.

About the middle of August there came to Batavia, from Canada, a man by the name of Daniel Johns. He professed to have heard what Morgan and Miller were about, and to be deeply interested in the enterprise. He wished to associate himself in business with Mr. Miller, and offered to advance all the needed money for the purpose. He so won upon their confidence by his flattering manner, that he was taken into partnership. This man, as it afterwards appeared, was a Mason of one of the higher orders—a Knight of Templar—and he took this method to discover the secrets of Morgan and Miller, and interrupt their designs.

It was on the 19th day of August, 1826, on a Saturday, that three men, residents of Batavia, and Masons, in company with Daniel H. Dana, a constable from the neighboring town of Pembroke, appeared suddenly at the house of Mr. Davids, where Morgan had his room. There were two families occupying the house, the one already named, and the other of the name of Towsley. When the four men came to the house, they first inquired for Mr. Davids and for Mr. Towsley; and learning they were not at home, they, without further inquiry or remark, rushed up stairs into the room where Mr. Morgan was writing. Here the constable presented a warrant for his arrest. It was upon some claim that a Mr. Thomas McCully held, or professed to hold, against Morgan, that this warrant was served. It was well understood, however, that the case was one got up for the occasion, to give vent to the Masonic rage against Morgan. The sheriff was suspected of being a party in the transaction. He was seen in company of the men, as they were going to Mr. Davids' house, though he staid back, and did not actually enter the house with them.

Mr. Morgan was in his chamber, writing, with various papers about him. He was seized with the papers, and without delay was hurried off to the county jail. The story of his arrest spread quickly over the village, and some of his friends started at once to find the officers of the law, and secure his release on bail. But it was evident that the officers of the law were out of the way by intention. The sheriff, who was visible just before the arrest, and who was not known to have any business calling him from the place, was sought for in vain. Men hastened hither and thither—to his house, and to all his usual places of resort; but he was nowhere to be found. The jailer also strangely disappeared immediately after Mr. Morgan was lodged in jail. The motive for all this was apparent. It was Saturday. If the officers could keep themselves out of sight until twelve o'clock Saturday night, Mr. Morgan would have to lie in jail, at least, till Monday morning. In this they succeeded. The friends and neighbors of Morgan were eager to give bail for him, but nobody could be found to transact the business. On the same day, at evening, the men who had arrested him went to the house of Mr. Stewart, in the village where Mr. Morgan boarded with his family, and where Mrs. Morgan then was. They professed to be in search of property on which to levy for debt. They asked questions at random of Mrs. Morgan; but their chief business evidently was to ransack among Mr. Morgan's household effects, in hopes of finding papers. They searched trunks, boxes, drawers, etc., examined the contents of letters, and took off with them a small trunk of papers, saying, if these papers were useful to Mr. Morgan, they would return them. The reason of this, as it afterwards clearly appeared, was, that they had not found at Mr. Davids' house the papers they hoped to find; and it was surmised that these might be found at Mr. Stewart's, where he boarded. They did find a part, but not all that they were after.

Mr. Morgan remained in jail until Monday morning, August 21, when he

was released on bail. During the Sabbath, many persons visited him. There was much sympathy felt for him by those who were not Masons, and by some who were. I myself went to the jail, and talked with him through the grate, telling him that he was in danger. I had become well aware, from what transpired in word and act at the lodge meetings, that both Morgan and Miller were in peril, and through the grated window I communicated this idea to Morgan on that 20th of August. He did not believe that he was really in any serious personal danger. He knew, of course, from what was then passing, that there was a disposition on the part of the Masons to vex and annoy him. But he did not think matters would go beyond this. He expressed the belief that the laws of their country would, in the final resort, have more influence over members of the lodge than their Masonic oaths. I told him that I had formerly thought so too, but that it was now my belief that violence was intended, and that he should be strictly on his guard in reference to the movements going on about him.

How Consciences are Warped.

As I have already said, I had been long in coming to this opinion. At first I could not think that my neighbors, some of whom were high officers in the church and state, would, in obedience to their Masonic oaths, be guilty of actual violence towards a fellow-man. I thought they meant, if possible, to frighten Morgan, and make him desist from what he was doing. But that they could be so blinded and infatuated as to harbor murder in their hearts, out of their devotion to Masonry, I could not for a long time believe. But as I had attended the various meetings of the lodge, and seen the signs and nods, and heard the significant words uttered, and, more than all, as I had, little by little, become aware of the awful hate which was cherished against Morgan and Miller, I saw how easy and natural it was that violence should spring out of it. I saw that the consciences of men were warped, and in the conflict between Masonic duty and public law, the former actually had the supremacy in their thoughts. Moreover, under cover of the darkness of a secret institution, they somehow deemed it safe and right to do what they never would have thought of doing in the open day.

It was here, and under these circumstances, that I had the best opportunity of studying Masonry in its internal tendencies and laws. I had connected myself with the institution only a few months before, under a misrepresentation. I had been told that it should not militate against my politics or my religion; but I found it at war with both. I soon discovered that I was in a strange bondage to a power that I could not respect, and that imposed upon me services that I could not honestly render. I soon began to go to the lodge unwillingly, and to return from it with a kind of moral disgust. At the best, it was pompous nonsense and false pretension. At the worst it was deeply corrupting and immoral. It used the names and forms of religion only to dishonor and belittle them. It employed the Bible and prayer, and semi-religious ordinances; it made use of the name of God in a way to make the most holy things and the most sacred words only as the playthings of an idle hour. It put forth its claims to a vast antiquity, and brought into its records venerable personages of the remote past, without the slightest regard to truth. It paraded itself before the ignorant and unlearned as if the chief care of God over this world had been to foster and keep alive this institution from generation to generation, as though it were something far more ancient than the Christian church, and not second in importance.

As soon as I was fairly within the enclosures of the lodge, I discovered, contrary to all my expectations, that I was in a place where half-educated, swelling, and unscrupulous men had an ample field for the exercise of their powers. Such men stood in the fore-front in the goings on of the Masonic order. Men who delight to be dressed up in a little brief authority, on however small a scale; men who bustle about in aprons, and feathers, and all sorts of glittering gewgaws; men who have no scruples in letting fiction pass for truth, and pretence for reality—these are the men who find Masonry something altogether to their mind. They hurry hither and thither to do its bidding; they bustle about, on St. John the Baptist's and other days, under the singular delusion that they are important

persons—that caps, and sashes, and bands can make men great. A masonic lodge is a mutual admiration society of the most intense order. It lives, moves, and has its being in a system of the most enormous self-complacency. Tried by the touchstone of sober truth and reality, it withers in a moment. Its benevolence, on which it so prides itself, can never pass as genuine. It is benevolence *for a consideration.*

When men band themselves together to gain and keep for themselves such earthly advantages as they could not otherwise enjoy, it is often the most concentrated form of selfishness. It is a kind of secret conspiracy against the rest of mankind in behalf of their own set. It is no new thing for men of the worst character to be bound together as mutual helpers; and within a certain range they must exhibit what is called kindness, and show all the tokens of good fellowship, else the confederacy formed for selfish and wicked ends will fall to pieces.

Eyes Opened, Hands Bound.

In the winter of 1825-6 I had become fully satisfied that Masonry was no institution for me. I had, as before stated, gradually ceased to attend the lodge meetings, just as thousands and tens of thousands of others have done, through a certain inward weariness and disgust. But I did not wish to signalize my non-attendance by making talk about the matter, or by any outward demonstrations. I wanted everything to pass in silence and quietness. And if nothing of an unusual character had arisen, I should probably have taken practical leave of Masonry in the spring of 1826, never more to mingle in its councils. But as soon as the high excitement about Morgan and Miller arose, I could not absent myself without exciting suspicion, and after a little I did not wish to withdraw, but preferred to remain and study the atrocious plans which were forming. It was a delicate part, no doubt, that I was playing, and was attended with no little difficulty and hazard; but I seemed to be called, by a kind of providence, to stand in that lot, and incur the incidental risks. I was studying Masonry now under new and peculiar conditions. I was learning what it was, and what it would do, when violent passions are kindled and a vindictive hate aroused.

For a long time I kept my own counsel. I had abundant food for reflection, but I had not divulged to any person or persons outside what was going on in the lodge. I had occasionally ventured, in the lodge, and in my conversations with Masons, to try and give things a milder turn. But after a few attempts of this kind, which only turned attention towards me to no purpose, I preferred to hold my peace, to think my own thoughts and make my own plans.

As has been already stated, Morgan was released on bail, after his confinement in jail over the Sababth, and matters went on much as before. In the search which was made for papers on the day of Morgan's first arrest, August 19, some were found, and among the manuscripts taken was the Royal Arch Degree, which Morgan was writing out. This is the seventh Masonic degree in order. This was brought up into the lodge room, and those Masons who had taken this degree were permitted to examine the manuscript. I had only taken three degrees, and did not share in this privilege. This degree was afterwards sent by Charles C. Church to Canandaigua, and from thence it was forwarded to New York city by express, to the Grand Chapter, which was then in session.

So matters went on until the morning of Friday, September 8, 1826, which was an eventful day in my history; and many things in my subsequent life date from that day. A messenger of the lodge came to notify me that about *three hundred* Masons were in and about the village of Batavia, gathered from all directions, met for the express purpose of burning and destroying Mr. Miller's printing office, and by open violence preventing the publication of Mr. Morgan's book. The cant phrase was again employed, that this book must be suppressed if Morgan and Miller were *lost to society.* I had learned to know what that language meant. The notice was given us in the field, as I have stated, and we were expected to govern ourselves accordingly. For my own part, I saw that the time for action had come. The recollection of all that had transpired at the lodge for weeks before now came back upon me, and I realized that what I had feared was really about to take place. Peaceful and

persuasive measures were no longer to be used; but violence, even unto death, if need be, was intended by the present movement. Up to that time I had managed to keep my feelings, in a great measure, secret from the other members of the lodge; and though they had, at times, thought me wanting in Masonic zeal and energy, they had not apparently suspected me of faithlessness to my Masonic oaths, or dreamed that I would, in the last resort, seek to protect Morgan and Miller from Masonic rage.

That morning I was in trouble. I saw that it needed only some slight act, on my part, to reveal my secret, and put me in the same category with Morgan and Miller. Madness was abroad upon the wind. The wild elements were let loose. An infuriated crowd swarmed about Batavia, and the storm might burst at any moment. To add to my care and responsibility, I was at the time one of the trustees, or guardians of the village. This was one of the methods of civil government and protection adopted by the young villages of Western New York. A board of trustees was chosen to guard the village against dangers of whatever kind, external or internal, and also to promote its general welfare. I held the office of trustee at this time, and my associates had chosen me superintendent of the village. Holding this office, and knowing also what had been secretly contrived against the place in Masonic lodges, I was brought into peculiar straits. I called upon the sheriff, whose duty it was to aid in preserving the peace. He was a Mason in regular standing, and full of Masonic zeal. I cautiously said a few words, indicating in some measure my feelings in this crisis, when he warned me into secrecy, and reminded me of the binding character of my Masonic oaths. This man was a member with me of the Presbyterian church. I called on another Mason, who was an elder in our church, and tried to open my heart to him; but before I had fairly committed myself he warned me to take care, and reminded me also of my oaths. I turned from men to God, and made my appeal unto him. He knew all that was passing in my thoughts. I remembered his promise, "For in the time of trouble he shall hide me in his pavilion, in the secret of his tabernacle shall he hide me; he shall set me upon a rock." I gathered comfort from this assurance. I committed my way unto God, and resolved within myself that Mr. Miller should know of the dangers threatening him, so that he might be upon his guard, and that I would assist him to escape out of the hand of the enemy.

There was in the village of Batavia a man whom I knew well, and highly esteemed—Mr. George W. Harris. He was by trade a silversmith, and had a shop in the central part of the village. In him I thought I could confide. Accordingly I went to my desk, and on a piece of paper wrote out briefly the information I had that morning received. I made the request that Harris shuld transcribe my note, burn the original, and communicate at once to Mr. Miller the message I had communicated to him. I stated also upon the paper, that as a trustee of the village, I was under obligation to see that the persons and property of the inhabitants were protected. I wished to have a guard set; but for the present I wished my own name kept a profound secret from Mr. Miller and from every one else.

Compressing this paper into a shapeless wad, so small that it might be crowded into a thimble, I called at Mr. Harris' door, and said to him, "I have important intelligence to communicate to you, and in doing so I shall throw myself upon your mercy. If my intelligence is not improper will you do what I request you?" He hesitated a moment, and I repeated the question. He answered in the affirmative. I threw the roll upon his counter, and left him suddenly. I left him thus without any further observations, in order to show him that I had put implicit confidence in him. He opened the note and read it, and proceded at once to carry out its suggestions. He acted in good faith with me, not revealing in any way the source from which he obtained his information. The guard was set and measures for safety and protection adopted. It was soon noised abroad what was going forward. The village was astir with excitement. Men gathered in the streets to talk over these exciting topics. Masons were about, here and there, trying to quiet the alarm, but more busy in seeking to discover how the information got out. No

one could tell; only Mr. Miller had received the information through the post office. The guards were set, and no violence was attempted that day or night. The next day Mr. Harris called on me secretly to inquire what this quiet meant, and whether the Masons had dispersed. I told him they had not, but had been reenforced, and he must strengthen the guard. He did so, and this day and night all was still. This brings us along to Sunday, September 10. By this time it began to be thought that a false alarm had been given, and that there was really no danger of an attack. The guards were no longer set. Mr. Miller also changed his mind. On Saturday he had armed himself thoroughly for defense, having placed a swivel so as to command the entrance of his printing office, and he had armed men with him in the office; but he began to think he had been needlessly alarmed. He resolved, therefore, to pass Sunday night in his office without any guard. When I knew that this was the determination, and that he was to pass the night at his office, I sent word to him through Mr. Harris, cautioning him not to attempt to leave the office during the night, however much he might be alarmed. I knew that nothing would be more in harmony with the wishes and plans of the Masons than to catch him in the open street by night.

What we have called Mr. Miller's printing office, was, in reality, two offices, or rooms, one on each side of a narrow passage-way, called Printer's Alley. In one of these was printed the *Republican Advocate* and in the other the work on Mr. Morgan's book was going forward. These rooms were in the most thickly-settled portion of the village. They were in the second story of the buildings, and stairways led up to them from the outside. Underneath one of these rooms a large family was living, consisting of a man and wife and eight children. I was sorry that more credit was not given to my information, so that the guard should be kept set, as on the two previous nights. But as these had passed in such comparative quiet, it began to be thought, even by Mr. Harris, that I might be misinformed, or that fear had unduly magnified the affair to my apprehension. And so the night of Sunday, the 10th of September, was passed without any extraordinary precautions.

Life and Property Attacked.

That night the attempt was made to set both of the buildings, in which these offices were on fire. Combustible materials were placed underneath the outside stairways, turpentine was freely used about the wood-work, and the buildings were fired at the dead of night, notwithstanding that the family of ten persons were asleep in one of them. This fire was instantly discovered and extinguished in a way that the incendiaries had not counted upon. Late at night there had come into the village several teamsters, with their teams, to load with flour early in the morning, and start for the canal. The hotels being all closed, they had lain down to sleep in their wagons. These wagons were standing on the other side of the street, directly opposite Mr. Miller's offices. No sooner were the fires set than these teamsters discovered them, sounded the alarm, aroused the neighbors, and had the flames extinguished before they had gained any considerable headway. So close were they upon the work of the incendiaries, that they saw the villains running away. They gave chase, and compelled the runaways to drop their torches and the dark lantern they had used; but they did not succeed in capturing them.

The events of this night satisfied Mr. Harris that my information, secretly conveyed to him, was correct, and that the quiet of the two previous nights was due solely to the precautions taken. The Masons, who were banded together for violence, understood well that if they attacked Mr. Miller's office on Friday or Saturday night, they would be likely, some of them, to come to grief. But as soon as it went abroad that there was no danger, and care was relaxed, instantly the conspirators returned to their work.

It was on Saturday, September 9, that Daniel Johns, before spoken of, who had come from Canada as a spy, and by his arts had worked his way into Mr. Miller's confidence, and been taken in as a partner in his business—it was on Saturday that he suddenly took himself off, carrying with him one of the manuscripts of Morgan—Mark Master's Degree.

which was in Mr. Miller's hands to be printed.

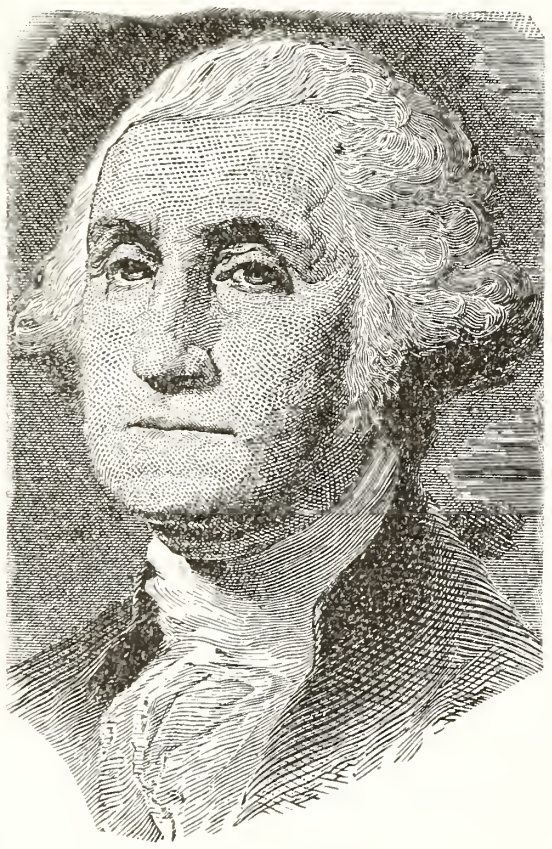
So matters stood on the night of Sunday, September 10, 1826, in the village of Batavia. The fires which had been set had been providentially extinguished; but worse things were immediately to follow.

(To be continued.)

Editorial.

THE BIRTHDAY
Of the Father of His Country.

The birthday of Washington occurring near the beginning of the year and



the date of his death still nearer its ending, peculiar fitness belongs to any recognition of either date in these columns because here his memory is in one particular peculiarly defended. For until now, from even before his death, a secret order which he valued lightly and neglected through many mature years, has tried to borrow prestige for what he called its "child's play," together with what he sagely detected as its adaptation to the "worst of purposes," from his trusted name.

At his funeral this neglected society was prompt and "determined" to crowd itself into prominence; and from that time it has made the most for itself of his early initiation, adding, moreover, vaporing fictions to the nucleus of reality.

It is more than a decade since the Masonic sesqui-centennial observance of the date of his death evoked the National Christian Association's defence of biographic truth from the aggressions of error. Many of our readers must remember the long preliminary campaign which forced the secret society to use the short period of demonstrative exploitation after a longer one of dissemination of biographic knowledge. What Freemasonry would have ventured to attempt if its fictions had not been discredited beforehand, may never be known.

Time has passed, and a fresh attempt to utilize the name and fame of Washington has now been projected. Yet, as before, the perverters of history have incited rekindling the torch of truth. As before, the N. C. A. has forestalled error. This seems to have been done in part with no special reference to the Alexandria Lodge demonstration to which we here allude. Nevertheless it was an important service in this line of work, as well as a notable event in the history of the association, when the standard essay written by President Charles A. Blanchard of Wheaton College appeared in this magazine, and was reprinted as a pamphlet. The chronological method used in this essay was an element strikingly conclusive.

Again, in January, 1911, the magazine provided an abstract or outline of proofs in condensed form and birds-eye view, under the title "Classified Washington Dates." Reprinted as a small tract it is of convenient size for a vest pocket memorandum. In November, an article of more general application, entitled "Economy of Proof," illustrated the method of discussion it advocated for general use by borrowing a very few dates with the brief memoranda attached to them, in order to show how these, taken alone, secured a complete conclusion. Of course, it added in this way to its service in the specific matter furnishing the illustration, being a concise disproof of the assertion that Washington was Master of a lodge.

So it may fairly be claimed that while

the lodge has been busy the association has not been idle. Now it remains for us to continue our work as occasion may require, and for our readers to avail themselves of its results while they extend our work through their own. Alexandria Lodge demonstrations, or any other, should catch none of us napping. We should, for instance, be already well informed that Washington was neither a Master, a member, nor even an attendant of Alexandria Lodge, which borrowed his name after he died. That the same lodge borrowed the same name for one earlier year so as to make a nominal member a nominal master, need not be denied by any one who can add that, during the time, the nominal master was not in a single instance a less nominal attendant than any Cowan in Alexandria. This, with other truths, ought to be already well understood by our readers before they are confronted anew by reiterated fictitious claims.

HARMONIOUS OPINIONS.

There is a striking resemblance between what Captain William Morgan said to Mayor Samuel D. Greene, of Batavia, New York, and what Senator Charles Sumner wrote to the same man. Captain Morgan was lecturer of the Masonic lodge of which Mayor Greene was also a member, but Senator Sumner was not a Mason. The Masonic lecturer said privately to the other member of his lodge: "If Masonry be permitted to go on unchecked, it will undermine the Christian religion and overthrow the government." The orator of the Senate and champion of American freedom wrote: "I find two powers here in Washington in harmony, and both are antagonistical to our free institutions and tend to centralization and anarchy—Freemasonry and slavery; and they must both be destroyed if our country is to be the home of the free, as our ancestors designed it." A surprising degree of justification for such opinions quickly followed the utterance of Captain Morgan's estimate, and took forms which will be described by an eye witness and participant, in the interesting account we are about to reprint in this magazine from "The Broken Seal, of which Ex-Mayor Greene was the competent author. His voice echoed that of Morgan, and his pen amplified the written words of Sumner.

ASKING IN HIS NAME.

As we associate the Sermon on the mount with the opening of the public ministry of Jesus, so we hear the Paschal discourse almost as the dying words of a teacher and friend. The former is instructively monitory, the latter comfortingly instructive. Near the end he recurs to what he mentioned in the portion which we find near the middle of the fourteenth chapter of John, where he gives the assurance: "Whatsoever ye shall ask in my name, that will I do"; repeating it, "If ye shall ask anything in my name, that will I do." (Am. Rev.) The other portion referred to, is near the end of the sixteenth chapter: "Verily, verily, I say unto you: If ye shall ask anything of the Father, He will give it you in my name. Hitherto have ye asked nothing in my name; ask and ye shall receive, that your joy may be made full. * * * In that day ye shall ask in my name."

This is what Jesus says; what the lodge says is, "Ye shall not ask in His name." This is the rule a certain chaplain was censured for disregarding. At his initiation he had demurred, hesitating to repeat after the Master such words as belong to those which a Mason confessed had sometimes made his blood run cold. At that time he was led forward by the assurance that, while in early ages the language justly objected to doubtless had significance, it was a necessary but meaningless form of words now. "We have all taken it, and no account is made of it around here." Thus assured, he proceeded.

Having become chaplain of the lodge, he offered a prayer in which he used the name of his Lord as he would anywhere. He was then made acquainted with the irregularity of such unmasonic prayer. In another meeting the chaplain again prayed as a Christian; after the prayer closed he was sharply reprimanded. A third time he mentioned the interdicted name, when the gavel came down, Rap! Into the prayer broke the lodge master vehemently denouncing the chaplain for mentioning his own Master. This time, the rebuke was severe and stern. At

length the chaplain asked: "What do you propose to do?" "Do you remember the penalty of your oath?" "I do; but you told me that it meant nothing." "William Morgan found that it meant something—and he is not the only man."

HUNTING OWLS.

Sunday, Dec. 10, two Owl organizers were arrested in a Massachusetts city where they were about to build an owl nest. They were charged with violating the state insurance law by soliciting with reference to an organization lacking the approval of the state insurance commissioner. The deputy supreme president owl for Massachusetts and Nova Scotia testified in the trial, giving at some length an account of the constitution and methods of the order. From his evidence and that of other witnesses, it appeared that each member of the order pays a tax of 40 cents a year which goes to the supreme lodge or "nest" at South Bend, Ind. This pays the running expenses of the supreme lodge, including salaries of supreme president, supreme secretary and supreme treasurer. The residue is kept as a fund for paying benefits to widows and orphans of members. The supreme lodge does not interfere with the benefits paid locally by subordinate lodges. Local nests are allowed to impose any kind of fees on members and they are at liberty to pay sickness and death benefits as they will. There appears to be no regular and uniform rule.

The prosecuting attorney made the contention of the commonwealth include denial that the society is a fraternity. He held it to be an insurance company and as such not exempt from the statute requiring the permit of the commissioner. Because it had no representative government, and because the dues paid to the supreme lodge are the private gain of the supreme officers, he found the organization not of the fraternal type. Both these representations were denied or disputed by the Chicago lawyer who is chief counsel for the order of Owls.

Whether the court decided to classify Owls with Eagles, Beavers, Elks, and other specimens collected in the fraternal insurance menagerie, we have not learned. Of one thing we are pretty sure, however; we would not place great risks in the care of Owls.

LAW OR ANARCHY—WHICH?

An article contributed by Fremont L. Pugsley, Esq., to the Watchman and Morning Star, under this caption, deserves wide circulation on account of its clarifying discussion of matters fundamental in government, with its clear recognition of their relation to recent conditions and events. From this article we cull a few selections.

"Statements made in the public print by many editors and other writers, and reported from the addresses and sermons of numerous prominent persons since the confessions of the McNamara brothers, reveal such gross and alarming ignorance, or wilful perversion of the fundamental principles of law and government in this country, that no honest citizen who understands those principles should allow the authors of such statements to go unrebuked. * * * It is time that honest men, and especially men of the legal profession, bring forward and boldly declare the truth according to law.

"In the ultimate legal analysis of the body politic * * * two separate and distinct entities only are recognizable, namely, the citizen and the state. * * * The second is necessary because of the nature of the first. The state is the will of the majority of its citizens * * * guidance, restraint, and control are necessary to prevent the individual citizen from trespassing upon the rights of other citizens. * * * The state * * * is the very best instrument that has ever been or can ever be, devised by man to establish his rights and defend and control him in his proper exercise of them. In such a state, the citizen has no right to invent and use other means for such purpose, because, as a matter of fact, no other rational means for such purpose ever did, or ever can, exist. * * * Within the scope of our constitutions and laws, there is absolutely no room for the theories, principles, and practices of labor unionism—such as today exist. To our constitutions and laws as now existing, or however altered or amended, so long as they represent the will of the people, the aforesaid theories, principles, and

practices are wholly and radically alien and repugnant * * * to be obedient to them, one must be in rebellion against the state. * * * 'No man can serve two masters.' * * * The gigantic conspiracy to which the McNamaras have recently confessed, is now the crowning evidence. * * * The true method for solution of these problems provided by our constitutions—though not yet by our laws—is, as I have many times pointed out in the last thirty years, addition to our present judicial system of a sufficient number of industrial courts * * * the laborer would have no need for a labor union or of any combination whatever at his back to aid him in maintaining his proper standing as a social unit, or to adjust with equity his wages and his relations to his employers."

The writer also demands that these courts be inexpensive, simple in procedure, and free from encumbering "legal rubbish." He obviously wants courts such as a day laborer could seek with confidence that without delay he would either obtain his real right or plainly see his own duty.

OBSTINATE CONNIVANCE APPLAUDED.

A well known paper which produces matter worth copying and copies matter worth producing, culls this from the Philadelphia *Public Ledger*. The moral principle noted, can be applied beyond the limits of its discussion:

"Popular" Preachers.

Thackeray had a character in "The Newcomes," a clergyman named Honeyman, who always preaches the kind of sermon people want to hear. A *Public Ledger* correspondent wants to know whether Philadelphia is the place of first resort for the mountebanks of the ministerial calling, judging by the desperate efforts of one of them to call attention to himself by his flamboyant preachments upon the follies of 1911. And now another Philadelphia pastor offers Coatesville the gratuitous counsel to "keep mum," to render no assistance to the authorities in their effort to locate the guilt of Zack Walker's lynching and apprehend the chief malefactors.

"I'm against the man who tells on others to save his own neck," says this spiritual guide and philosopher to his flock. It is "a play to the galleries." He makes a hero of the man who withholds information which, as a citizen, it is his duty to communicate. He applauds the obstinate refusal of "thousands of people" to tell what they know, in the endeavor to remove the stigma upon the fair fame of their city. He professes to find something noble in their conspiracy of silence.

This clergyman is a Honeyman, who is trying to say the most popular thing. As a minister of God's law it is his duty to side with the forces making for law and order, even though that is the unpopular course. In his views, as he expresses them, he follows the line of least resistance, instead of taking courageous exception to those who strive to justify the easier way of glossing over the mob violence of Sunday, August 13.

After the exposure of such absurdity follows the question, by what means were the ideas of a moral teacher confused and made immoral? Upon what debilitating diet has the speaker fed? In what cross current has this moral pilot been drifting out of the charted latitude or longitude? How, indeed, has it come to pass that the editor has withstood the preacher to the face because he was to be blamed? The pulpit orator "professes to find something noble in this conspiracy of silence"; it may be because he has already bowed in abject approval of the same collusion enjoined and practiced by what he fancies a noble order.

Evidently he is a man of distorted ideas, of perverted notions such as are neither new nor hard to find. Again and again, he may have heard this obligation repeated: "I will keep the secrets of a worthy Master Mason as inviolable as my own, when committed to and received by me as such, murder and treason excepted; and these, only, at my own option." From the third he may have advanced to the seventh degree where his ear has become accustomed to the same obligation, made, if possible, more despicable yet by complete removal of conscientious option, and of the exception that proves the criminal rule. Dazed by accessories of the abnegation of conscience, any one might be expected to rank such characters as the protestors of criminals outside the degrees, among the noblest of mankind.

WEIGHTY RESOLUTIONS.

A large and important denominational convention, representing churches in the whole northern portion of the United States, "spoke with no uncertain sound concerning the separation of Church and State, and the necessity of resisting every attempt to obtain public moneys for sec-

tarian purposes." Questions of sectarianism in politics are of first importance, and the subject involved ought to be studied in the light of history. Too little is known by American citizens of European conditions, together with our own in early times. One of the original constitutional thirteen states refused to make religious liberty constitutional at the time of its constitutional convention in 1820. The point was finally carried by the friends of freedom in 1833. The next year the law went into effect. Even yet, the same state cannot improve the phraseology of its constitution in order to forestall evasion of its terms. Only recently, the speaker of the House, who has wished to be governor of the state, appointed such a committee as would kill the proposed revision and not allow it to come before the House.

This helps to show how important an act it is, when a great and immensely representative convention adopts "the following significant resolutions, which should be kept handy for reference."

"Whereas, the peaceful assimilation of alien races and of diverse religious sects, has been and is being accomplished in the Republic of the United States in a most remarkable and gratifying manner; and

Whereas, the experiment of religious liberty and the organic separation of Church and State, with free public schools and compulsory education therein, are recognized as essential to the perpetuation of our republic;

Resolved, 1. That the appropriation of public funds to religious institutions (however commendable) for use in administration of sectarian ministries, tends to create useless and undesirable division among peaceful, law-abiding citizens, and is un-American in spirit, and should be rendered unconstitutional in every state in the Union.

2. That the division and diversion of public school funds to any institution of learning not owned and controlled by the state, is also un-American, and should be rendered unconstitutional in each state of the Union.

3. That the free public schools of the United States, supported by taxation of all the people representing conceivable shade of religious conviction, should not, in the present state of society, undertake the religious training of the youth."

If the fundamental principles involved in such resolutions are vital as well as true; if the conditions named "are essential to the perpetuation of our Republic"; what then can be said in behalf of special legislation in the interest of any "good enough religion" representing any cult, and in the interest of superstitious Masonic suppression of free speech? Laws that forbid exposure of evil secrets, cherished by men who think they are free, as individuals, to shelter crime in the shadow of the lodge, are laws that protect the injurious designs of Jesuits, Knights of Columbus, and all other orders hostile to free institutions, freedom of public education, and freedom of conscience. The mantle of Masonic law covers sectarian graft, and shields designs against American public schools. Masonry is a great ally of its kindred superstition, Romanism.

NEVER HEARD IT.

In a certain lodge, the District Deputy was instructing the officers and members how to do various things, and among them was how to introduce a visiting member, especially how the committee would get into the lodge room after examining the visitor. One of the committee men said he had never heard that explained before. The district deputy asked him how the committee got into the lodge room after examining a brother. He answered that they did not get in; they staid out in the anteroom, and smoked the remainder of the session!—Secret society paper.

Why is not some such plan worth considering? It might be commended also to candidates,. They need not even smoke, but, anyway, a good many might prefer smoking to swearing.

The new possession of Alaska is of such size that its northern point would touch the Canadian border, its Southern point the Gulf of Mexico, its eastern point the Atlantic Ocean, and its Western point would cross the Mississippi.

NEW MEXICAN PENITENTES.

"It was a Friday night during Lent, and a cold night, unwarmed by the yellow moonlight," and, as Ida Louise Kenney relates in the September *Overland,* "When the wild shriek of the fife struck the travelers' ears, they turned quickly from the canyon road and took a path that lost itself among the pines on the mountain side. From behind such a comfortable screen, they watched the little procession file by on the road beneath them. At the head of the line was the fifer, full of pride in his position as leader. Following, came four brothers. Over each head was drawn a large black cap, such as is worn by those who go to the gallows. They were naked to the waist, and their legs were covered only with white cotton drawers. Feet were bare, leaving blood on the rocks. The right hand of each flagellant carried a cruel whip of stiff, bristling fiber, which at each step he threw backward over one shoulder and along the back, then in the same way over the other. Their backs were soon streaming with blood, yet the whip was laid as firmly on the raw flesh as over the unbroken skin, and never a murmur was heard.

"Holy Friday morning the procession started early along its line of march from the town to the Campo Santo, or burying ground, and return. As always, the procession was headed by the fifer, after whom came, this morning, more than a dozen flagellants, followed by two score women who were constantly wailing discordant chants and hymns. The whips, already soaked with blood and dried many times, cruelly tore the backs of the Penitentes starting this morning. By this time most of the backs were in dreadful condition, raw and swollen, inflamed and red. One brother, known to be old by his wrinkled skin, his wavering step, and his bent form, had slightly inflamed places on his back, which were beginning to purple and fester. He had not the vigorous blood of youth to heal the lacerations that had commenced a month before. But when he stumbled, there were those who encouraged him with a harsh thrust of cactus thorns that pierced his sensitive side."

While ten plied the bloody lashes, two bore burdens on their naked backs, this morning, the one, a bundle of cactus bound so tightly to his back with a stout rope that the thorns, sharp as needles, yet stiff as wire, pierced his flesh in uncounted places, while blood flowed to the ground; the other, a huge, heavy cross, the end of which dragged along the ground about twenty feet from its top. Many trips to Santo Campo and back were made on Holy Friday, on one of which the procession entered an old adobe building, where they sang and marched up, down, and across one large room, some of them carrying images of the Virgin.

This was in the afternoon, and at the door the cross was left, while the man who had carried it lay prostrate before the altar during the half hour in which others were carrying images. Then the procession re-formed, and, marching forth, came to the spot where three of the brothers began to dig a hole in the ground. When it was several feet deep, the foot of the cross was dragged to it. Promptly, he who had carried the cross stretched himself upon it with arms extended.

Heavy rope was quickly bound about his wrists and ankles, and drawn so tightly that in a few moments the hands and feet were purple and rapidly swelling. This, however, was not sufficient agony; for, when all other preparations were complete, a short, heavy blade was handed El Capitan, and, bending over the purpling form, he gashed the right side, letting the blood pour out in a stream. A long, deep cut it was, not a mere breaking of the skin. Then several of the brothers grasped the cross with its burden, slipped the end into the hole prepared for it, and let the weight drop. The hole in the earth about the cross was quickly filled. "As the last shovelful was tramped down, the Penitente who had worn a bundle of cactus threw himself at the foot of the cross, the load still roped tightly across his shoulders, the thorns piercing deeper than ever as his weight drove them into his body."

Every Penitente is a Roman Catholic: but some declare that the order has been kept in existence so long by politicians, who wish to reach, through the influence of the order, certain political ends. Many of the brothers are outlaws, horse

thieves, murderers and depraved men. Their agonies are endured during Lent, their flagrant crimes perpetrated during the rest of the year.

Initiated members alone can see the book of rules, yet some of their laws are known outside. For instance, when a brother injures another member of the order in property, a heavy punishment is decreed by the Hermano Mayor, whose authority is absolute. One fraternal chastisement is scourging with a whip made of many wires bent at the ends so as to tear the flesh; another punishment is burial to the neck all night. Secrets of the order must be kept, under no less a penalty than being buried alive.

CONCORD WITH BELIAL.

Considerable time has elapsed since some one made the following proposition, declaring that "the time for moralizing is past. Action is now in order, and I suggest that if none of the stronger religious bodies will initiate the movement, our General Board of Missions take measures to secure a conference of representative men from each of said bodies to devise the best methods of bringing the influence of the church of God to bear for the destruction of the saloon, for the protection of our public school system, and for the co-operation of Christians in every good word and work. Such a movement would draw to it the Young Men's Christian Association, the Young People's Christian Endeavor, the W. C. T. U., the Masonic and other fraternities, and would welcome the twentieth century of the Christian era with a suitable preliminary to 'the new heavens and the new earth wherein dwelleth righteousness.'"

We adopt the comment of *The Independent,* that "The proposition that the Masonic and other fraternities which have not a definite religious purpose, should be brought under the wing of such a church union is something which is startling and not essential to the plan," —excepting, however, the relative clause, "which have not a definite religious purpose." Make it "Christian purpose" and we will withdraw the exception. If barely irreligious, a fraternity of worldly adherents would of course have to argue on behalf of any claim to be classed with religious organizations of any kind, or with churches. If anti-christian in doctrine and morals, it could make no reasonable claim to recognition as included in Christian fellowship. That Freemasonry is fully open to this objection, many intelligent students of its principles and practices fully believe. It would hardly tell the whole truth which they distinctly see and understand, to say that this proposed feature is not essential to the plan; it is not consistent with the plan.

The oldest Oddfellow lodge in western Massachusetts was instituted in 1848, and is therefore sixty-four years old. When it celebrated the 89th anniversary of the order of Oddfellows in this country, its exercises began with an address in a Universalist Church, and continued in the hall, with a miscellaneous entertainment and dancing. "And the people sat down to eat and to drink, and rose up to play." Ex. 32:6.

"HIS WAY INTO VARIOUS SOCIETIES."

A contributor to the September *Homiletic Review* uses an illustration drawn from his own observation. We notice that the pastor of whom he speaks was led into various societies as well as into clubs, and thinks it fair to guess that some of these were secret societies.

"I recall the case of a clergyman who was called to the pastorate of a large church about five years ago. It was large in the sense that the building was spacious and of finest granite, the appointments were perfect, the salary was high, and the people were of the socially exclusive kind. The 'largeness' of a church is too often estimated by these measurements. He had a happy entrance into his new parish. His officials opened the way into various societies, and paid his fees and dues into the best clubs. Mingled with their many and dazzling kindnesses, were hints as to the kind of preaching they liked, the things they would rather not have him denounce, and the methods he should not use. The opiate, being sugar-coated, was easily administered. But he went too far in pleasing them. He

speedily divested himself of all his individuality. He no longer denounced evil. He ceased to fight against enthroned wrong. His preaching became tasteless, his manner artificial. All you could say of his sermons was that they were polished. His laymen soon tired of their made-over pastor; but, forgetting their part in the disastrous process, they ascribed the reason for the change to a few gray hairs on his temples. Just before they discovered their state of mind toward him, he had the offer of a professorship. They raised his salary, and persuaded him to stay. In less than a year they ruthlessly cast him out."

The laymen cited the gray hairs; the author, the hints of the laymen; but we can hardly leave out of consideration the influence of associations and affiliations in the clubs and various societies. "Be ye therefore followers of God, as dear children." "And have no fellowship with the unfruitful works of darkness."

"AFTER US THE DELUGE."

It has been to us a matter of surmise or wonder, what would result when civil war veterans disappeared from the Grand Army Lodge. Naturally, the sons of veterans were thought of as liable to virtually perpetuate the order, or at least inherit the lodge rooms. The Relief Corps set the example of gathering in women willing to join, without much reference to military relatives. The old soldiers, however, naturally kept their lodges for themselves. After the Spanish war, there appeared a new possible direction in which to look for lodge recruits.

We have seen another order—probably the United Workmen—represented by its uniform or regalia in a country graveyard on Memorial Day, and, at a recent national convention of Foresters of America, a law was passed that, when possible, Foresters' graves should be decorated on the same day as soldiers' graves. Three courts of this order—one composed of Italians—arranged with the Grand Army for a joint observance, which it is said, would have added about 500 in phalanx to the military and civil attendants; but, after all plans were made, one court of Foresters withdrew. Is it possible that a time is approaching when those who have rights and mournful interests in quiet cemeteries where their dead are sleeping, will be compelled to protest against annual invasions by various holiday hordes bent on parade and ostentatious decoration?

A New England newspaper says, in an editorial paragraph:

> Although the New York police have been proclaiming a "wave of innocence," the pawn brokers say that conditions indicate to them that there are more burglaries than ever in the metropolis. Furthermore it is said the detectives are slow to give out lists of stolen goods for fear they will get to the newspapers and create an impression that the city is not so innocent as it is made to appear. Are the pawn brokers mistaken, or are the police pursuing the foolish policy of putting secrecy above efficiency?

If secrecy can be put above morality, why not above efficiency?

News of Our Work.

PENNSYLVANIA CONVENTION.

Pittsburgh, Pa., Jan. 16, 1912.

Dear CYNOSURE:

The time approaches for the holding of the Pennsylvania State Convention. My thought had been to locate it in the Oil City district. It now looks as if that would not be the wisest, as weather and other conditions are likely to prevent the preliminary work needed. We have many friends in the Pittsburgh district, and should be able to get a rousing convention with the effort that we expect will be made. I have not consulted with the state officers, but it looks now as if Tarentum, in Allegheny County, would be the place, and *March nineteenth and twentieth* the time for this gathering. Tarentum is an old battle ground in the anti-secret work. Over thirty years ago, Rev. Mr. Timmous of the United Presbyterian Church of that city conquered grandly in a discussion with a representative Mason and put the lodge in disrepute; but alas for humanity, there are but few who remember that conflict and victory! All manner of Birds and Beasts may now be found, if we are to judge by Lodge names.

Friends, shall we rally for Tarentum?

The call with further information may be expected next month. Pray for this meeting, and plan to attend as far as possible.

My work for the past month has moved steadily forward. It was said that my meetings in the Brethren Church, Norristown, Pa., were more largely attended than were the usual services. Brother Nedrow has been a good help to this people, and they much appreciate his self-sacrificing labors. He is fearless in his declaration of the truth in opposition to the Lodge error.

My meeting in Faith Tabernacle, Philadelphia, was by far the largest ever held by me, though the meetings in years past have been well attended. All who receive instruction there know how Brother Ankins stands on the Lodge question. They always welcome and support the writer's efforts. Attendance at the Friends' meeting, Fourth and Arch streets, Philadelphia, gave opportunity for the renewal of old friendships and the making of new. "Friends" quite naturally have an aversion to "things that are dark and tricks that are vain."

Because of urgent invitation, I sought to give the Gospel message in the Brethren church, Washington, D. C., the Sabbath I was home. The Lord helped, and those who liked the truth seemed glad. I came on New Year's night to McKeesport and spoke before leaving in the Free Methodist church, and later in the Mennonite church near Masontown, and then in the Free Methodist church at Apollo. I attended a ministers' meeting of the Joint Synod of Ohio Lutheran pastors, and later heard an address given by our good friend and co-laborer, Rev. J. S. McGaw, to the students of the R. P. Seminary; and then attended the West End revival service conducted by our good friend Stamp. About seventy have given me their subscriptions to the CYNOSURE during the month of January, and still there are more to follow.

Friends, this is a splendid time to push the canvass. Tell your neighbors that the things of darkness are being brought to light, and they will want to know about it. We are not yet through with the McNamaras, though they are now where the Lodge cannot hire them to continue their devilish work.

I almost forgot to write of my attendance at a meeting in the Eighth Street R. P. church to hear about the Men and Religion Forward Movement. It would seem this is a movement to get the other men's movement to move. They try to get men under religious influences. Eight days are to be given to this very soon, we were told. The wish is that all Christians move together. Of course, there are many who will get on the "Band Wagon" who will not move without the "Band Wagon." Well, let *us* move forward. W. B. STODDARD.

FIELD AND PASTORAL WORK.

Alexandria, La., Jan. 3, 1912.

Dear CYNOSURE:

I rejoice to be able to say that I am still among the living and that my purpose is to do more efficient and effectual work during the coming year and thus, if possible, hasten the coming of our Lord Jesus.

On account of the continued rain and cold during the last forty days, quite unprecedented for this balmy section, I have been unable to accomplish as much during December as I had hoped to, but, thank God, I have been the instrument in His hands of doing some very effective work against the Secret Empire. I was the principal speaker at the celebration of the forty-ninth anniversary of the signing of the Emancipation Proclamation by President Lincoln which was held at the Union Baptist Church in this city. I showed the evil influences of secret societies upon both the Church and State, the direful effect that they are having upon the young of both races, but especially upon the negro whose educational advantages are few. I received many demonstrations of approval during the address and an ovation at its conclusion. I also presented statistics, recently obtained, showing the great advance that the negro is making in America and then showed how much more rapid would be the advance were it not for the saloon and secret societies. I submitted my report as pastor of the Shiloh Baptist Church just as the new year dawned on Monday morning. In it I dealt at considerable length with the evil of oath bound secret societies. I urged the establishment of a Poor

Saint's Treasury for looking after the widows, orphans, sick and poor, thereby obeying the Scriptures and removing the greatest and most reasonable excuse for Christians joining the lodges. The report was unanimously and enthusiastically received and five hundred copies were ordered printed. Thus far I have been loyally supported by the majority of the church in my efforts to lift higher the moral intellectual and industrial standard. Of course I have some opposers, but they are greatly in the minority and have little influence in the city. The CHRISTIAN CYNOSURE is wielding great influence and doing much good here.

I am planning a great soul saving revival to begin, God willing, March 3d. Dr. James Gordon McPherson of Los Angeles, California, is expected to conduct the meetings during which the antagonism of oath bound secret societies to gospel truth and principles will be made plain, and transgressors will be pointed to the "Lamb of God, which taketh away the sin of the world."

Rev. G. W. Davis, pastor of the Union Baptist Church of this city, an uncompromising opponent of the Lodge, a reader of the CYNOSURE, and a lover of God and His righteousness is a great helper to me, both in my church and N. C. A. work. His church membership is five hundred, and only a very small percentage of them are secretists. The Shiloh Church, of which I am pastor, is encumbered with a debt of fifteen hundred dollars, and it will take at least thirty-five hundred dollars to properly finish the great brick edifice. The fact that this debt hangs over us has been the cause of much anxiety on the part of some of the truest members. They fear the opposition of the lodge men if anything is said against secretism, but I gave them to understand my position toward the Lodge from the very beginning, and now even my bitterest opponents are loud and outspoken in their declarations that more has been accomplished under my four months of ministry than under the former two pastors during the last four years. I advise them to "Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you." My aim is to complete the church, God willing, pay off its debt, erect a parsonage and rescue home, and get my missionary sisters busy in meeting all trains and in distributing wholesome literature, and in endeavoring to save the large number of young girls and women who are flocking to this growing city, and who are being led off into lives of shame. I also want, as soon as possible, to establish a free reading room at the church where good books and especially N. C. A. and W. C. T. U. books and tracts can be found at all times. This seems an arduous and burdensome undertaking, but we are servants of a great God, therefore we must attempt great things for Him, and expect great results from Him. I ask the prayers of all God's people that I may be able to accomplish these things and lift my poor deluded race out of this mesh and mire into which the heartless sin cursed saloon and the oath bound lodges have led them.

I shall be glad to meet engagements to preach or lecture on the lodge, or saloon question at any time and place where my expenses and a small allowance are assured.

Let us rejoice in Him again evermore, for His mercy endureth forever. Yours for a pure Gospel Church.

F. J. Davidson.

EVANGELIST PEGRAM'S EXPERIENCES.

(Continued from January Number.)

I had a sad experience recently. I was called to visit a man who had been ill for a long time. He was unsaved. I tried to get him to surrender to God, and to pray. He could not be persuaded to pray or to make any promises to become a Christian. He said it was of no use for himself or any one else to pray for him, for there was no hope for him. He said he had cursed God, Jesus Christ, his children, and his own soul.

I saw a Masonic chart on the wall, and wondered if he had trusted in the Masonic lodge for salvation till he had sinned away the day of his grace. I heard his Masonic brethren praising him, saying "what a good man he was." But can any man be good who will curse God, Jesus Christ, his children and his own soul?

Recently a man gave me considerable

insight into the working of labor unions. He said that several years ago he was connected with one in a mining district. He said that no man could be a Christian and belong to a union run like that one was. For instance, they did not like one of the mine superintendents. They voted to get rid of him in some way. After this decision, ballots were prepared. All of them were blank, except one, which had written upon it the word "Assassination." The one who received this ballot was to do the deed. If he did not, he was to suffer the penalty himself. While the ballots were being distributed my informant opened a window, got out and dropped to the ground (the meeting was in a school house). The man who got the ballot and was to do the deed, did not do it. It was *reported* that he left the country. He was never heard of again. What became of him? This union was "all founded on the Bible!" Why, of course it was.

This same union paid a man $3.00 per day to go to a certain mine, which employed non-union men. He was to let accidents happen; let mules get crippled; let cars run off of the tracks, and was quietly to persuade all the men he could to leave there. The mine operators paid him $5.00 per day while the Union paid him $3.00 more. This part of their program was all carried out. Some others beside the McNamaras ought to make a confession. No wonder it is hard to reach union men with the gospel!

A man skipped a board bill. The laws in West Virginia are very strict against swindling hotels and boarding houses. He was arrested. His case was up for trial. It just happened (?) to leak out that he was a Mason. Straitway there was a hitch in the proceedings. Judge, lawyers, jurors—in fact, nearly everybody connected with the trial balked. Immediately it was learned that he was a poor, honest, needy man (jumping a board bill is not dishonest, you know) who had been having a very hard time and deserved pity and help. Nearly all of these men who had evidence that he had jumped his board bill made him up money enough to pay his bill and stopped the proceedings. This was not thwarting justice, it was simply benevolence! One of the men who was on the jury told me all about it. No one doubted his guilt and no one denied it.

I told a crowd of lodge men about the Masons using a variety of schemes to get Chas. W. Morse out of the Federal prison, and about their appealing to President Taft on the strength of his Masonic oath to pardon him. A young Mason present said "That was all right. It was their duty to help one another out of trouble." I told him they could not then be good citizens, because they were *particeps criminis*, and accessories after the crime. And they could not be good Christian, because they were "partakers of other men's sins" and were calling "evil good and good evil." I Tim. 5:22; Isa. 5:20.

In one of my meetings a young man confessed that when he was seeking the baptism of the Holy Ghost, he felt that he must renounce his lodge, and that he could never get it unless he did. He professed to get the baptism of the Spirit in my meeting. But some time later, between a lodge bound district superintendent, and lodge members of the church he was led to renounce his renunciation, and is now defending the lodge. It is needless to say that he lost his bright experience, too.

G. A. Pegram.

Parrall, W. Va.

Among the volunteer workers that seem to have the right idea of what is due from them to their neighbors and friends, are Mr. B. Erickson, ————, Texas, and Mr. H. Von Ohsen of ————, South Carolina. In one of the notes from the latter, he speaks of a church having been dedicated by lodge officers, and of his having gone to the pastor and, protesting, showed why it should not have been permitted. The pastor promised that he would not rest until he had his church rededicated.

Forest fires during the first ten years of the twentieth century caused, in the United States, the loss of the lives of 100,000 people, and a property loss of $60,000,000.

The Weather Bureau's forecasts are worth $15,000,000 annually to agriculturists and the shipping interests.

From Our Mail.

Hart, Mich., Jan. 12, 1912.

Dear Brother Phillips:

The January number of the CYNOSURE is especially good, and I wish that it could be placed in every home. I am praying that God will give the anti-secret workers a very successful year. I realize more and more that we must have knowledge to carry on the work.

MRS. BESSIE NEWELL.

Sacaton, Arizona, Jan. 8, 1912.

Dear Brother:

I prize the CHRISTIAN CYNOSURE far above any other religious journal I now have. Having lived among the Pima Indians for over forty-one years, and having seen the way in which the Indians are treated by the Secret Empire, I can only wonder that the people who call themselves Christians can claim to be members of secret societies.

REV. CHAS. H. COOK,
Missionary of the Presbyterian Church.

WHEATON COLLEGE.
An Open Letter.

To Readers of the CYNOSURE:

I am communicating from time to time as I have opportunity with pastors east and west, north and south. As leaders of thought and examples to the young they occupy places of peculiar privilege and responsibility.

Our nation is fairly crazed respecting education. Thousands of schools, hundreds of thousands of teachers and many millions of money are lavished each year on the training of the young. While there are exceptions, glorious exceptions, I fear that as a rule this education is secular rather than religious. Knowledge of earthly things and desire for sport seem to be the dominant interests of most of the schools. That there are many thousands of earnest Christian teachers who really desire better things for their pupils, I am glad to believe. young man or woman should leave a good home for an education and then be spoiled in faith or corrupted in character. That this frequently occurs, all people know. That it ought never to occur, is unquestionably true.

I send this letter to the CYNOSURE, requesting its readers' kind co-operation in the work which we have undertaken. While we do not neglect the physical and intellectual culture of our young people, our great thought and care is that they may come to be the sort of people that the world needs. As Christian men and women I feel sure that you will help us as you can. Though it is probably unnecessary, I suggest the following methods by which you may be fellow workers with us. First in directing the thought of young people who wish to enter either college, academy, commercial or music courses toward Wheaton College. I can promise you our best efforts for those who come from your congregation and community for any one of these courses. Second, by leading giving men and women of your community to think of the college as a good place for investment. Human lives end, but corporations live on. There are now Were it not so, our educational situation would be far less hopeful than it is.

Christian faith and character are the foundation of all excellence and lofty attainments. This is just as true in what are called the secular pursuits as it is in the professions. A man cannot be a good merchant, blacksmith, or mill owner if he is not a worthy Christian man. The experience of all Christian people assures them that the time for men to come to Christ is when they are young. To this end, the Christian home, the Christian church and the Christian school ought to co-operate. When we have had all the help along this line which we can get, we will have had none too much. It seems a tragedy that a educational institutions at work which have been in service for nearly or quite a thousand years. No human mind can estimate the force for good of such an investment as that. Generation after generation passes, but the work still continues. If we knew that our Lord was to return tomorrow, we should not build schools, but He has told us that no man knoweth the day or the hour of His coming, and for good or ill the young people of our time must be fitted for their life tasks. It is always pleasant to remember that when our Lord does come, all these agencies of good which good peo-

ple have erected will be doing an enlarged and beautiful service through the thousand years.

Our office is glad to welcome pastors and teachers, and our CYNOSURE friends, at any time. We are also pleased to send to them any printed matter which we have that would be of interest to them or their people. We are hoping to co-operate in every possible way with all good folk for the accomplishment of the lofty ends which we have so imperfectly dealt with in this letter. May I hear from you? If you wish any of our college people to visit your region, that also will be a pleasure; and while it will forward the object which we have specially in view, it would, I think, be helpful to your people in many other ways. At least this is the testimony of those with whom we have been permitted to labor.

With best regards and wishes, I am,

Very truly yours,

Charles A. Blanchard.

Wheaton, Illinois.

SPIRIT LED.

We are permitted to make an extract from a letter recently received in the city from one who says of himself that he is working under the auspices of the American Mission as the pastor of a Protestant church in Ourfa, Turkey in Asia, near the old Haran. We were able to send him President Finney's work, "Character, Claims and Practical Workings of Freemasonry," and other literature. We trust that our readers will remember this brother in prayer that he may be a special blessing to all in that country.—Editor.

Dear Brother in Christ:

Since the giving of the Constitution, atheistic, rationalistic and socialistic teachings have been flooding into our country, even into the churches, from Europe and America. I feel storry for our young, as I see many of them going astray because of their not having knowledge that is according to the Truth of the Word of God. Then you can see how I hold myself responsible to know the Truth and to teach it to them. Praise God! He blesses me and uses me for His name. Yet I see the need of much more knowledge.

May I ask you to answer some questions for me, brother?

What is Freemasonry? Can a Christian be a member of a secret society and be loyal to the Gospel? I do not know anything about masonry, but there are some missionaries and native pastors here who have been Masons, and they say that it is Christianity. Is this so? I feel that I myself do not need to be anything else but a child of the Heavenly Father, but I wish to know the truth about the matter in order to teach and guide the young men who are being led into masonry by those here who speak well of it.

Yours in the coming Lord,

A. Z. Yeghoyan.

SPIRIT FILLED WATCHMEN NEEDED.

Racine, Wis., January 3, 1912.

Dear Brother in Christ:

As to the CYNOSURE, if I should say that I am in hearty sympathy with it, that would be, perhaps, no special recommendation for it, but your magazine is doing something more than oppose selfish "special interests." It throws light upon these "special interests." I begin to see their homes. But how are we to solve the question between the capitalist and laboring class? The capitalists can buy their "rights" in any place, yea, even at the pulpits and altars of a host of churches, not to speak of their ability to turn any wheel of their own political machine, which seems to have its belts on every imaginable business wheel in the world; and that in the sole spirit of selfish interest.

I think the reason that the laboring people have not yet arisen in a body against these fellows, is the power that the gospel of Jesus Christ has over the majority of the laboring classes.

I am not against the condition that some men are rich while others are poor, but against a condition of poverty caused by the injustice of the rich. Instead of the rich helping to make it possible for the poor to properly feed, clothe, and shelter themselves, they hang all these things so high that they are out of reach. I never believed that the labor unions of the present type can bring about a satisfactory solution of the problem; nor will the present "Socialism." I believe the only solution is for the "Watchers on the Walls of Zion," under the direction of the gospel and in the power of the Spirit to sound their trumpets.

Oh, that we would look to God for our temporal provisions, instead of to

the capitalists, and to the Holy Ghost for church members instead of the secret societies! Christianity would then soon leaven society.

I do not intend to make you believe that I am, or ever thought that I was, an authority in our Norwegian Lutheran Church of America, but I do think that I voice the sentiment of the Norwegian Lutheran Church about these special interests and their only solution. Nearly every congregation has a clause in their constitution for the exclusion of members of secret societies. This does not mean that we have no secret society members, but in most cases they are in minority, and in all cases they are so, as far as spiritual and financial interest are concerned.

Fraternally yours,
Nels Carlson.

A FRIENDLY WORD.

Elgin, Manitoba, Jan. 10, 1912.

Dear Editor:

Just a few lines to let you know how we appreciate the CYNOSURE. May the Lord bless you in your efforts in exposing the works of darkness. I have Ronayne's works showing the secrets of the Orange Association, and am surprised that Orangemen who profess to be Christians will deny what he says regarding this order. Having been a member of that lodge for a number of years previous to my conversion, and being lecturer at that time, I can say that what I have read of his works regarding the Orange order is correct. Our churches are dead spiritually, and I believe it is largely due to our ministers being in connection with these Godless secret societies.

Wishing you success, I am
Yours truly,
C. W. Maguire.

COMMENTS ON ELDER DISSETTE'S LETTER.

Omaha, Nebr., Jan. 13, 1911.

Editor of CHRISTIAN CYNOSURE:

I have read Elder G. T. Dissette's superb "Open Letter" in the January issue with the greatest interest. As a Lutheran pastor, and consequently, aside from being a Christian, a mortal foe of the heathenism of Masonry, I rejoice to hear such testimonies.

The method of comparison between utterances of great Masonic authorities and the Word of God, is a superior one, and brings home conviction more speedily than mere polemics.

In fact, I think that one great weakness in the anti-secrecy work has been the lack, too often, of this calm, unbribable and thorough comparison of classic Masonic utterances and Scripture. At least we Lutheran Christians are very sensitive on that point. It is in vain to convince us by mere inflaming polemics. They effect nothing with us. But give us Martin Luther's giant method of pitting the darkness of this world's wisdom against the light of the Word of God, and our consciences are taken captive.

The same thing applies to published anti-secret manuals. We care nothing for mere polemics. We wish powerful and skilled comparisons between central Masonic utterances in liturgies and classic authorities, *and* the Holy Scriptures.

If it be permitted I would also add one more word: It is frequently said, against us uninitiated "Gentiles," that it may be true that Christ is left out of the Blue Lodge, but afar up in the highest orders he is proclaimed. This argument is ceaselessly used. It were well, if light would be thrown on this point in articles published. Let the comparison between the highest degrees and Scriptures be made, in a calm, sensible, but conscience-compelling manner. We would need to have such material to aid us in guiding those who on that point seek or need information. Let our anti-masonic specialists rivet attention on this.

God bless all efforts that tend toward the breaking down of the kingdom of Satan, who is notably powerful through his seductive blending of stolen fragments of God's Word and ridiculously pilfered bits of heathen religion, those religions whose moral and spiritual results Paul has described so vividly in the first chapter of Romans.

Yours very sincerely,
Adolf Hult,
Pastor Immanuel Lutheran Church.

AN OPEN LETTER.

(Continued from January Number.)

To Elder W. A. Humphreys, Presiding Elder of the West Plains District, St. Louis Conference of the M. E. Church South:

I was present and heard your sermon and address over the remains of the late C. J. Waggoner, a deceased Royal Arch Mason. In your address you declared that "Freemasonry is not a religious organization."

In the January number of the CYNOSURE I showed that you were mistaken; that Freemasonry claims to be a religion; and now I wish to show What the Masonic religion is.

All Masonic historians and all Masonic rites and ceremonies with one voice declare it to be the lineal descendant of Sabeism, or Sun-worship—the Baal worship of antiquity.

We cannot enlarge upon this phase of the subject, but refer our readers to the published works of the Order, in which it finds ample confirmation; yet we judge that this letter would be incomplete if we leave this statement entirely without support, therefore we let Freemasonry state the origin of her religion in her own words, as follows:

"In the rite of circumambulation we find another ceremony borrowed from the Ancient Freemasonry that was practiced in the mysteries. In ancient Greece, when the priests were engaged in the rite of sacrifice, they and the people always walked three times round the altar while singing a sacred hymn. In making this procession great care was taken to move in imitation of the course of the sun. Among the Hindoos the same rite of circumambulation has always been practiced. * * * The priest having first adored the sun while directing his face to the East then walks toward the West by way of the South saying at the same time 'I follow the course of the Sun.' The same ceremony was in use in Druidical rites."

—Pierson's Traditions, Pages 32-33.

"The lodge represents the World; the three principal officers represent the sun in his three principal positions; at rising, at meridian and at setting. The circumambulation, therefore, alludes to the apparent course of the solar orb through these points around the world."

—Mackay's Masonic Ritualist, Page 27.

"The identity of the Masonic institution with the Ancient Mysteries is obvious from the striking coincidences found to exist between them. The latter was a secret religious worship, and the depository of religion, science and art.

—Pierson's Traditions, Page 13.

"We readily recognize in Hiram Abiff one of the Grand Masters of Freemasons—the Osiris of the Egyptians, the Mithras of the Persians, the Bacchus of the Greeks, the Dionysius of the Fraternity of Artificers, and the Atys of the Phrygians, whose passion death and resurrection were celebrated by these people respectively. For many ages and everywhere Masons have celebrated the death of Hiram Abiff."

—Ibd., Page 240.

"At Tyre the mysteries of Bacchus had been introduced by the Dionysian artificers, and into their fraternity Hiram in all probability had, as I have already suggested, been admitted.

"Freemasonry, whose tenets had always existed in purity among the immediate descendants of the patriarchs, added now to its doctrines the guard of secrecy which, as Dr. Oliver himself remarks, was necessary to preserve them from perversion or pollution. This then, it seems to me, is the true connection between the mysteries and speculative Freemasonry."

—Mackay's Lexicon Article Mysteries.

Do not the quotations here given show conclusively that Freemasonry is of heathen origin and unchanged in character? They are endorsed and published to the world under the stamp and seal of Masonry and have never been questioned, or doubted by any one. Most of the craft content themselves with the esotery, or what is claimed to be the secret teachings of Masonry, and do not concern themselves about the published works of the Order; therefore much of the above may be new reading matter to many ministers of the Gospel, who have been "hoodwinked" into the lodge.

But a man—a minister—is responsible,

not only for what he knows, but for what he may know; yet I have met those who seemed to consider ignorance of the evil, to which we here direct your attention, to be a virtue to be cultivated, rather than to study secretism and determine its effect on every phase of human society. For knowledge of the evil, places responsibility upon them.

Here we inquire, are the oaths administered in lodges lawful; can you find them in the civil code of our country; could a clerk of the court swear a witness according to their form and is it ever done; can God be a party to a Masonic oath with its penalties; are they administered by legally appointed officers, such as notaries, justices and judges?

Can a man who does violence to an oath, taken in any lodge, be arrested, tried and convicted, before any tribunal of justice in our land?

To all these questions there can be only the truthful reply, Of course not! They are extra-judicial oaths—wicked oaths. God can be, and is a party to a lawful oath, lawfully administered, but lodge oaths, with their bloody penalties, He abhorrs.

We admit that this old "Handmaid of religion"—Masonry—has bitten, can bite, and has not lost her teeth; although she nearly lost her head at the hands of the outraged citizens of this republic, when she kidnapped and murdered William Morgan in 1826. Masonry is bloody and blood-guilty.

"O my soul, come not thou into their secret; unto their assembly mine honor be not thou united: for in their anger they slew a man, and in their self-will they digged down a wall." Genesis XLIX, 6.

The very stairs up which I walked, to enter the "Preparation Room," Masonic Lodge No. 530, at Maquon, Illinois, were stained with human blood, though I was not aware of it, until I was Masonically informed of it, after reaching the degree of Master Mason, in the year 1872.

According to the statements, Masonically given to me, two Masons, one of whom, if not both, had taken all of the degrees known in America, quarreled and charged at each other across the room in "open lodge," with drawn knives. Others interposed only to be slashed at by the sanguinary wretches, who clenched, stabbing each other, until, from loss of blood and sheer weakness, they fell in a pool of blood on the floor. Then they were parted and carried dripping with blood, down the lodge stairs to their homes, a lodge surgeon was called, also lodge nurses and watchers; while American citizens were entertained by a tale—the lodge tale—of a night struggle with thugs and murderers. They recovered and used to "meet on the level and part on the square," up to the time that I removed from that place. Masonic salvation did little for them, but to put murder in their hearts and knives in their hands.

What if plain un-Masonic citizens had engaged in such a bloody combat, on the street in open daylight, would they not be required to give an account of it in court? Were those Masons ever tried, or even arrested? Never, that I am aware of.

What if one of those men thus wounded, had breathed his last, do you suppose his Masonic murderer would have been called to account at the bar of justice?

The craft succeeded in washing out all blood-stains from the lodge floor but found it impossible to eradicate them from the stairs and that itself is suggestive—every step in Masonry is blood-stained.

If "Masonry has nothing whatever to do with the Bible," why does it use it in its religious teachings, swearing its candidates into its "Mysteries," and carry it at the head of its funeral processions? Is it not to cast dust in the eyes of the uninitiated masses and lure conscientious young men into the Order?

Are secretists friendly to public investigation of their principles, do they not endeavor to stifle free speech and close public buildings—school houses, halls and churches—against the prophets of reform, when they are announced to preach, or speak in them?

Is it not a fact well known here, that one Sabbath a few years before you came on this district, an old prophet of reform—a Methodist minister—began to preach on "The Anti-christian Character of Secretism," according to previous appointment, in New Salem Church, now in your district, when a Royal Arch Mason—who well knew of the interpolations of

Scripture by Freemasonry above noticed, and who feared the consequences of such a sermon—at the head of a mob of Masons, women and *"lewd fellows of the baser sort,"* created a disturbance, as he arose, interrupted the preacher and announced that he was authorized by the trustees of the church to forbid that minister to hold that service and ordered him down out of that pulpit and turned him and his congregation out on the public highway? Were not both people and preacher actually turned out, on the public road in the rain, according to the program thus declared?

Did that Royal Arch Mason have the authority which he claimed and exercised?

Justice to that board of trustees demands that I should say that they had nothing to do with that whole episode; some of them, if not all of them, had been approached by that Royal Arch Mason, and solicited to delegate their authority to him, for the purpose of closing the church against that minister and congregation, but they positively refused to do so. One of them when thus approached said substantially:

"Let that preacher alone, if what he alleges against the lodge be false, he will break his own neck, if it is true, you are fighting against God, therefore I say, let that preacher alone."

Those disturbers of public worship have gone unwhipped of justice ever since.

The service which you held at Corinth cemetery furnishes another case in point, illustrative of the determination of Freemasons to stifle free speech.

I could not understand why so many men, whom I knew to be Masons, were in that assembly *without any insignia,* or sign of their relation to the Order, or to the craft engaged in those rites at the grave of the deceased. I did not know that they were a committee appointed by the lodge at Birch Tree to lay violent hands on me. I did not know that it was currently reported, that I was there with the design and intention of making a speech and that such a report was in circulation before the funeral cortege started to the cemetery. But I was told that the Birch Tree Lodge did not fail to *"Bring forth vestments for all the worshipers of Baal,"* in a wagon from that town, in order that those resident in the country might appear at that funeral "properly clothed," in apron and white gloves.

One of them, Rev. Marion Pierce, came and greeted me with unusual warmth, extending his hand and calling me "Brother." After the assemblage was dismissed and I was well on my way toward home this Mason was seen rushing excitedly in and out of the crowd, looking for me. He hastily approached a Methodist, whom he asked where he could find me and stated that it was commonly reported that I intended to address the people when the funeral ceremonies ended, and that he, with several other Masons, were a committee appointed by the Birch Tree Lodge to lay violent hands on me if I attempted to speak on, or near the grounds of that cemetery, and he was there to execute those orders!

Since then a lodge member has assured me that if I had attempted to speak on that occasion "It would not have been healthy for you; you would have been stopped, even if blood had been shed."

Here let me say that such a thing as attempting to speak at a Masonic funeral never entered my mind, much less of attempting to speak at that of the identical Royal Arch Mason who, at the head of the mob above noticed, created that disturbance in the church on the Christian Sabbath and drove the minister and congregation out in the rain without any authority whatever!

Why did not Rev. Marion Pierce say to me when he met me on the ground near the cemetery, that he was the representative of the lodge, and acting with other Masons, under orders from their Worshipful Master, to forcibly compel me to be silent on that occasion? Did he act more wisely by letting the opportunity pass and, as the people were dispersing, go round in great trepidation of mind inquiring for me? Why was his "committee" and himself without aprons and gloves? Was it because they intended violence and hoped to escape identification among the many who were present? The gloves and aprons would positively identify them as Freemasons and place the responsibility for any

trouble where it originated—on the lodge.

I went to that funeral as a plain American citizen, to pay the last tribute of respect to a kind neighbor, if he was a Royal Arch Mason—for my religion has taught me to recognize the good that is in every human soul, when I find it—and the deceased was a kind neighbor.

(Elder) G. T. DISSETTE.

Congo, Mo.

(To be continued.)

LETTER TO THE EDITOR OF "THE MENACE."

Pittsburgh, Pa., Jan. 6, 1912.

Rev. Theo. C. Walker,
Editor *"The Menace,"* Aurora, Mo.

Dear Sir:

The issue of your paper of Dec. 9, 1911, containing as its first article, two and one-half columns entitled "A Word to Secret Orders," has been called to my notice. From the assertions made one would think the writer considered himself authority relative to the subject in hand. But many statements appear strange, and others are unwarranted by the facts.

The assertion is made that "Freemasons were hung, shot and burned at the stake in Italy, Spain, and Brazil for no other crime than the 'heresy' of being Freemasons." In what history and by whom is this recorded? Again I quote, "The truth of the matter is that Freemasonry, as we call it now, has gone under many different names in the past and is thousands of years older than the Church. Christianity, as it originated two thousand years ago, was a secret society itself and it built upon the same foundation, and was buried as such." I will give one thousand dollars for the proof that this statement is true.

Again I quote: "There are many other (than Freemasonry) organizations of special character, professing and practicing some one or more of the original tenets for which Christianity, and before that, other organizations stood." The writer is acquainted with many secret societies, but knows of none that are practicing any tenets of Christainity, original or otherwise. Kindly point out a few.

Permit me to quote once more, "Masons will scarcely forget the Morgan farce engineered by the Jesuits. This attack did not hurt Masonry, but it came very near disrupting the Union and destroying the work done by our Masonic ancestors in building up this nation and her laws. The Morgan episode made bitter enemies of protestants. Christian was set against Jew, and Catholic against Protestant. Bibles were burned, state legislatures were turned into courts of inquisition. A great political party was formed upon the issue of anti-Masonry with a dead body as the slogan." Doesn't this strike you as rather peculiar reasoning? Here was a "farce" that came near disrupting the Union, and playing the mischief with things generally. But this did not hurt Masonry. Of course not, it was only an "episode."

I may not quote more of this article of which I give but a few specimens. If your paper is not to be a "menace" to all who read it, you will need to be more careful as to the facts. If you will agree to publish the facts regarding the Morgan abduction and murder, the writer will be pleased to furnish them to you.

Such statements as are made in this "Word to Secret Orders" are not, of course, likely to deceive the well informed, who are presumed to be readers of your paper. Lest there should be some of the other kind the writer takes the liberty to address you, Mr. Editor, trusting you may call attention to these errors and substitute the facts.

As a wise Editor you should know that misrepresentation should not be used when trying to secure patronage of orders in whose behalf they are made. Give your readers facts or nothing is the advice for which the writer charges nothing.

REV. W. B. STODDARD.

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PRICE—Per year, in advance, $1.00; three months, on trial, twenty-five cents; single copies, ten cents.

PRESENTATION COPIES—Many persons subscribe for the Christian Cynosure to be sent to FRIENDS. In such cases, if we are advised that a subscription is a present and not regularly authorized by the recipient, we will make a memorandum to discontinue at expiration, and to send no bill for the ensuing year.

Entered as Second-class matter May 19, 1897, at the Post Office at Chicago, Ill., under Act of March 3, 1879.

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VOLUME XLIV. CHICAGO, MARCH, 1912. NUMBER 11.

Pennsylvania Convention,
March 18th and 19th, 1912.
In the
First Free Methodist Church,
Cor. Second and Corbet Sts.,
Tarentum, Pa.

FREEMASONRY AND CIVIL LIBERTY.

There are many cases where duty is clear, and where no honest man needs to be in doubt. There are other cases where one needs to hesitate before he makes up his mind. One of these latter instances is brought very forcibly to our attention in a letter from a Presbyterian minister in Brazil. The statements of fact in his letter are in brief these:

1st. The Presbyterian church in Brazil has had a very sharp and prolonged discussion on the subject of Masonry. The result of this agitation has been the division of the church, one party allowing its ministers and members to unite with the lodges, the others declining to do this and insisting on absolute separation from the order.

2nd. The letter declares that the Masons in South America have never been accused of such crimes as they committed in our country; that they "broke the back" of the Roman hierarchy in Brazil by legally punishing certain archbishops for violating certain laws, and have rendered great service in the war with the Jesuits.

3rd. The writer is familiar with the attitude of the American churches, which exclude Freemasons from membership. He knows of the religious prosperity of some of these organizations. He questions whether the prosperity of these anti-lodge churches has arisen from the fact that they were opposed to lodges, or from their fidelity to their duties as teachers and preachers of the Gospel.

4th. In Brazil, he declares that the Catholic orders are making a great effort to destroy the republic. The Masons, he says, are republicans, and stand for liberty of the press and religion. Is it best for the Presbyterian church to separate itself from the Masonic fraternity, or occupy a sympathetic attitude toward it? Should the church prohibit Freemasons from its membership? or should the church, ministers and members, enter the lodges?

5th. He says that many ministers have become Masons, but most of them have withdrawn from the lodges, while not one of them denounces the order. The question which arises in the minds of himself and his brethren is, "What ought to be done?" The Masonic theory is understood, and in part at least condemned; but this brother desires to know what the relation of churches in Protestant countries has been to secret societies, as a means of determining their duty in this country, where the discussion is new, and arises from the circumstances above stated.

Fixed Principles.

Rules for action frequently change, but principles of action do not change. A Christian must always be Christian:

but, in his exercise of Christian faith and duty, he will sometimes do one thing, and sometimes another. The real question which is in the mind of this brother who writes from South America is whether or not the attitude of a Christian minister toward Freemasonry is one of the variables; whether it might be right and proper for a Christian at one time to oppose Freemasonry, while at another time, because of different conditions, it might be proper for him to sympathize with and support it; and this question, again, is to be determined by the facts in the case. He desires to know what the relation of churches and lodges is in Protestant countries, that he may form a reliable opinion as to the duty of the Presbyterian church in the new country where he is laboring.

When I was in New York attending a meeting of the Evangelical Alliance, I asked Dr. Christlieb, of Bonn, what the relation of Freemasonry to the churches of Germany was, and he said: "Freemasonry and the churches? They have no relation. The Masons are all atheists." It did not seem to have occurred to Dr. Christlieb, that, possibly, if the Freemasons had not been Freemasons, they might have been Christians; but this seems an obvious inference. In that same Alliance I had the privilege of a brief conversation with one of the strong men in the French Protestant church. If I remember correctly, he was from Paris. Mentioning to him the fact that the question was up, he replied: "The church in America must stand as one man against Freemasonry, or it will be destroyed." Speaking with other leading men on the subject, I found them reluctant to take any position. They seemed afraid to declare themselves, lest there might be unfavorable reactions at home. I do not remember a single one of the strong men in that meeting of the Alliance who justified Freemasonry, or who believed it to be consistent with vigorous and healthful life in the church.

Not Many Books.

Our friend from the South would like a book history of this subject. We fear that he will not obtain it. It is one of the characteristics of secret societies that they are secret, and, being so, of course they conceal from the public so far as possible all the facts which might be injurious to their reputation and prosperity; and, where meetings are held at night in secret halls by men, some of whom are and some of whom are not known to be connected with them, it would be unnatural to suppose that a clear revelation of the actual facts concerning such orders on the charges would be easily ascertained.

The question "What the effect of lodges on churches is," may be determined in two ways: first, by an examination of the principles involved; and, second, by a study of the results so far as can be ascertained. If we know that Freemasonry is anti-Christian in its fundamental characteristics, we know perfectly well what it will do to churches, and we know what the churches should do to it.

A man who knows what strychnine is, and what the human body is, does not need to discuss the effect of strychnine in killing quantities on a human frame. It will kill; and, if he wants to remain alive, he had better let it alone. All the time he may spend in reasoning as to its probable effects is time thrown away. Just so, if Freemasonry is hostile to Christian faith and duty, it will injure, if it does not ruin, Christians and churches who have fellowship with it. So much for the reason of the case. It is clear, and it is decisive.

The question as to the hostile effects of lodges on churches is not so easily determined, because the testimony will conflict. Churches which admit lodge

members to membership have become great in numbers and in wealth. Churches which exclude lodge members from membership are generally smaller. To a person who looks at nothing but money and numbers, this would be enough for deciding the question.

Not Counted, But Weighed.

A minister was once asked whether he had a large church or a small one. He replied, "That depends on whether my members are counted or weighed." The pebble that David fixed in the sling with which to destroy Goliath was one stone, and Mont Blanc is also one; but the two are very different from one another, though each is one. Lodge men tell us that the churches where lodge men are freely received are as spiritual and effective for Christ as churches where they are excluded. This is a question of fact, and can only be determined by an examination of instances; a universal agreement respecting it is not to be expected. There is, however, one fact which is obvious even to people who can only count, and that is, that the male membership of churches which receive lodge men is proportionally very much smaller than in churches which exclude them. This is an exact reversal of what would naturally be thought would be the case. One would judge, *a priori,* that the churches which receive men who are members of lodges would get more men in proportion to women than churches which exclude lodges; but we find, in fact, that the organizations which will not receive members of secret societies into membership have, in general, about the same number of men and women, boys and girls, while the organizations which freely admit lodge men to membership enroll from three to five women and girls for each man and boy. Of course, our friend in South America will see, that, if this state of fact should continue, the receiving of lodge members may work a great weakening, if not a ruin, of the churches.

The Facts in the Case.

Everybody who has studied Freemasonry thoroughly has learned several things about it. First, he notes that it is a secret society, and therefore different from, and so far as its constitution is concerned opposed to, the church and Jesus Christ. He also has learned that this secret organization is bound together by oaths which are not administered by any competent civil or religious authority. The master of the lodge is not an officer of the state or the church; he is a member of a voluntary organization, and has no more right to administer an oath than a boy in the streets. He has also learned that these oaths are enforced by death penalties.

Our friend from South America intimates that the South American Freemasons have not got to killing men who retire from the order. That might be because no men have renounced it; and, then again, he may be mistaken, and there may have been many men slain by the lodge in its secret halls. What is the secret society for if it does not enable men to operate in secret? Still further, this organization, which is secret, oathbound, and held together by murderous penalties, professes to be a religion. It begins and closes its exercises with prayer. It says that people who live according to its teachings go to heaven when they die, and this impression has become so thorough and widespread that the members of the organization generally believe that this is true, and that, if they remain faithful to their lodges, they are assured of eternal life.

Once more, he will learn that this proposed salvation is to be obtained without any reference to the sacrifice and intercession of Jesus Christ. The lodges teach that men are saved by

what they do, and not by what Jesus Christ has done. Every Christian minister teaches that men are saved by what Christ has done, and not by what they do. If the church is right, the lodge is wrong, and this wrong is not a trifling, unimportant one, but is an error of absolutely vital character. If salvation comes through Jesus Christ alone, any system which teaches anything else than this is false and ruinous to the souls of men. In South America or in North America, in Europe or Asia or islands of the sea, this will be true.

What Shall It Profit a Man?

Allowing that the facts above stated are not overdrawn, what shall we say to our brethren in South America who find the Freemasons struggling for a republic which includes civil and religious liberty? The answer is obvious: They are to be glad of whatever good may come through this or any other agency; but they have no right, for temporal and governmental advantages, to consent, even for so long as one instant, to fellowship with an organization which is anti-Christian in character. Satan, who is the antagonist of Jesus Christ, knows perfectly well, that, if men do not have the Savior, it matters little what else they have. A republic which is outside of Christian faith is no better in its ultimate than despotism. For a while, it may seem advantageous to have liberty of speech and assembly; but what will this do for a people who are Christless and Godless in character? It profits a nation as little as it does a man to gain the whole world and lose its own soul, and Jesus Christ, who is the rightful ruler of men, is also the rightful ruler of nations.

This leads me to say that there is no reason to suppose that Freemasonry or any similar organization will ultimately and really oppose despotism. Such organizations may oppose one kind of despotism, but they always furnish another for the one which they antagonize. Take, for example, the organization of Freemasonry. The master is supreme in his lodge. All the common Mason has to do is to submit. The authority of the grand lodge over the local lodge is equally absolute. The grand lodge can take away the charter of a local lodge, and refuse the men who belong to it the privilege of meeting as Masons if it chooses.

Take the organizations called labor unions, which are constructed on the same secret society principles. They do not even allow men to work except on conditions which they name. They do not allow a man to teach his son his trade without their permission, and, if men decline to fraternize with them and submit to their authority, they kill them. Secretly, of course; and, when they have murdered them, they will defame their characters, and claim that the agitation which arises because of the murder is a persecution of labor on the part of capital. It was so when Morgan was murdered, when Dr. Cronin was murdered, when those twenty-one men were killed by McNamara in Los Angeles. A great roar ran through the whole secret society—they holding that the person who was killed deserved to be killed, though the secret society which murdered him had nothing whatever to do with it. It is a small thing for organizations which will murder to tell lies. In North America we have learned this lesson pretty thoroughly. They will learn it in South America if secret societies continue to operate there.

The Conclusion of the Whole Matter.

I would say to the brethren in this faraway land, with whom we sympathize so deeply, that there is no road but the straight road which will take a man through the world. Lodgism is opposed to Christianity. Popular government is the fruit of Christianity. Lodgism may antagonize despotism for a time

and for selfish reasons of its own, but no non-Christian country has ever yet become solidly and really free. We have no reason to suppose that we shall ever see such a sight. Satan changes his method of attack, but he never changes his character. If he did, he would not be Satan. Our brethren in South America will find, that, if they have no fellowship with the unfruitful works of darkness, if they do not try to unite believers and infidels, if they do not consent to Christ-rejecting organizations for any reason whatsoever, God will maintain their right and their cause. They may gain temporal advantages by following a different course of action; but they will not have the Divine approval, and they will not have ultimate success. One with God is a majority, and no man is really a free man whom the truth does not make free.

Fraternally yours,
CHARLES A. BLANCHARD.

AN OLD SOLDIER'S PLEA.

BY REV. A. THOMSON.

I am an old soldier with the most kindly and tender feelings towards my old comrades. In all their welfare I am deeply interested, and feel keenly aggrieved that I am so completely shut out from their fellowship.

I do not believe that my old comrades are engaged in their lodges in any conspiracy against anything they hold good. I do not believe they have any secrets that threaten the well being of the community or the nation, except so far as the Grand Army, like all other secret societies, rests upon certain wrong principles that are so clearly and fundamentally wrong that I have never been able to join it.

Twice when invited to become a member, I have made this proposition, "Let me read your obligation, I do not believe there is anything essentially wrong in it, and, if I find it all right, I will gladly unite with you."

I am shut outside of the lodge, which I deeply regret. It is a real hardship and disappointment that I am thus separated from my old comrades. But there is no help for it. I cannot change, and they will not.

Fundamentals with Regard to the Lodge.

Now, why cannot I change? Why do I assume that I am right, and they wrong? Why do I set up my judgment as against that of so many good men? Am I conceited and obstinate? I honestly think that at least in this case I am not. When I say that it is wrong for a man to promise to keep secrets the nature of which he does not know, and to keep an obligation he has not heard, I am simply stating a truth that must be believed. The mind has no power of objection. I do not need elaborate argument to prove that the whole is equal to the sum of its parts; but is it less self-evident to a rational mind, that men should not promise to keep secrets they do not know, or to be loyal to an obligation that they have never heard? Yet this false principle lies at the root of every secret society. It is self-evident that there must be some way found of meeting the fundamental objection.

The cure for the objection in this case is as bad as the disease. The lodge guarantees that nothing in the obligation shall clash with a man's duties as a citizen or a Christian. That is, the lodge assumes to act as conscience for the man; but it must be eternally wrong for any man or organization to assume to be conscience for me in a matter where I am *personally* responsible. A very dear friend said to me, "Mr. Thomson, if I personally assured you that there was nothing in the obligation you could not take, would you not be willing to take it?" Now, I have known that man since we were boys together, and have always known him to be honorable and truthful. What was my reply to his question? "No, my friend, I cannot take the obligation. I cannot let even my best friend be a judge for me of what is to bind my conscience and my acts."

Here, then, are two fundamental objections to all secret societies: 1st. They require a promise to keep secrets which

the man does not know. 2nd. They assume to be conscience for a man in matters for which he is personally responsible.

I have often stated these objections, and never yet have found a single instance where a man has even tried to turn the edge of their truth, except by such a statement as, "The Lodge has never done any harm to me;" but a strong building was never constructed upon a rotten basis. The poison in a system may be slow in its operation; but, if the poison is there, it will make its power manifest in the end.

One of the most deadly effects of the minor secret orders is that they form a wall of defense to orders whose influence in society is most dangerous. If a man is a member of the Grand Army, his testimony against the whole secret system is broken down. He naturally imbibes the clan spirit, and generally joins the great army that would throttle free speech on the question of the Secret Empire. So serious has this become in our good land to-day, that there are large sections where the man who opposes the lodge system, who in kindest words seeks to give the reason for his position, thereby becomes in a great measure subject to a boycott of the most formidable kind, affecting all departments of his business and social life,—not altogether a conspiracy of silence, but a conspiracy to secure silence. The preacher dare not preach, the press dare not publish, the lecturer dare not speak; for a voice that seldom threatens in vain will warn, and a hand that comes out of the darkness will smite and think it is doing God service.

Alexander Campbell: "I know no Temperance, Odd Fellow or Freemason fraternity that does not recognize a brotherhood with the world. 'They are of the world, they speak of the world and the world heareth them.' Christians, though *in* the world, are not *of* it. Any union, then, for moral purposes with the world that brings us to commune religiously with it, by the laws and usages of the institution itself, is opposed to the law and kingdom of Jesus Christ."

COUNTERFEIT MONEY AND OTHER COUNTERFEITS.

BY ELLIOT WHIPPLE, PH. D.

The supreme test of the value of a religion is found in the results it produces. The counterfeits now spreading in this country have not been in existence long enough to show what manner of fruitage they will bear, but in the old world we find several great religious systems that have thoroughly possessed whole nations for many centuries, and there we may find out exactly what they do for mankind.

Compare the condition of the masses of the people in Turkey, India and China with that of the common people of countries in which protestant Christianity prevails. In the former we find ignorance, extreme poverty, disease, unspeakable moral degradation, and despair; in the latter, intelligence, comfort, improving sanitary conditions, plagues stamped out, disease minimized, a high and rising standard of morality, and hope for better things in the future.—*From February number, page 291.*

Verily, false religions are not about as good as the true, nor anywhere near as good, while, on the other hand, they do much positive harm in two ways:

1. By false and immoral doctrines, such as the Mohammedan promise that a soldier killed while fighting for the faith, no matter what his character, shall go at once to a paradise of sensual pleasures, or such as the Mormon pretended revelation favoring polygamy.

2. By gaining possession of the hearts and minds of the people so that it is very difficult to get them to consider the claims of the true religion.

And the more of truth a false religion contains, the more nearly its doctrines approximate to those of Christianity, the more difficult it becomes for the truth to reach its adherents.

Illustrations of this principle are seen in the results of missionary efforts among different peoples.

The inhabitants of the South Sea

Islands are changed, whole communities of them, in a single generation, from idle, naked cannibals, living in the lowest possible stage of moral degradation, and having no religion except the simplest and most unreasonable forms of fetichism and superstition that can be imagined, to industrious, respectable Christian people, sustaining schools and churches, and living in comparative comfort.

A far greater expenditure of money and missionary labor during a longer period of time among the people of India has failed to produce anything like proportionate results, notwithstanding their far higher intellectual ability, and the high character of many of the precepts of their national religion.

Mohammedanism is more nearly like Christianity in its doctrines than any other false religion, in that it teaches that there is but one God, who is believed to be an intelligent personal being, and many of its precepts as to temperance, justice, and mercy are of a high character; but, so far, missionary labors have produced almost no results on adherents of the Mohammedan faith. It is true that much has been accomplished in countries under Mohammedan rule, but the converts have nearly all been from among non-Mohammedan people, such as Armenians, Nestorians, Greeks and Bulgarians.

That false religions contain many good precepts cannot be denied; that they have done much good, and sometimes have elevated the standard of morals of a whole people for a considerable period of time, may also be admitted; but it is probably true that each and every one of them has on the whole done much more harm than good, and it would have been far better if no one of them had ever found acceptance anywhere on the earth.

The saloon, with its social cheer and free lunch counter, does some little good; but its general effects are so harmful that it is being rapidly banished from all intelligent communities. The political boss does many kind and generous acts in behalf of the people of his ward, but political bossism is so damaging an element in our political system that we would gladly be rid of it.

Perhaps we may better understand the puzzling mixture of good and evil in false religions if we investigate their ultimate source and origin.

When a murder has been committed, detectives investigate carefully to find out, if possible, who had a motive for having the victim killed, and in this way usually get a clew that leads directly to the criminal.

Who has a motive for having man led into evil ways by false doctrines, or for filling his mind with some mixture of truth and error which may so effectually blind and prejudice him as to prevent his accepting truth?

It is quite common now to ridicule the idea of the existence of a personal devil, but the Bible clearly reveals his existence and active interference with the affairs of men.

That he is an actual, intelligent, personal being is shown by such passages as the following: Just before Peter's denial of Christ, the latter tried to put him on his guard, and said: "Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat" (Luke, 22:31). "Your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour" (1 Pet., 5:8). And numerous others might be quoted, which clearly reveal him as a being, capable of sinning, and having desires, purposes and the other qualities of personality.

His interference in the affairs of men

is revealed in the following passages: "In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them" (2 Cor., 4:4); "Lest Satan should get an advantage of us: for we are not ignorant of his devices" (2 Cor., 2:11); "For Satan himself is transformed into an angel of light" (2 Cor., 11:14); "And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will" (2 Tim., 2:26); "Resist the devil, and he will flee from you" (James, 4:7); "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil" (Eph., 6:11); and many other passages which reiterate the same idea.

Evidently the Bible does not represent the devil as a mythical personage, nor as a creation of human imagination, but as an actual, personal being, who possesses great subtlety, has power to work lying wonders, is seeking to separate men from God and bring them under his own control, and pursues them with the ferocity of a wild beast; and one of whose favorite methods is to blind the minds of men to the light of the "glorious gospel of Christ."

Is it not evident that the devil has a motive for deceiving men by getting them to accept counterfeit religions, whose blinding influence may prevent their receiving the gospel of Christ, which is the only agency that can save them from his dark designs? Furthermore, is it not evident that he has superhuman intelligence and power with which to accomplish his purposes?

We have already noted that counterfeit money is made to resemble true money as closely as possible, so that it may be accepted, and we know that the most dangerous counterfeits are those that most closely imitate the true.

Crude forms of idolatry may serve to mislead ignorant and degraded peoples; but as men become more intelligent the counterfeits with which the devil deceives them are made to include many of the truths of Christianity; in fact, the one thing which they all omit is the one thing to which the devil is most desperately opposed, the one vital and essential thing in the gospel of Christ, namely, salvation from sin through faith in the atonement accomplished by the death and resurrection of Jesus Christ.

The absurdities of polytheistic and idolatrous religions served the devil's purpose for many ages, and serve yet with more than half of the world's inhabitants.

When a portion of mankind could no longer be deceived in this manner, the monotheism of Mohammedanism was introduced; and by virtue of its greater reasonableness and closer resemblance to the truth, it has so far almost absolutely prevented Christianity from reaching its adherents.

But idolatry, polytheism and Mohammedanism are too palpably unreasonable to find acceptance among people reared in communities blessed with the advantages of Christian civilization; so here the devil comes upon the scene in his most popular and successful rôle as an angel of light, adopts most of the doctrines and precepts of Christianity, uses its familiar phrases, sometimes calls his bands of adherents by a Christian name, and their places of assembly churches, and in some cases even has the effrontery to ask that his organizations shall be recognized as Christian denominations.

He is quite willing that men should accept and practice much that is true, provided they can be kept from accepting atonement for sin through the sacrifice of Jesus Christ. For as Peter, being filled with the Holy Ghost, said, "Neither

is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

The agency of the devil in introducing and maintaining false religions, though not apparent, is none the less real.

It is a part of his subtle plan to work through human agencies, leading men to suppose that his suggestions originated in their own minds, or even that they are inspired by God himself.

How the devil works, we do not fully understand; but the reality of his agency was expressed by St. Paul when he said: "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places," and "that they may recover themselves out of the snare of the devil, who are taken captive by him at his will."

The same thought is implied by St. John when he says: "He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil."

Pasadena, Cal.

(To be continued.)

Charles G. Finney: "God demands and the world has a right to expect, that the church will take due action and bear a truthful testimony in respect to this institution. She cannot now innocently hold her peace. The light has come. Fidelity to God and to the souls of men require that the church, which is the light of the world, should speak out, and should take such action as will plainly reveal her views of the compatibility or incompatibility of Freemasonry with the Christian religion."

A Frisky Goat.

A prominent daily paper remarks that Brother Jack Johnson, of the Masonic lodge of Forfar and Kincardine, Scotland, a recent initiate, is the cause of a little stir within the order. Some of the brothers hardly welcome the accession, and it is hinted that there were scandalous carryings on in connection with the goat riding.

We hardly understand how "some of the brothers" failed to blackball Brother Johnson if he was unwelcome enough to cause a stir; possibly, however, he became obnoxious afterward instead of beforehand. Otherwise it is a mystery how it happened, that night, to be clear in the east, clear in the south, and clear in the west. As to the scandalous actions at the time of the goat riding: Were the Three Ruffians unusually rough? Or was some discordant variation introduced into the tune borrowed as Pleyel's Hymn? Or were the pretended attempts to raise the dead, so conducted as to raise a living rumpus, or raise the dander of the live candidate?

Scottish Made Masons.

The scandal over the initiation of the colored pugilist, Jack Johnson, in a lodge in Scotland, has resulted in action being taken by the Grand Lodge. Amending the regulation regarding applications for initiation, it will be necessary in future for candidates to have specified residence near the lodge to which application is made, and two brethren must vouch for the character and qualifications of candidates.—*Free Mason*, Toronto, Canada.

Of the joys that winter brings us,
We would like to write a lay,
But we hate the frost that stings us,
And we wish that this were May.
—*S. E. Kiser.*

"God does not want our hearts to be full of love and our heads full of foolishness. The love with which we are to be filled is to abound more and more in knowledge."

An American sky-scraper is of precisely the same construction as a bridge set on end.

The Broken Seal

By

Samuel D. Greene

From the personal reminiscences by Samuel D. Greene of the abduction and murder of Captain William Morgan were taken some of the facts so vividly brought out in Miss Flagg's "Power of the Secret Empire," which ended in the December number of the CYNOSURE. The story has created so wide an interest that we propose to give our readers in the next few months some of these facts as recorded by Mr. Greene, an eye-witness.—Editor.

CHAPTER V.

Abduction of Morgan.

The events of Sunday night, September 10, had demonstrated that Batavia was full of the elements of mischief; that the conspirators had not dispersed, but were on hand, watching their opportunities.

In the early morning of Monday, September 11, while everybody was busy talking over the exciting events of the night before, the rumor ran abroad that Captain Morgan had been seized and taken off.

He went out of his boarding-house, a little before sunrise, into the street, and not returning to breakfast as usual, inquiry was made for him, when it appeared that he had been taken about 7 o'clock, had been roughly forced into a stage, and carried off in the direction of Canandaigua.

A man by the name of Nicholas G. Chesebro, of Canandaigua, who was Master of the Masonic lodge in that place, had obtained from the justice of the peace there a warrant for the arrest of Mr. Morgan on a charge of theft. It was alleged that Mr. Morgan, while boarding at Canandaigua some time previous, had stolen a shirt and cravat from one Kingsley, an innkeeper. This Kingsley afterwards made deposition that he had of himself no thought or intention of publicly making any such charge, but was moved to do it on some slight grounds of suspicion by Chesebro and his associates. They wished to find some possible ground for his arrest, and this case was worked up out of some old surmises to meet the exigency.

Canandaigua was the shire town of Ontario County, and was distant from Batavia about fifty miles to the east. Ever since the "Notice and Caution," published in a Canandaigua paper of August 9 (referred to in Chapter III.), it had grown to be a kind of cant phrase among the Masons, that Morgan "might be seen traveling east"; and it was intimated that Brant, the Indian Chief of the Mohawk tribe in Canada, would attend to his case, and put him out of the way. Many people, doubtless, regarded this as the mere talk of an idle hour; but others saw serious intentions lurking under the cover of this style of language. In those days of staging, and in a country, as yet, comparatively new, the journey to Canandaigua was an affair of considerable labor and time.

As soon as I heard that Morgan had been taken in this way, my worst fears were aroused for his safety. Captain Davids, the man at whose house Morgan had been writing, came over very soon to see me. He wished to borrow my saddle. I tried to persuade him to take my horses and saddles, and start out twenty men on Morgan's track, and never lose sight of him. Unless this was done, it was my opinion that we should never see him again.

But here the Masonic agency and influence came into full play to silence suspicion and lull the people to sleep. It was at once the talk over all the village that Mr. Morgan had been taken to Canandaigua on a charge of theft. The impression was sought to be made that this was something to be regretted, indeed, but could not be helped. This requisition had come, and he was obliged by law to yield to it, and all others must yield. No intimation was given that this was a trumped-up case; but the general idea conveyed was, that it was a

matter which had come about in the regular and ordinary course of law.

Great stress was laid upon the high respectability of the men who were prominent in the transaction, and who had gone off with Mr. Morgan. The pretense was, that they were his friends, and that they had come out to see that he had fair play. Would such men, persons of such high standing in church and state, stoop to do a wrong or mean act? O, certainly not. The idea was preposterous. This was the kind of talk that went on all that day in the streets of Batavia, and in consequence of it the first excitement and alarm were allayed, and no pursuit of the abductors was made.

Morgan's Abductors Men of Standing and Character.

And here is a circumstance worth noting. Morgan's abductors *were* respectable men, in the common acceptation of that term. Judas-like, they did pretend to be his friends. They lent him their company under the garb of protection.

It is a significant fact, as showing the corrupting nature of Masonry, and its power to work mischief in the dark, that these men, who were the leaders in this plot against Morgan and Miller, were men of standing and character. They were at the time holding the most important offices in church and state. They were judges and justices, sheriffs and constables, military officers of high standing, ex-members of the legislature, ministers of the gospel and deacons, members of churches, etc., etc. It was perfectly apparent to me, who knew the inside working of things, that what was then going on in Batavia was no mad freak of low and drunken fellows. Everything had been considered and determined upon by the very highest authorities in the Masonic councils. The orders were issued from the chief places of the fraternity, and men of all classes connected with the lodges, with here and there an exception, lent themselves to do the bidding of these upper circles.

It was one of the cant excuses of the Masonic order afterwards, that there acts of violence against Morgan and Miller were the work of a few worthless men, who acted contrary to the true principles of the institution. But can any man be credulous enough to believe that a few worthless men, acting not only against the general laws of society, but also against the rules and wishes of the Masons themselves, could manage to baffle the whole State of New York, cheat justice, and escape the punishment due to such atrocious crimes? No; a few worthless men have no such widespread influence as this.

The course of events, for a long time after the abduction, showed plainly that there was a secret power at work against justice, vast and widespread in its range, with which it was almost useless to contend. It was evident that the Masonic fraternity, taken as a whole, justified these acts of violence, and were determined, at all hazards, to save from punishment the men who had committed them. Whichever way you might turn, and whatever course you might pursue, to bring the guilty authors of these wrongs to justice, you were met by a power in the dark,—a power seemingly omniscient and omnipresent,—tireless, and never sleeping. Judges upon the bench were corrupted; jurymen failed to see the truth; witnesses upon the stand would swear falsely; and however just might be one's cause, he was soon ready to cry out, "Vain is the help of man."

Whatever crimes were committed against Morgan and Miller in Batavia in the year 1826, are not to be regarded so much as the crimes of individual men as of the whole Masonic order, as then and now existing.

Tracing the Abductors.

But let us go back and trace minutely the course of events after Mr. Morgan's arrest, on the morning of September 11. Immediately after his seizure, he was taken to a tavern kept in the eastern part of the village of Batavia by a Mr. Danolds, where the party made a short pause. While there, Mr. Miller came to the house to insist that Mr. Morgan should not be taken away from Batavia, as he was there on the jail limits, as has been before stated, and he (Mr. Miller) was one who had given bail that he should remain within the limits. But Miller was violently thrust aside by Danolds, the tavern-keeper, while Morgan was taken into the stage, and the party pushed off towards the east.

The company who took Mr. Morgan away was composed of about thirty persons. When they started from Mr. Danolds' tavern, a part of them, with Mr. Morgan, were in a stage which had been chartered for the purpose. Mr. Chesebro, who had brought the warrant from Canandaigua, was on the seat with the driver. The rest of the company started to go on foot out as far as the *ponds,* as they were called, a mile or more from the village, where some carriages were in waiting for them. The stage had not gone more than eighty rods from Mr. Danolds' tavern, when the driver, becoming sensible that he was mixed up with a great amount of violence of some kind, and not knowing very well what it all meant, became alarmed, and refused to go on with his team. Chesebro, fearful of all delay, on the other hand, was urging the driver to make haste and get out of the county. The driver was at length prevailed upon to go on as far as Ganson's tavern, which was six miles from Batavia.

This tavern of Ganson was a grand rallying-point for the conspirators, who had gathered in from all directions. It was in the town of Stafford. On Friday before, September 8, Ganson received orders from one Nathan Follett, an active Mason of the Batavia lodge, to have supper prepared for between forty and fifty men, who, it was said, would be at his house that night. They did sup there, and at a late hour started for Batavia, on their wild errand of burning and destroying Miller's offices, but were deterred from their purpose by the setting of guards, as has been already explained. So on Sunday night, when this party came on from Canandaigua for the arrest of Morgan, their grand rallying-point, before going to Batavia, was this Ganson's tavern, at Stafford. And here, in the forenoon of Monday, they gathered back again, with their prisoner in their keeping.

On reaching the tavern, Ganson, who knew the stage-driver, had a talk with him, and gave him such assurances of safety that he was induced to go on. So the party went forward. On reaching Le Roy, several miles farther on, one of the border towns, but within the limits of Genesee County, Hayward, the constable who had served the warrant, offered to take Morgan before the justice of the peace who had indorsed the warrant, and allow him to give bail if he chose. The warrant, as we have already stated, was made out at Canandaigua by a justice of the peace of Ontario County; but as the party had come on to Batavia, they had stopped at Le Roy, and had had the warrant indorsed by a justice of the peace for Genesee County.

One of the noticeable things about all these proceedings of the Masons at this time, was their care to keep within the semblances and forms of law, while they were breaking through all law, and that, too, on the largest scale. But they must have their warrant properly made and vouched, though founded on a mere pretense, before they could go forward and arrest Morgan. And now here, on the borders of Genesee County, they proposed to admit him to bail, which they refused to do at Batavia, because they knew that there he had friends who would instantly come forward and give bail for him, while here he was a stranger, and the offer of bail was only a solemn mockery and farce. As Morgan knew that his effort to procure bail here would almost certainly prove unavailing, he declined to make the attempt, stating that he preferred, on the whole, to go on to Canandaigua, and that when there, he was confident that he could convince Mr. Kingsley that no theft on his part was intended, and that if the missing articles had been taken by him, it was purely by accident.

Mr. Morgan himself had not yet had his eyes open to know the full meaning of what was passing. He still innocently supposed that this charge from Canandaigua was made in something like good faith, and that, if he could convince the prosecutor that he was not guilty of the charge, he would go free. But those who had him in keeping had no thought of letting him slip out of their hands in any such easy way as this. They had him on a criminal charge, and if this failed when the crisis came, as it doubtless would, and as they were very willing it should, they had other plans in store for continuing their grasp upon him.

The party, after a hard and weari-

some day's journey, reached Canandaigue at nightfall. Here Morgan was at once taken before the magistrate, to see if there was evidence enough against him to bind him over for trial. There was not, nor did the men who had brought him all the way from Batavia suppose there was. They would have been very sorry to have had him committed on a criminal charge, because his person would, in that case, have been taken out of their hands. The magistrate ordered his discharge. But as soon as he was set free, Chesebro produced a claim against him of two dollars, due to one Aaron Ackley, who kept a hotel in Canandaigua, and stated that the said Ackley had empowered him to collect this money. When this new claim was brought in so suddenly, Mr. Morgan apparently had a glimpse of what all this business meant. He chose to admit the claim, and pulling off his coat, desired the constable to levy on that as security for the debt. Hayward, the constable, however, refused to do this, and at about ten o'clock that night, after all the strange events of the day, Morgan was committed to jail in Canandaigua.

(To be continued.)

JOHN MILTON HITCHCOCK.

Few have exerted a stronger personal influence upon the work of the National Christian Association for the past quarter of a century than Mr. J. M. Hitchcock who went to his coronation so suddenly on Sabbath morning, February 11th, in his seventy-ninth year. His name has been familiar to CYNOSURE readers for many years not only as an officer of the Association, but as a writer. Through our city press he aided and sustained the School Board in the suppression of the High School fraternities. One of his last acts, just a few days before his departure, was a letter written to a Bible teacher of national fame, urging him to send out his students instructed as to the relation of the church to the lodge so as to enable them to meet the most subtle and powerful influence with which they would have to contend when they had left his Bible Institute.

Finishing his studies in Oberlin College to which he had gone from his boyhood home in Michigan, he taught school in Ohio, Michigan, Kentucky, Iowa and Missouri, and had in two states an opportunity to study the slavery system close at hand. Coming to Chicago, in 1868, he was met on the street by a man who requested him to distribute some dodgers for a religious meeting, which he did, and thus first met D. L. Moody, with whom he was in close fellowship to the time of Mr. Moody's home going.

Were a star quenched on high,
For ages would its light,
Still traveling downward from the sky,
Shine on our mortal sight.

So when a good man dies,
For years beyond our ken,
The light he leaves behind him lies
Upon the paths of men.

[The funeral services at the Moody Church on February 14th were under the supervision of the acting pastor, Rev. E. Y. Woolley, whose beautiful tribute to the character of Elder Hitchcock will be read with much interest.—Editor.]

MR. E. Y. WOOLLEY: In 1868 Mr. Hitchcock met Rev. Charles M. Morton and for forty-four years their friendship has been unbroken. He expressed the wish, not long ago, to his dear friend, Mr. Phillips, that Mr. Morton and President Blanchard, if it were possible, might say something at his funeral. In the providence of God, they are both here to-day, and I am going to ask Rev. Charles M. Morton, who has labored for the Lord in this church in past years, to speak to us.

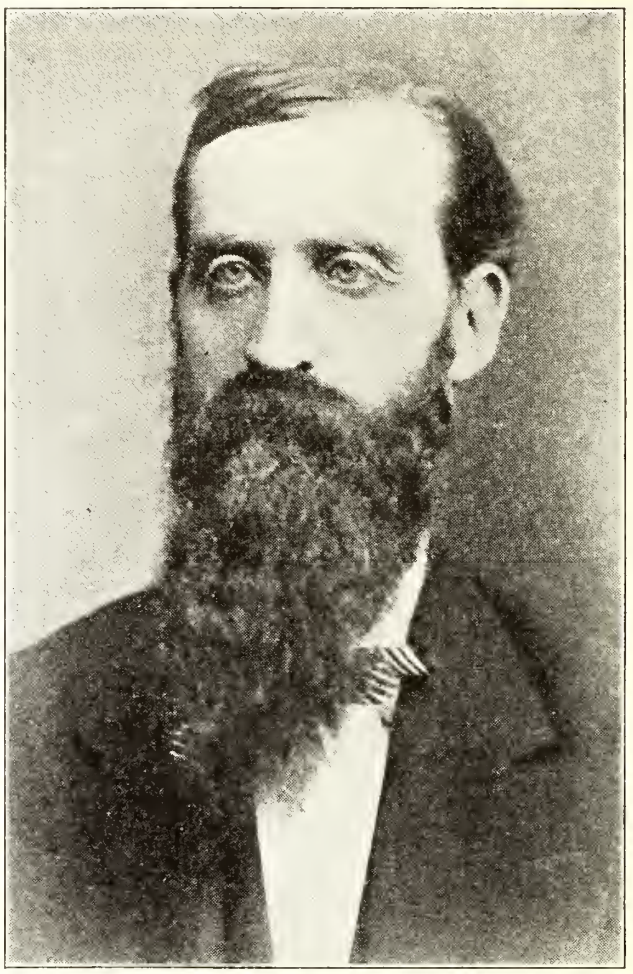
REV. CHARLES M. MORTON: In order to make clear what I have to say this afternoon, I will give a few words of my own history. After the war closed I found myself on the streets of Chicago, in company with thousands of soldiers returned from the war, looking for something to do, and among the last places I called to find something to do was at the Young Men's Christian Association. When I spoke to Mr. Gibbs, at the desk, he said: "We haven't very much, Mr. Morton, for anybody to do, and I do not know as you can be of service just now. We do not need anybody but a man to take care of the rooms." I said, "How much will you give?" He said, "Six dollars a week";

and I said, "I will take it," and I took it, and worked away, and in the course of a few years was Superintendent of the Association.

In those years the Association did not have much help, and I had to do three or four kinds of work, and I wilted under it. The Rev. E. A. Davis had just come to Chicago, and I said: "Don't you think, if I should go away a few days, that you and George Thompson could take care of the Association?" He thought they could, and I went away up the Mississippi River, and stayed a few days, and came back, and found that Mr. Thompson and Mr. Davis had not agreed, and Mr. Thompson had quit. Mr. Davis said, "I did not know what to do, so I employed another man, a stranger: and, if it is all right, he can keep on, and if not, you can let him go." I said, "What is his name?" He said, "His name is J. M. Hitchcock." He came in pretty soon, and I will admit that he did not impress me very favorably, though I didn't say anything. I made up my mind I would keep him a few days. It went on a few weeks, not many weeks after he came in with tears in his eyes one day and said: "Mr. Morton," (I do not remember whether it was his mother or sister, but some very near relative down in Ohio, where he came from, had died), "I ought to go to the funeral, and I have not got the means to go." I said: "Hitchcock, I will fix that." I went to the superintendent of the road and got passes for him, and he attended the funeral.

When he returned we had a talk. He said: "Mr. Morton, I knew you did not like me. You never said so, but I know you did not." Then he went on to tell me about his life before he came to the Association. He had made traveling his immediate employment before, in connection with a doctor. I do not remember what kind of a doctor it was, but I guess it was one of the great doctors. I do not know how long he was with that doctor, a year or two perhaps; and then, in some way or another, he and the doctor disagreed, and Hitchcock brought up in Chicago. He hired a room, and lived there by himself; and then he came to the Association. His life story touched my heart, and I began to like him. I could realize that he had had a hard time, just as I had had before I came to the Association.

Time went on, and I took on additional duties. We had an employment



J. M. HITCHCOCK, 1875.

office of the Association, we had a reading room, and there was the general business and correspondence of the Association. They finally made up their mind that I ought not to manage the employment office any more, and they advertised for a man to take care of it. I remember they tried one or two, and they didn't suit at all. Mr. Chapman, Chairman of the Employment Committee, was a little cranky, and he came to me, and said, "Morton, what are we going to do for an employment agent; I cannot find one." I said take Hitchcock. He said, "What, take him?" I said, "Yes, take him; he will make a good one." Chapman didn't believe it; but they gave Hitchcock a trial, and for twenty years or more he was the employment agent of the Association and satisfactory everywhere. They tell of him with gratitude to-day, and what a great work he did. Hundreds and thou-

sands of men and women think of him to-day with gratitude for what he did for them.

Well, I being superintendent of the Association, and Mr. Moody being President of the Association, naturally Hitchcock would go over where we worked at the Illinois Street Mission. He had been a professing Christian; but he told me, with the tears running down his cheeks, that his heart had got cold. And so, when he came to the Illinois Street Mission, which is now the Chicago Avenue Church, it took him a little while to get started. But, little by little, he got started; and he went on, and went on, until he came to be the best superintendent that your Sunday School ever had. And to-day this gathering shows the love and respect that that community had for him, and has for his wife and children. And I am so glad to give my testimony to his faithfulness as a friend and brother.

MR. WOOLLEY: Friends, there is one on this platform who occupies a unique place, in this respect: That he represents both the church, the Moody Institute and the Sunday School. As Chairman of the Church Committee, as appointed representative from the Institute to be here this afternoon as a token of their sympathy and respect, and as Elder Hitchcock's successor in the Sunday School as superintendent, Mr. Gaylord will speak. Mr. Hitchcock loved Mr. Gaylord, he loved the Moody Institute, and it is very fitting that our brother should speak of his predecessor at this time.

MR. A. F. GAYLORD: Sunday evening I was coming down on the train from my home, and turning in the seat to a lady, not now a member of this church, but a member of another church, I said: "Have you heard of the home going of Mr. Hitchcock?" She said: "You know he was *my* Superintendent, and I am so sorry"; and those words linger in my ear, because they come over and over again. Over and over again have I heard the words, "*my* Superintendent"; and that means that he was just a little closer to the scholars and teachers than an ordinary superintendent; he was "*my* Superintendent."

My first recollections of Mr. Hitchcock were twenty years ago, when, in the gallery, visiting the Sunday School, I saw him stand at the side of the desk, as I am standing now, with a little baton in his hands, raised for order, and then gently tapping it, and saying, "My children, let's come to order." I wish that I might pause on those emphatic words.

Later on, as his successor, shall I ever forget how he came to me. then an untried and unknown superintendent or worker with children? and shall I ever forget that gentle touch which he gave when he said: "Gaylord, I have done my very best for twenty-one years in the school, and now you can use me just as much as you are a mind to, or you need not use me at all. I shall not be hurt, believe me; and, at any time that I can be of any help come to me?" And then, that characteristic way in which he has said to me so many times personally since, "Gaylord, in the Sunday School work, and in all of our work, it is necessary to keep in the middle of the road." I cannot tell you how those words have come with force upon me again and again, and helped to mold me in my Christian life and in my service for the Lord Jesus Christ. Oftentimes, when one man would propose an extreme measure, I have heard, again and again, the words, "Gaylord, keep in the middle of the road"; and it has helped me in my Sunday School work, it has helped me in my Institute work, it has helped me in my church work, and it has helped me as a Christian man more times than I am able to tell this afternoon. Those who have put in their life for twenty-one years as a Sunday School superintendent, know what it would cost to bear that testimony of Mr. Hitchcock's, "Use me as much or as little as you like"; and yet they were sincere words, and time proved to an absolute certainty, as his years lengthened out afterwards, that he was sincere.

But I must not dwell upon the Sunday School side. I do want to speak just a word, and I would I might more ably express it, from the Executive Committee of the Moody Church—deacons, elders, trustees and officers here represented on the platform, I would

that I might be able more definitely and ably to express them in sentiment and word; and in all the years that I have been on the Executive Committee, whenever in health, there has been one place always occupied, and that was by Mr. Hitchcock, regularly and promptly every week.

There was also one other feature: I have asked, in the last few days, of different men, "Did you ever see Mr. Hitchcock cross?" "Did you ever see him angry?" In all the years in my different experiences in the committee work, I have never yet seen Mr. Hitchcock irritated. I have never seen him irritated in any place. There was always that hopeful aspect of his character; there was always a joyful note in his word of appreciation of what some one else was doing, and just a word of encouragement to some one else in the committee work and in the church work; and how often have I seen him come and say: "Well, this is a work that ought to be done; I think D. L. [referring to Mr. Moody] would have done it this way. Come on, let's do it."

In the committee meeting and in the committee room, there is a place that will not be filled, it cannot be filled. As the years have passed on, only those who have known Mr. Hitchcock can appreciate his ripened experience, from which came such ripening counsel again and again. I have remarked to my wife how Mr. Hitchcock, especially in the last two years of his life, was enabled to diagnose, and forecast into the future, certain coming conditions pertaining to the dear old church, and to do it in a way which was to me, at least, most remarkable.

Speaking on behalf of the Institute, shall I ever forget the early days when Mr. Moody used to speak about Mr. Hitchcock, and then, later on, at the time of Mr. Moody's home going, how Mr. Hitchcock would say, "Gaylord," and then he would speak to me about the work, and would say how much the Lord Jesus Christ could do. I would that I might be able properly to express it—how the Institute recognized the merit in the man who has gone on before us to-day.

I came in close touch with Mr. Hitchcock on many, many occasions; and, after discussing problems in the personal life again and again, he would say, "Now I think we had better pray about it." Shall I forget those seasons of prayer, or him who is gone on before us?

I would not be true, I believe, to his wishes, if I did not say for him: Do not exalt, do not magnify, what I have done, for it is by the grace of the Lord Jesus Christ that I am what I am. And it was by the grace of the Lord Jesus Christ that Mr. Hitchcock has been enabled to bear this testimony through the years of service for the Lord Jesus Jesus Christ; it is all of grace.

Mr. Woolley: The impression is very strong on me that this hour is just as our beloved friend would have had it, these years of service for the Lord hearts. One of the men he loved and admired, and loved to talk about, is permitted to be here, and speak, and will now speak to us, his friend, President Blanchard, of Wheaton College.

Pres. Charles A. Blanchard: One feels, on such an occasion, strangely torn apart in his mind. There are so many things that we wish we might say, and there are so few moments in which to say them; and yet, I am sure that I must turn to the Word a moment, and I will read for you just a verse or two from the 11th of Acts: "Then tidings of these things came unto the ears of the church which was in Jerusalem; and they sent forth Barnabas, that he should go as far as Antioch.

"Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord.

"For he was a good man, and full of the Holy Ghost and of faith, and much people was added unto the Lord."

I imagine, that, if all the people here in the room who knew Brother Hitchcock, those on the platform who knew him longest and best, and those in the house who have loved him these many years, should get together and try to make a photograph of this dear saint who is in the paradise of God, they could not do any better than that.

Whenever he found that God's work

was going on he was glad, and it was his custom to exhort people that with purpose of heart they should cleave unto the Lord; so, because he was a good man himself, and was full of the Holy Ghost and of faith, I imagine that the same testimony which the Holy Spirit gives concerning Barnabas might be truthfully spoken concerning him.

Last Saturday morning I said to Mrs. Blanchard, "I am afraid, if I do not get in to see Brother Hitchcock pretty soon, I will not have a chance to talk with him, and I want to get in and have a little visit." So, as soon as I had cleared up the office work, I took the train and went out to his house; and, when I looked upon him, I was greatly surprised, because he seemed so well, his voice was so clear and resonant, and we had for quite a while a most delightful interchange of thought and feeling. He told me about the dear old mother, and how she raised a large family of boys, and, I think, some girls; how she worked for them and prayed for them; and I suppose that men that come out of homes where there are mothers of that kind are apt to be good men, full of faith and full of the Holy Spirit.

Then, in his life, he had two great teachers. When he was a boy he came early under the teaching and instruction of Charles G. Finney, of Oberlin College, one of the greatest of our religious teachers, one of the greatest of our evangelists, a man under whose preaching the people used to drop on their knees and burst into tears and cry aloud for mercy, until the place of preaching became a very Bochim.

After he came into his life in this city, as you have heard and know, he was the lifelong disciple of the great man whose name this church bears; and there are none of us who have lived near Mr. Hitchcock but have heard him say, over and over again, that to these two men he owed the character of the spiritual life that he possessed. So I think we might say it was not strange that he was a man full of faith and full of the Holy Ghost, when we consider the home from which he came, and the religious teachers that he had the privilege of sitting before.

There are two or three things which resulted from this combination of circumstances, of which I beg you to think for a single moment; and first he became an active not a passive Christian. There are in the world the active qualities and the passive qualities. There are the people who do good, and the people who do not do harm. Of course, persons who do great good must be also possessors in a measure of the passive virtues; but the possession of the passive does not, unfortunately, always carry with it the possession of the active.

Now, Brother Morton knew Brother Hitchcock before I did. I knew him intimately for thirty years. I knew him less intimately for about ten years before; but ever since I knew him well, he was what might be called an active Christian man. That is to say, that, doing no harm, he was all the time actively engaged in doing good.

I remember that employment agency in the Association rooms, and how it was moved into a dark place, with the entrance from the alley, and how patiently and cheerfully that dear man used to stand or sit there from early morning until late at night, seeking to save poor fellows, tossed up on the stream of life, amid the snares of a great city, not one of them lacking a friend as long as J. M. Hitchcock knew about his condition. Then, it was natural that he should believe, not that people needed to be improved, but that people needed to be born again; and, believing that they did need to be born again, it was perfectly natural that an active Christian like Mr. Hitchcock should seek to secure this result; and I think the officers of this church will testify, if called upon, that he was not only a faithful man in the meeting of the official board, but, whenever he had health, he was a wonderfully faithful man in the meetings which were designed to bring people into subjection to Jesus Christ as maintained in this church.

The experience I had with Mr. Hitchcock led me to the opinion that that was always his characteristic. But he was not only an active as well as a passive Christian, he was also what might be called an aggressive Christian. He lived in our country at a time when three

great movements were agitating the public mind, questions upon which the American Church, unfortunately and to our shame, we must say it, divided. One question was this: "If a black man and a white man were standing side by side, which one is it that owns the black man?" The church of Jesus Christ did divide on that question, and slaveholders asked to be recognized, and were recognized as preachers, elders of the church and members in good standing. From the Atlantic to the Pacific, men held that the black man did not belong to himself, that he did not own himself, that he had no right to his wife and children. In other words, they stood with Chief Justice Taney when he declared, "A black man has no rights which a white man is bound to respect."

In these days that horrible doctrine seems so horrible that we can hardly believe a Christian man ever held it, yet then it was the accepted doctrine in the political world, the social world and even in your own religious world for more than a hundred years. In those dark days this man stood cheerfully and always with the little handful of people who in that time declared, that American slavery was a crime against humanity, and a sin against Almighty God; and that, if the Nation did not rise up and put away that sin, it would be washed out in blood. Of course, men like Mr. Hitchcock did not expect those who had justified human slavery to repent, and acknowledge their fault. Most of them did not. They are gone to their account, and now he has gone to his account; but I am sure, this afternoon, as he looks into the patient, thorn-crowned face of Jesus Christ, and remembers how He came to seek and to save the lost, he is thankful that in that day he was true to the humblest, the most despised and wretched of His children.

There was another tremendous struggle at that time, which is still on; the war against the sale and use of intoxicating liquor. It went side by side with the war against slavery but it is still on. As Mr. Hitchcock, all his life long, was opposed to oppression, so he was opposed all his life long to the traffic in strong drink. It seemed to him, as it seems to me this afternoon, an incredible thing that a civilized nation should tolerate for an hour a thing like the whisky business as you have it in Chicago. He could not see how it could be. He saw the poor wrecks drift into the evangelistic meetings in the Young Men's Christian Association, and in this church, and into every church. He knew the character of these despairing men, who doubted whether there was power enough in the throne of God to deliver them from their appetites; he saw their wives, hungry and ill clad, starving and freezing in a winter like this; he saw their little children, with their poor food and ragged clothes, marching up and down the streets of Chicago; and it seemed to him an incredible thing that the Church of Jesus Christ should be silent and passive in the face of a thing like that. And, while I do not suppose he himself ever had any temptations in regard to the use of strong drink, he was willing to put himself, with all that he had, into the struggle for the church and for righteousness and humanity against the saloons, against every phase of every sin against mankind.

In these days it was customary to use the word "crank" and "fanatic" and "bigot," and he was told, just as men are now: "If you have an interest in beating your brains out against a stone wall you have the privilege, but sensible people don't do things of that kind"; but he held that Christian men have no right to save themselves from such reproaches when the bodies and souls of their fellow men are in danger.

During the thirty years Mr. Hitchcock was deeply interested in the movement against secret societies as special enemies to the homes of men and the churches of Jesus Christ. Through his association with Charles G. Finney and D. L. Moody, and men of that type, he came to believe thoroughly that men who did not know Jesus Christ were lost. He knew practically, you might say, all of the great evangelists and singers for forty years in this country. He knew them in personal association—his life with these men had borne into his heart, that the man that does not get to

Jesus Christ is lost; and because he did not wish men to be lost, he wanted them to get to Jesus Christ.

He found slavery on the one hand denying people the right to worship God; and the liquor business was degrading men, so that unless they could triumph over it they *could not* worship God: and then he found the great secret society system, telling men that really it was not necessary for them to worship Jesus Christ at all. It was necessary for them to be worthy men; if they should unite in fraternal societies it would be all right; it was all right for them to have certain prayers and certain religious exercises, but it was of no use to worship Jesus Christ; if they belonged to the universal religion in which all men agree it would save them. Mr. Hitchcock believed that salvation and sanctification of the Spirit and life eternal come solely and only through Jesus Christ, the Savior of the World.

He planted himself against the whole secret society system of our times. Over and over again he has said to me: "Mr. Blanchard, the trouble with the people is, they fool them with these little societies; they lead them on with a little bit of insurance; they promise them a little something or other for their wives and children if a man should die, and in that way they cheat men of their own souls, and cheat the church of Jesus Christ out of the men of our day." I do not profess to report his words, I report his thoughts as well as I can, and he said them to me over and over again.

Now, it is a great thing, in a day like this, when it is so natural for people to ask. "What shall I eat? and what shall I drink? and wherewithal shall I be clothed? and where shall I get a house? and where can I secure proper furniture?"—it is a great thing, in a day like this, to find a man who cares for men, and who loved and cared for the poor and despised man. I was proud, last Saturday, to sit in that little cottage home where this great child of God has lived these forty years. I thank God, there was a man willing, for the sake of his testimony to Jesus Christ and the church, to live the simple life which he lived; and I praise God that followers of Jesus Christ in actual fact are living in this world of sorrow, that still there are men full of faith and the Holy Ghost, and that because there *are* such men, there are still people "added to the Lord."

I cannot tell you of our conversation, how sweet it was, how glad I am as I think back upon it to-day. He said: "I do not know, brother; I thought I was through, but I think perhaps I am going to help the boys down on the corner yet"; and, when I was looking up into his blessed saint's face and heard his strengthening voice, I said: "Brother Hitchcock, I came to pay you a last visit. I never expected to see you again until the resurrection morning; but it looks now as if it might be so, and I am glad; but, whether it is or not, you and I do not have to care. How thankful we ought to be for the religion of Jesus Christ, which is an actual fact!"

Shall I say one word more? If so, let it be this: I never go to funerals without saying to myself: "It is a great pity that funeral gatherings do so little good as they do." People come, and think kind thoughts, and speak kind words, and listen to beautiful music, and go away, and straightway forget what manner of people they are. What good is it for me to stand and praise my brother who is gone, if I must shame his Captain when the test of my religion comes? Of what use is it for you men and women to sit here and remember today these many years when he has gone up and down the aisles of this church, fairly trembling with eagerness to see the people come in and see souls brought under the power of the Holy Spirit—of what use if we live exactly the same way as before, we came here?

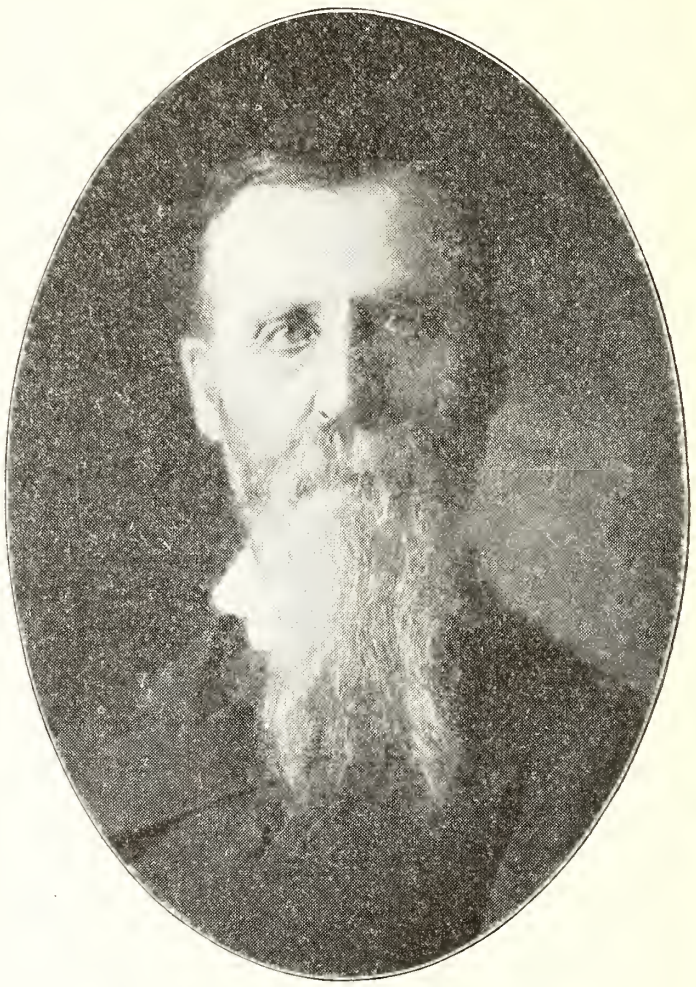
I say the most ripened saint in this room ought to take strength and courage and energy out of an occasion like this; ought to feel the pulse of the Holy One throbbing in him and ruling him, as that man filled with the Holy Ghost did; we ought to be rid of the sin that so easily besets us, and we should run with patience the race set before us looking always unto Jesus the author and finisher of our faith. I heard a man once say: "How seldom we run, how oftentimes we fail to walk; how sometimes we fail even to stand." But we

should *run* in the way of God's commandments; and I know I speak for him when I say to you, that, if there should be a soul here this afternoon who has neglected Christian duty; a man before me who has allowed the family altar to be broken down; a man who calls himself a Christian and yet whose children have never heard him pray; or if there should be a man drifted in by what you might call mistake, not knowing what was going on; who came in because people were coming in, who has never known of Jesus Christ—every such one ought now to resolve on higher and better things. Jesus is here and he has power to save and to keep to the uttermost every soul that now will trust him. I know I speak for him when I say, that, if there should be one man here who will say: "That man's life is not the kind of life I have been living; it is the kind of life I ought to live; and by the grace of God, it is the kind of life I will live," our brave brother would rejoice with the many angels who are glad when one sinner repents.

Does one here say, "Is it possible for a man to be filled with the Holy Ghost and with faith? Is it true that there was a man who was filled with the Holy Ghost and with faith? Is it true that here lies the tent of one who was that type of man. full of the Holy Ghost and of faith? Is it possible for me to be filled with the Holy Spirit and with faith?" If such a man as that puts out a trembling hand and touches the seamless robe of Jesus Christ, let him know that there will be gladness in the presence of the angels of God, and no heart will throb with more honest joy then that of this dear brother of mine, who will not look you in the face, nor speak to you again until the resurrection morning.

MR. WOOLLEY: I know that the adequate words have been said; but before this service closes I must take a moment to speak a word of personal appreciation for my friend. Your presence here shows your sympathy and respect and love.

Our friend has gone, a friend of everybody, the man we all loved. How we shall miss him! How lonesome the rooms will seem without him! Ever since these walls were erected he has been an almost daily visitor at this church. Almost everything here is associated with him. Even the very pic-



J. M. HITCHCOCK, 1911.

tures on the walls were placed here because he wanted them there. The piano he got; this old pulpit, the only relic we have of the Illinois Street church, which was burned in the great fire—his influence helped to place here after the fire. And so it is throughout the entire church, he was a part of everything.

We shall miss his pleasant greeting, his good cheer, his Christian optimism, his words of testimony. This entire people will miss and mourn him from the youngest to the oldest. We shall miss him at the dedication and baptism of the children. Like Simeon, he loved to take the little babes in his arms and to hold them up before the Lord and bless them. We shall miss him at the special gatherings of the Sunday School, at well-nigh every service and in well-nigh every organization in the church. Our eldest elder, and the longest in ac-

tive service of the church of any of our members. Over forty years have passed since he commenced to work with Mr. Moody. He was the historian of the church. What a large share he has had in the making of its history!

You know what I have liked to call him—the Abraham Lincoln of the Moody Church—tall in figure, apt in repartee, sensible and practical in all things, kind, tender hearted, thoughtful of others, a peacemaker, yet one who always stood for the right, even though in an unpopular cause, seeking ever for the emancipation of the down-trodden from the slavery and ruin of sin. Truly he was our "father Abraham."

He was an ideal Christian citizen, interested in everything and everybody, "a man who lived in the house at the side of the road, a friend of man." Hundreds, yes thousands, throughout this city who are not here to-day revere his memory. I have been with him in the marts of trade, and seen men hail him with affection and respect; they had been under his molding influence—his Sunday School boys of over a score of years ago. It was so all over this city.

He was frank, yet not unkind; he was straight, yet not straight laced; he was square, yet not angular; he was talented yet humble; a reformer who put regeneration before reform; a patriot who put Christ before country; a radical who was reasonable; intense in his ideals but not lopsided; unswerving in his loyalty to his convictions, but gentle as a child. What a rare combination! His character and his reputation were twins. They were so much alike that you could not tell them apart. An exceptional man; a man among men, the loving friend of all. He loved his country, he loved his city, he loved his community, he loved his church, he loved his Christ; yea verily, how he loved his Christ! How eagerly, to the very last, he listened to the wonderful gospel of the grace of God. I can see him now walking down to the front with the Scriptures under his arm, only a fortnight ago, to listen with the unflagging interest of a new convert to the preacher's word. Nothing that concerned Jesus was too large or too small for his devoted interest. Has there ever been a man in the Moody Church who, without salary or financial return, has given so many hours to the work of the Lord as he? Time, thought and heart's devotion he lavished at the Savior's feet. He believed in the salvation of the drunkard and the harlot, but also in the salvation of the respectable sinner and of the little child. He believed God loves us, that Jesus saves us, that His precious blood cleanses, and the living Lord is willing and able to keep. He believed in this Book from beginning to end. He was looking for the return of his Lord. This tabernacle, so lifelike, so peaceful, is empty. He is not here—"Absent from the body," "present with the Lord." What a life! the three-score years and ten nearly rounding out into four-score years! It is not finished, it is just begun. The past is but "a watch in the night," compared to the glorious future in the heavenlies into which he has entered. To depart and be with Christ is far better.

To this bereaved widow, our beloved sister, his daughters and these dear relatives and friends, I say, though, he will not return to you, you may go where he is. He has left you the true riches of an honored name, an unblemished life, a husband's unwavering devotion, a father's big-hearted love and the tender recollections of a friend's friendship worth having.

The precious memories of a life sweet and fragrant as sandalwood will linger, but look forward and not back, look up and not down.

"Shall we meet beyond the river,
Where the surges cease to roll?
Where in all the bright forever
Sorrow ne'er shall press the soul?

Yes, we'll meet in yonder city,
Where the towers of crystal shine,
Where the walls are all of jasper,
Built by workmanship divine.

We shall meet there many a loved one,
That was torn from our embrace,
We shall listen to their voices,
And behold them face to face.

We shall meet with Christ our Savior,
When He comes to claim His own,
We shall know His blessed favor,
And sit down upon His throne."

"A good deed is never lost. He who sows courtesy reaps friendship, and he who plants kindness gathers love."

Editorial.

CREDITED TO A SERMON.

Some one who preached in Michigan City, Ind., Sunday, Jan. 21, may have gone to bed that night tired and discouraged. Perhaps he was blamed by some parishioner who complained that he went out of his way to attack matters that did not belong to him. A dignified member of his church possibly went so far as to say, "You do not preach the gospel." Yet there may, nevertheless, have been joy in heaven over one sinner who repented. For that night a man gave himself up to the police in order to face a charge of embezzlement in Boston, where he was a member of the legislature in 1904 and 1906. In 1910 he was treasurer of a Boston lodge of Owls, and the charge is that he embezzled $2,200 of lodge funds.

Possibly the preacher was pastor of a little country church outside the city, who saw a stranger in his audience without seeing a sign of guilt or of interested attention. Other preachers who reached hearts that day may never know the good they also have done. Yet reading this news may have freshened their courage and renewed their hope.

Is it unfair to call attention to the lack of credit to the principles and influence of the lodge? These did not save an officer versed in them from his crime. Attending Owl meetings resulted in less advantage to defrauded Owls than attending church. Nothing in the brief news report aids disparagement of the church through comparison with the lodge.

A MASONIC BANK-WRECKER PARDONED.

Charles W. Morse, a prominent Freemason, and banker of New York City, was convicted of illegal use of bank funds some two years ago, and sentenced to fifteen years in a United States prison. Immediately an appeal was made to President Taft, on Masonic ground, to come to the rescue of his brother Mason. This appeal was widely published and sent broadcast over the country in an effort to secure a million signatures to a petition for the release of Mr. Morse. A ministerial association about the same time adopted a patriotic resolution of which the press published the following:

"Believing that Charles W. Morse, a former New York banker, who was sentenced to serve fifteen years in prison for illegal use of the bank's funds, should serve the entire term behind prison bars and that the petition which his friends are preparing asking for his pardon would be in violation of justice, the ministerial alliance by resolution this morning voted to start a petition in opposition to his release until the expiration of his sentence."

During Mr. Morse's incarceration in the United States prison one of the officials declared that Morse tried to bribe him—be that as it may, Brother Taft finally came to the relief of Brother Morse, who with his wife and son sailed last month on the Hamburg-American liner Kaiserin Augusta Victoria for the Mediterranean.

Ministers are handicapped in petitioning a president not to interfere in the punishment of a Masonic criminal because of the President's oath to "fly to the relief" of a brother Mason who gives the "grand hailing sign of distress."

The editor of the *Saturday Evening Post*, ignoring the part Masonry had in the release, says editorially: "Scarcely any statutory crime is more injurious to society than bank-wrecking—no other crime brings more suffering to innocent people. Pardoning Morse, the bank-wrecker, was a humane act; but he was able to get the pardon not because he had not been a great criminal, or because he was sick, or because he had an innocent family—but because his crime was of the genteel sort and he had influence. If he had blown open a post-office safe and abstracted the registered mail he wouldn't have been pardoned."

No matter how much you have to do, remember you can only do one thing at a time. You can get through it all by doing one thing at a time, and that's the only way you can get through. You are lost if you try any other way.—*E. K. Warren.*

CRUSHING DEFEAT.

A leader in the Federation of Roman Catholic secret societies, who is also a close friend of Archbishop O'Connell, says, in speaking of that prelate's appointment as a Cardinal:

"Archbishop O'Connell's elevation means a crushing defeat for Modernism in this country, which has urged as one of its specious arguments that American Catholic interests were not understood or were ignored by the Vatican. No one can question the extraordinary ability, courage, and prudence of the new Cardinal, and no one dares to insinuate that he is not intensely loyal to the church and to the flag of his native land."

Yet there may be some who are so ill informed as to imagine that he has any purpose of tolerance, except such as is compulsory during the period the secret orders will seek to abbreviate, with the first amendment of the United States Constitution, or with its corresponding section in the bill of rights in the constitution of the State whose capital is the central seat of his hierarchical dominion. To fasten Popish schools and other institutions on the body politic, in order that they may leech the veins of public taxation, is one great feature of Irish loyalty to church and flag when they are viewed together. The Federation of Catholic secret societies will powerfully co-operate with every plan of Rome to bleed the American treasuries. Two cardinals are now to be in this country ready to attend to political plans, while a high official intimately conversant with everything in Washington is to be henceforth in Rome as a cardinal. Working with all and through all the societies, is the great secret order of the Jesuits, whose head is called the "Black Pope." Yielding and temporizing only so long as it must, this society ever imposes the oath which includes such sentiments as these:

"The Pope . . . hath power to depose heretical kings, princes, states, *commonwealths*, and *governments*, all being illegal without his sacred confirmation; and . . . they may safely be destroyed . . . I do renounce and disown any allegiance as due to any heretical king, prince, *or state*, named Protestant,"

More of similar tenor is in this oath, and the men who take it are among the world's more astute and skillful politicians. When an American diplomat observed, in a Roman banquet that Cardinals ate meat on Friday, and asked what it meant, he was answered: "The parish priest attends to that, our business is political."

The World's Seventh Sunday School Convention is to be held in Zurich, Switzerland, July 8-15, 1913.

NO OTHER REASON.

Defining Chastity, the Century Dictionary cites two lines of Salisbury's spirited reply to King Henry VI:

Who can be bound by any solemn vow
* * * * * * *
To force a spotless virgin's chastity?

Since the accredited date of Shakespeare's Henry VI is 1590-1, this pointedly antimasonic sentiment anticipates a cardinal vice of Grand Lodge Masonry by a period extending forward a century and a quarter. Much as Chief Justice Show declared that "A law which is not just is not a law," so the great poet, earlier than the jurist, put into the lips of an English Earl the principle that an oath which is not virtuous is not an oath. It is startling to find an argument against one of the special claims of Freemasonry worked out in the passage from which the two lines are taken, and prepared so long before the Grand Lodge was born. It is found in the second part of King Henry VI, Act V, Scene I.

The Earl of Salisbury.—My lord, I have considered with myself
The title of this most renowned duke;
And in my conscience do repute his grace
The rightful heir to England's royal seat.

King.—Hast thou not sworn allegiance unto me?

Salisbury.—I have.

King.—Canst thou dispense with heaven for such an oath?

Salisbury.—It is great sin to swear unto a sin,
But greater sin to keep a sinful oath.
Who can be bound by any solemn vow
To do a murd'rous deed, to rob a man,
To force a spotless virgin's chastity,
To reave the orphan of his patrimony,
To wring the widow from her custom'd right,

And have no other reason for this wrong
But that he was bound by a solemn oath?

Queen.—A subtle traitor needs no sophister.

King.—Call Buckingham, and bid him arm himself.

York.—Call Buckingham, and all the friends thou hast,
I am resolved for death or dignity.

"Whether he be right or wrong," says the Royal Arch Mason, save for his oath having no reason in law or morals for his pledged action. "Whether he be right or wrong," potentially includes, "If he be wrong." To swear this, is to swear unto a sin, and long before this wicked vow was formulated, Shakespeare made an English Earl says: "It is a sin to swear unto a sin."

News of Our Work.

Last month President Blanchard gave three addresses at Woodburn, Indiana, east of Fort Wayne. There were four seceders who testified, and another who declared after the meeting that he ought to have done so. One Modern Woodman of America publicly renounced the lodge. One man testified that the lecture had kept him from uniting, and a young man from a neighboring city urged that more meetings of this kind be held. He said that nearly all of the young men in the section in which he lived had been swept into the lodge, and that many of them could have been saved if such a meeting had been held in his town. "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."

The Christian Evangel, the organ of the Central Illinois Conference of Mennonites, a magazine of forty-eight pages and cover, beautifully gotten up and full of valuable matter, prints in full, in its February issue, President Blanchard's article, "Murder as a Fine Art." The Association appreciates the sympathy and good will shown by the management of this magazine in publishing a half-page advertisement of our anti-secrecy books and of the CHRISTIAN CYNOSURE on their own initiative.

THE PENNSYLVANIA CONVENTION.

Tarentum, Pa., Feb. 17, 1912.

Dear CYNOSURE:

I have never been more conscious of the leading of the divine hand than during the preparation for our Pennsylvania State gathering. The invitation extended by pastor and people here is most cordial. Brother Crosby, formerly pastor of the U. P. church in Aurora, Ill., is now pastor of that body here. He speaks very highly of his acquaintance with President Blanchard, and the good work he is doing. There has been no difficulty in securing speakers. Strong talented young men, new to the anti-secrecy work, are to address us. The program will show what may be expected. The Free Methodist Church, in which we meet, is central, on the street car line, and near the depot.

We only wait the blessing of God and the generous co-operation of friends throughout the State, to make this one of the most helpful conventions ever held. It is to be a success. Let us make it a large success, friends. May I ask that each friend interested sit down at once and write a brief letter telling of the Lodge situation in their community, of what is being done to enlighten the people, together with what they would like to help to do, and send it, together with such contribution as they wish to make in aid of the cause. Don't miss the blessing promised the "cheerful giver!" Some likely hesitate contributing because they are not able to give five, ten or more dollars. If it's a dollar or less, don't hesitate. All helps. Send the letter telling of conditions, or giving suggestions, if you are not able to contribute otherwise.

Read this splendid program and come up to the help of the Lord against this lot of weak sinners. They are strong in number, but weak in spiritual power. Provision is being made along lines of entertainment. If you are coming, don't fail to let the writer know. Address letters to "W. B. Stoddard, Tarentum, Pa." I am writing this next door to the Elks' headquarters. I see by the door crates labeled "Sun Pop." Some of the sons have been getting drunk here. Is this where they were popped?

Since my last report I have delivered three lectures in Lutheran churches. In Fair Haven and Pittsburg, N. S., Pa., and Youngstown, Ohio. The first two churches are connected with the Joint Synod of Ohio, the last with the Missouri Synod. All were well sustained. Collections were taken in support of our work. We are happy to have Rev. Sheatsley of the Fairhaven church, as a speaker at our State Convention. I missed our good friend, Rev. Mr. Brownell, on my visit to West Middlesex, he having passed to the better life during the year. Our good friend Irvine Caldwell helped the good cause, as he always does. The United Presbyterian Church of West Middlesex, is to be congratulated in having as their new pastor Rev. M. D. Telford.

The 21st of January was a day of hard work. I walked some six miles, spoke three times, and attended two Sabbath schools. The meetings were in the F. M. church in New Brighton, Pa., the Union Chapel, Fallston, Pa., and the F. M. church, Rochester, Pa. I probably addressed four hundred people at these different services. Lodge people were present at Fallston. A request for anti-secrecy lectures for that place was urged.

After my usual return home for a few days I worked for a time in the Cumberland valley. The seed of the Pennsylvania State Convention at Chambersburg is bearing fruit. There was an enlargement of the CYNOSURE subscription list among our Mennonite and Radical United Brethren friends.

I reached Greencastle, Pa., at 10 o'clock Saturday night, Feb. 3. In the morning I surprised our Radical U. B. friends by appearing at church. They want no idlers there; I was set to teaching a class of boys. Called upon to address the Sabbath school, and then to preach the sermon. All of which I did to the best of my ability. Three invitations to dinner were given. As I could only accept one, two had to go on the waiting list. Brother John Hussong handed me a dollar, and said he felt the Lord would have him give it in aid of our work. I replied that I thought the Lord would have me send him the CYNOSURE, so he could see whether the dollar was well expended.

Bro. Burkholder, who is pastor here, has reason for encouragement in the progress of his work. Pastor Roth thought the lodges at Chambersburg were dying. It was reported that they could scarcely get a quorum to transact business. Brother Lankey thought the lodges at Fayetteville had largely given up business. Surely, it should be so. Men can hardly help getting tired of the silly initiations. The Satanic witchery of the false worship part is not so easily broken, however; Satan has different ways of holding his man in the lodge. So far as I could reach the valley friends, there was good cheer, and support given.

For some years we have been expecting Brother Smeltzer, of Oberling, Pa., to die. He had a long pull, but, thank the Lord, he is quite well now. May he live long, to do much good. A visit to the home of Brother John S. White found him cheerful, and full of faith, though the slack work in the mills made the financial situation trying. The friends at Elizabethtown, Pa., came up splendidly with their renewals and new CYNOSURE subscriptions. A friend pays to send the CYNOSURE to the new Masonic Home under construction at that place. This Home will doubtless be worthy a better cause. What a pity so much money should be used to advance a false worship!

In the Brethren colleges at Elizabethtown and Huntingdon, I addressed the students in their morning worship period. There were said to be 150 present at the former, and 225 at the latter place. The Brethren children are seeking that which will make them strong in life's battle. Some, I hope, will take up the anti-secrecy lecture work. Three addresses were given to about five hundred people in the Brethren Church, Lancaster, Pa., and its mission school. Good support was given to our work.

A run to Quarryville discovered our good friend, J. W. Wilson, now in his ninetieth year. He gladly gave aid to our work, as in other years. A man here said he was not now "an Odd Fellow," but had been. His statements fa-

voring the lodge were more common than wise. He was not very *odd*. At New Providence, it was reported there had been quite a gathering of Eagle people. Some of those who marched in procession were dressed to represent the devil. They acted their part well.

Lectures are on for Lutheran Church (Missouri Synod), North avenue, North Side, Pittsburgh; the Covenanter Church, Parnassus, Pa., etc. Don't forget dates of Pennsylvania State Convention, friends, the third Monday and Tuesday in March.

Yours for victory,

W. B. Stoddard.

EVERYTHING BEAUTIFUL IN ITS SEASON.

Alexandria, La., Feb. 3, 1912.

Dear CYNOSURE:

Since my last letter there has been little change in weather conditions, and the continued rain and cold have greatly hindered my work here, and upset my plans for operations abroad, but, God be praised, there is now every indication of a better season. The sun is shining brightly, the dirt roads are drying, the birds are singing, and everything is putting on the garments of springtime.

The Secret Empire is on the alert, and already they are making preparations for their annual sermons, parades, picnics and gala days, which will commence the fourth Sunday in March, and continue through the summer, practically every Sunday until November, greatly retarding the spiritual growth of the churches. I am standing firm upon the rock of God's Word, and against the Baal worship of secret societies, and every other abominable iniquity.

Some of the lodge dignitaries here are terribly wrought up over my opposition to their Christless oaths and clannish worship. They are unable to see anything good in my work here, and are magnifying every imaginable molehill into a great mountain, in order to create a division in my church; but "our rock is not like their rock," our God is a "stronghold," yea, "a very present help in trouble."

The Secret Empire tried hard to defeat my re-election; they canvassed and met secretly, and set traps; but God baffled their efforts and upset their plans. On the day of the election, January 15th, I was unanimously re-elected to the pastorate, and not a dissenting voice was raised. Dr. H. B. N. Brown, D. D., General Superintendent of State Missions, and a member of my church, was present and presided. After the election he delivered a powerful address. He complimented my work, and declared that my call was a godsend to the church, and that the strong hand of the Lord was well able to make the work succeed despite lodge influence and opposition. He urged that the church give me their united support. When it was learned, the next day, that I had been re-elected, some of the lodge men almost frothed at the mouth. One little "big fellow" whose aspirations in the race for church leadership are far above his ability, declared that the church had blundered in its action, and that he was sorry for it. He then discussed my report made to the church on the 1st of January, and tried to show that my reference to the Secret Empire would array all of the lodges against the church, and prevent them from preaching their annual sermons there, thereby greatly lessening our chances for financial success. This poor lodge-deluded man seems to be ignorant of the fact that the "earth is the Lord's, and the fullness thereof; the world, and they that dwell therein," and that Jehovah saith, "The cattle upon a thousand hills are mine." This kind of lodge reasoning and opposition to the Christian Church is one of the strongest reasons why Christians should "have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret." It is true that there are good men in the lodges; but, according to the Bible, there are some pretty good men and women in Hell, for it says, "Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?" but the answer is, "I never knew you; depart from me, ye that work iniquity." If the Christian Church will only take high gospel grounds, and "come out from among them" God's merciful providence will overshadow them and make their work succeed. (2 Cor. 6: 14-18.)

I ask the prayers of God's faithful everywhere for power over sin, and strength to withstand these workers of iniquity who have banded themselves together in secret conclaves to oppose gospel truth and withstand the works of righteousness. If I can succeed in liquidating this debt on the church, it will be a great and glorious triumph over lodge boasting and opposition.

Yours for a pure gospel church and the uplift of depraved humanity.

F. J. DAVIDSON.

Rev. G. A. Pegram, former State Agent for Michigan, offers to send the CYNOSURE to the reading rooms of colleges, seminaries and high schools, providing the management will agree to keep the CYNOSURE in the reading room for the use of students for at least a month, and thereafter on file for reference. How many of the readers of the CYNOSURE will secure a place in the schools in their vicinity in accordance with the above requirement?

Our friend Mr. W. G. Waddell, of New Athens, Ohio, writes: "Dr. Blanchard's 'Murder as a Fine Art,' is a strong article indeed, and truthful in every sentence. The song of the CYNOSURE shall one day be the song of the victor."

One of our earnest friends and coworkers, Mrs. M. M. Burnap, has recently been called to mourn the going home of her husband, who was in his seventieth year and had been her companion nearly a half century. He was a Sergeant of Company E, 7th Missouri Cavalry, in the Civil War. We express, I am sure, the sincere sympathies not alone of ourselves, but of every CYNOSURE reader, for Mrs. Burnap.

A gentleman in Creal Springs, Ill., wrote us an interesting letter of his *discovery* recently of an old number of the CHRISTIAN CYNOSURE. He writes: "I am very much interested in it for the reason I once belonged to the lodge and found it nil—I discovered a subtle, insidious influence, which I could not endorse, so I stepped down and out twenty years ago." What a great work could be done if each subscriber would pass on his CYNOSURE to some neighbor.

In a letter to Rev. Dr. Torrey, a native pastor of a church way up near Haran, in Asia, writes asking what to him seemed a very important question, as indeed it is: "Let me not forget to ask you to let me know about Free Masonism. This is a new thing for us here and we know almost nothing about it, but some of our pastors and professors say that Masonism is all Christianity. Christ was a Mason, they say, but I cannot understand why they are not open. Can you send me a book about this system written by a Christian, or can you yourself give me a full knowledge of it?" The request was forwarded to the association and full information given the brother. This is one of the ways in which your contributions do good and reach far beyond what you have ever suspected.

South Haven, Mich., Jan. 27, 1912.

The last CYNOSURE was one of the best that I have ever read. I would no more think of doing without this magazine than I would think of doing without my church paper.

Rev. L. V. HARRELL.

Our friend and co-worker, Rev. A. N. Bullock, of Ferry, Michigan, writes, in ordering a good quantity of our tracts: "I endeavor judiciously to pass around these instructive tracts, praying that the Lord of light and grace and glory may through these shine to the awakening of the many who are now in worse than Egyptian darkness."

Parral, W. Va., Jan. 26, 1912.

Was told last week that my three lectures at Galenwood caused thirteen men to withdraw from their lodge, and kept four more out who intended to join. The man said that he counted that many, and that there might have been more. Isn't that good? G. A. PEGRAM.

Marissa, Ill., Feb. 2, 1912.

Editor CHRISTIAN CYNOSURE:

I have been away from home for more than two months, visiting and traveling through Kansas, Nebraska and Iowa, and noticing the prevalency of secretism, and especially the effect of the lodge upon the churches. I have found a grow-

ing dissatisfaction because of the power that the lodge wields in the churches, which in many ways is detrimental to the cause of Christ, and especially in the matter of foreign missions. The average lodge member of the church, after his payment of lodge dues, has often nothing left to give for spreading the gospel. He must pay his dues to his lodge or be expelled: his church may be ever so needy for money to carry on its work, but he retains his membership in it without fear of expulsion. The lodge fares sumptuously, while the church languishes. In some of the churches that fellowship secret society members, ministers are leaving their pulpits, and going into other callings to make a livelihood, because their churches are unable to give them a support. These ministers are beginning to learn that somehow the money that should be forthcoming from church members is used in paying lodge dues.

The CYNOSURE is doing a splendid work in its efforts to open the eyes of the people in regard to the evils of the lodge system. May its power in exposing these "hidden things of darkness" be increased!

Fraternally yours,
WM. LITTLE.

A CONFESSION.

Sacaton, Ariz., Feb. 6. 1912.

Dear CYNOSURE:

I received my early religious training in Germany, and, because of my great esteem for a certain professor, who was a Unitarian and a Liberal, I was led to embrace his views. Before my re-enlistment in the Army of the Potomac, during the Civil War, some friends persuaded me to join the benevolent order of Freemasons. A few months afterward I was led by some Christian soldiers to become a Christian. I had memorized much of the Bible in the old country, but up to that time it had been a sealed book to me.

Some of the passages which made a great impression upon me after my conversion were those in the fifth chapter of Matthew, where the Lord says, "Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths," and the thirty-seventh verse of the same chapter, "But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil." Realizing that One was my Master, and that I was not my own, but bought with a price, and that now the whole human race was my neighbor, I buried my beautiful gold Masonic pin in Virginia's soil.

May the time speedily come, when it shall not be said, "For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted" (Isaiah 60:12), but when "the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isaiah 11:9).

(Rev.) C. H. COOK.

AN OPEN LETTER.

BY A SECEDER FROM THE GOOD TEMPLARS, ODD FELLOWS AND MASONS.

To Elder W. A. Humphreys, Presiding Elder of the West Plains District, St. Louis Conference of the M. E. Church South.

In the last two numbers of the CYNOSURE I showed you that Masonry claimed to be a religion, and what kind of a religion, and that your oration at the grave over the said Royal Arch Mason was deceptive. In this letter, I wish to give you some of my personal reasons for seceding from the Good Templars, Odd Fellows and Masons.

At the recent "Old Settlers' Annual Picnic" at Congo, the secretists stifled free speech, in the manner following: "The Committee of Arrangements" engaged the writer, some time before, to deliver an address on that occasion. I went there according to invitation and appointment, and was informed by the committee that they were given to understand, that, if I attempted to speak, there would be a general disturbance; that the funds for the expenses of the picnic were in Masonic hands; that there were Masonic threats of violence to me if I attempted to speak, and that the funds might not be available if I made an address! Whereupon I left the grounds, and there was no public speech delivered there. This is another evidence of the determination of the Lodge to stifle free speech, and rule over American citizens.

Much of this letter may seem like pages from the history of the thirteenth century, and the administration of the

infamous Inquisition in Europe, rather than a narrative of the deportment of the members of a secret "religious institution;" but Freemasonry is doing its evil work as did the Inquisition of old, and it is as vindictive and bloodthirsty as the present state of society will permit.

If the press can be relied on, Dr. Hyde—accused of the murder of those people in Kansas City—a Mason, has been granted a new trial. Does any one think he will be convicted? What will clear him? Masonry. What shielded and tried to clear the wretches who dynamited the Times building, and killed so many people in Los Angeles? and what shields labor rioters all over the world to-day? Organized secretism. To come nearer to the cemetery where the craft was so in evidence, we ask what shielded Minnick, who shot and killed Mr. Millsaps, near Alton, and cleared him of the crime? Secretism—Masonry. The Holy Spirit asks, "Shouldest thou help the ungodly, and love them that hate the Lord?" (II Chronicles 19:2.) What moral effect was produced upon sinners by your oration on the virtues of Masonry, eternity alone will reveal. Can we wonder that the darkened minds of unregenerate men hug this false system to their breasts, shouting, with manifest delight, "Masonry is a good enough religion for me," especially when eloquent ministers, like yourself, high in the councils of the church, publicly glorify this anti-Christ, wearing his vestments, and shouting for the Masonic Baal?

What is true of Freemasonry, as above noted, is also true of Odd Fellowship and kindred secret societies; they reject the precious name of Jesus from their ritual in their religious teachings, to please His enemies, and do so especially in order to admit Jews, deists, spiritualists, and others to their fellowship. In short, secret orders are Satan's imitation of the Church, and counterfeits of true religion.

I joined the Good Templars; but the last time I was in a Good Templar lodge the Worthy Chief was so drunk that he was kept from falling by the energy and united efforts of the two ladies, his "Right and Left hand Supporters!" The male members could have carried Illinois for prohibition, at that time, if they had kept their vows as Good Templars. So I took my card from that lodge, but I continued to vote as I prayed.

I joined the Odd Fellows at La Salle, Ill., and found myself in fellowship with spiritualists, deists and Jews, all of whom hated Jesus the Christ. I withdrew from that order, and have my withdrawal card from it at the present time.

I had an exalted opinion of Freemasonry, and joined Maquon, Ill., Lodge, No. 530, in Knox County, Illinois.

On receiving the first degree, I was so shocked by the Christless, deistic prayer, that I begged them to let me leave the order; but I was informed that, figuratively speaking, I was in the "Old Dispensation" while an Entered Apprentice, and that on receiving the third or Master's degree, I would be in the "New Dispensation," and would hear enough allusion to Jesus Christ to satisfy my conscientious scruples.

I went on through, and still could not rest. In the hope of reconciling me to the order, the Worshipful Master made me the Chaplain of the lodge. He called on me to pray one night when he, as Jubelum, had metaphorically killed the candidate, and the latter was lying prone upon the floor shamming death, as Hiram Abiff. I prayed, as you would pray, in the name of Jesus. When the lodge closed that night, the Worshipful Master came to me with Webb's "Freemason's Monitor," and, as he presented it, open, said:

"Here! All the prayers of Blue Lodge Masonry are to be found in this book. Confine yourself to the ritual as you find it here. The way you prayed to-night may be Christianity, but I'll assure you it is not Blue Lodge Masonry,"—and he was quite right in that particular.

I immediately thrust it back to him, and said, "Take your book, and don't you ever call upon me to pray in this lodge again; it is this that troubles me, and I'll have to leave you yet."

As long as I considered my lodge obligations binding, and its oaths to be sacredly kept, I was in more or less spiritual unrest. I finally wrote the following request to the lodge, after being re-

peatedly warned and counseled to the contrary.

Maquon, Ill., Monday, May 20, 1872.
Worshipful Master, Fellows and Brethren:
I would respectfully ask leave to withdraw from the Order, as I can no longer conscientiously remain a Mason.
Yours fraternally,
G. T. DISSETTE.

Was my request granted? Not at all. Several weeks elapsed, if my memory be correct, before I heard from it, and it ended by the Worshipful Master ordering me to attend the lodge, as I had sworn to do when ordered, or summoned.

To this day they have never granted my request, nor called on me for dues, nor notified me that they have discontinued or expelled me as a member of that lodge, so that I consider that I have been held as a member contrary to my will and request, ever since that time, for I had paid all my lodge expenses, and there were no dues in arrears when I left.

I paid about sixty or seventy-five dollars for what I learned of Masonry, as I had not seen an exposition of it, and about thirty dollars, more or less, for a lodge feast. And, be it more or less, I would have gladly given it all and my right hand with it, to recall the whole of my Masonic experience. Yet I was not permitted to withdraw, and was warned, that, if I ever lifted my voice against Masonry, they would follow me with vengeance. Of course I cannot say how far their vengeance has followed me, but I am morally certain that they have retaliated, from the time I bade farewell to the lodge, to this very day. They forward a seceder's character to other lodges, or to the one nearest to wherever he may reside. Although I was assured that, if I did not actively antagonize Masonry, I would be permitted to pursue my way in peace, I had learned enough of lodge government and polity to know that any such assurance could not be depended on. Moreover, I had been Masonically assured to the contrary, viz., that there were members of Maquon Lodge who would "travel three thousand miles" to inflict the penalties on any man who would "go back on Masonry," or do violence to his "obligation as a Mason."

Did not the treatment accorded Rev. Stephen Brink, in that town, and the satisfaction it gave to the members of that lodge, warrant me in believing, that, when a man withdrew from that lodge for conscience' sake, he would soon have reason to believe that, if the tribunal of the Inquisition was abolished in Europe, its archetype is set up in the Masonic order in America, and is doing business according to the methods of its prototypes?

Rev. Stephen Brink was a member of the above-named lodge before I was initiated, and he was also a member of the Central Illinois Conference, and preached in Maquon. I never met him in the lodge, or knew him personally, although I have seen him a number of times and heard him preach. But I was Masonically given to know that his horse's mane and tail were shaved clean, his harness cut up, as were also his buggy top and cushions, and then smeared with ordure in the darkness of the night.

Twenty years, more or less, after the above incident, I was pastor at Little River, in Rice County, Kansas, and learned that Brother Brink was stationed at Sterling, about twelve or fifteen miles southwest of my circuit. I determined to visit him, but when I finally went there he had removed. He had gone, after passing through great tribulation and victory. The lodge vengeance could not dent his "shield."

There have ever been two altars blessing and cursing our race—the altar of Baal or the altar of Baal's lineal descendant, the lodge, and the altar of Christ. Two systems of religion have ever been connected with those altars, one of which is true, and one of which is false; one leads the soul to Christ and Heaven, the other is of Satan, and will land the soul in Hell. "Am I therefore become your enemy, because I tell you the truth?" (Gal. 4:16.) "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." (Eccle. 12:14.)

From a mere human point of view, it has certainly cost me almost all my prospects in this life to renounce Freemasonry. It has lined my path, and often surrounded my home, with alert, active, yet hidden enemies, and were it not for "the grace of God that bringeth salva-

tion," and the Holy Spirit, who enlightens my understanding, I might have been cheated, by the Masonic worship of Baal, out of all my prospects "of that which is to come." Is it not amazing that such a despotic and anti-Christian system of religion as Freemasonry is favored, fostered and admired in this enlightened age and nation? How can you, a Presiding Elder, believe the absurdities taught and practised in such a system? You believe in them, or you do not. If you believe in them, you are not fit to be a presiding elder, not fit to be a member of the church in any capacity; if you do not believe in them, you are too good a man to be in the lodge, and cannot get out of it too soon for the salvation of your soul. "The man that wandereth out of the way of understanding shall remain in the congregation of the dead." (Prov. 21:16.) "The way of understanding" is the way in which the Holy Spirit leads; and it is out of the lodge, not into it. What is good for you, is good for "the rank and file" of Christians. Hark, the voice that commanded demons on Galilee's shore, to "Go!" is heard, in tones of love and compassion, calling to you. "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." (Rev. 18:4.)

Every secret order's secrets, so called, are faithfully published to the world, as any one may learn by addressing the National Christian Association, 850 West Madison Street, Chicago, Ill., and obtaining their catalogue of publications.

Yours in His name,

(Elder) G. T. DISSETTE.

Congo, Mo.

KNIGHTS TEMPLARS' BALL

"The" Event of the Season Attracts Big Attendance.

The annual ball of St. Paul commandery, Knights Templars, which in late years has taken the leading place in the social events in the city, was held last evening in Odd Fellows' hall and the Wellington hotel, and was a success in every particular. The decorations were elaborate, green and white being the predominating colors. The music, both for concert and dance, by the Salem cadet orchestra of 15 pieces, was excellent, and the attendance left nothing to be desired except an increased amount of room in the hall, for during the early hours the dance floor was crowded to the limit of its capacity.

When the line entered the ballroom from the lodge rooms adjoining, the electrical decorations were flashed on and the full beauty of the hall was revealed. The ceiling was a tent-like canopy of white and green, the walls paneled by the same colors, and on each panel was an electrically illuminated emblem of the order. The back of the stage, on which was stationed the orchestra, was decorated with a huge Maltese cross framed in electric lights and when all the lights were turned on the room was flooded in a brilliant blaze.

RIOT IN THE WOODS.

An adjourned meeting of the Modern Woodmen of America in Chicago, gave play to vigorous insurgency by which a plan of the head officers of the society was boldly opposed. The officials confessed that the rate would soon fail to secure the pretended insurance, and they advocated that plan of increase which has been adopted by sixteen other secret orders. Their plan was conformed to the recommendation of the insurance commissioners who met in Mobile, Ala., still earlier, and who prepared a uniform law or rule adapted to the use of all fraternal insurance societies. Against adopting the insurance commissioners' recommendation the fight in Chicago was made.

Head officers of the Woodmen submitted figures showing that in two years the society would not have available assets adequate to cover the face value of its insurance. The plan involved material elevation of rates, but it was proposed to scale them for members more than 53 years old so as not to drive them out of the insurance altogether. This is an old story often told, and the side of the society is not the only one. Unexpected swelling of rates, disappointing shrinkage of returns, with virtual forcing out of old patrons, show the melancholy side of those who have trusted too fully such a word as "cheap" or "fraternal." It is no very fraternal act to trifle with a man's care for his family, or with a woman's means of caring for her children with herself after the death of their father and her husband.

I have lived to thank God that all my prayers have not been answered.—*Jean Ingelow.*

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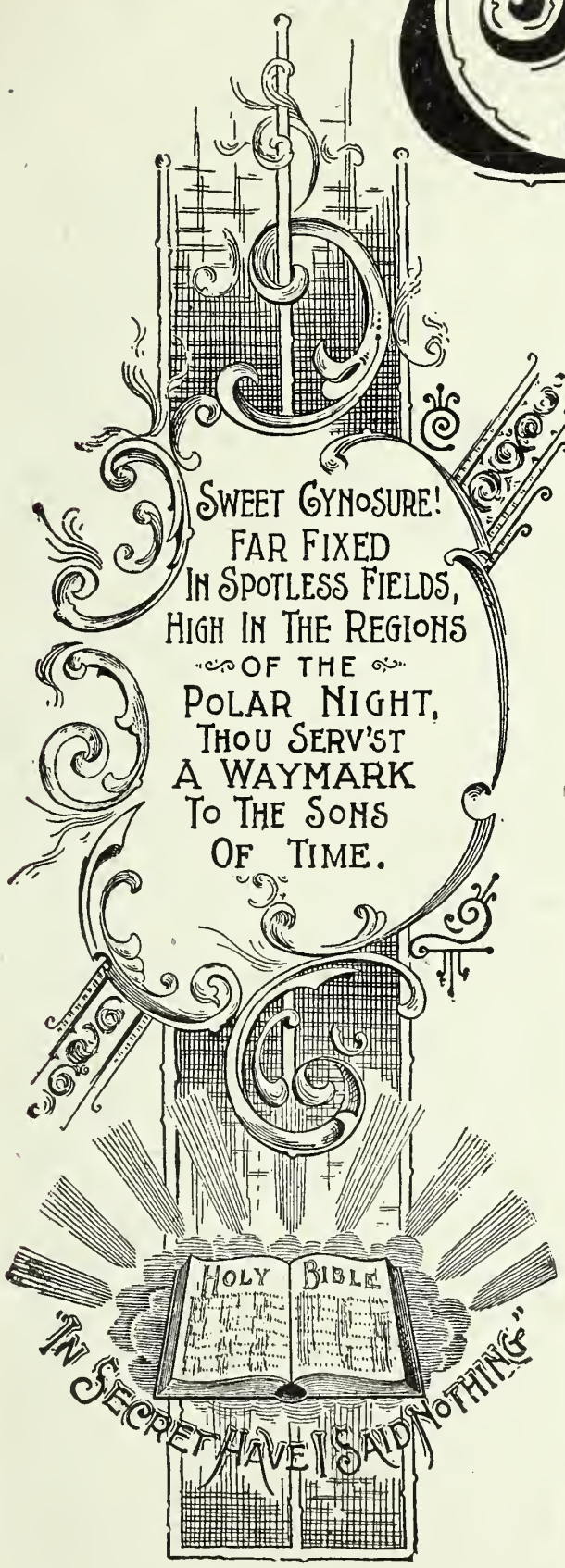

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News of Our Work

Counterfeit Money and Other Counterfeits

The Broken Seal or Free-masonry developed

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WILLIAM IRVING PHILLIPS

Managing Editor.

850 West Madison Street, Chicago.

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Entered as Second-class matter May 19, 1897, at the Post Office at Chicago, Ill., under Act of March 3, 1879.

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"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

VOLUME XLIV. CHICAGO, APRIL, 1912. NUMBER 12.

N. C. A. ANNUAL MEETING.

The annual meeting of the N. C. A. occurs on Thursday and Friday, May 23 and 24, in Pentecostal Nazarine Church, 6417 Eggleston Ave., Englewood, Chicago, Ill.

The opening session will be at 7:30 o'clock Thursday evening, followed by a Friday morning session at 9:30, an afternoon session at 2:00 and an evening session at 7:30. Besides the election of officers and the transaction of other important business, there will be addresses by able speakers.

Elmer B. Stewart, President.
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THE WOMAN'S LODGE.

REV. ALEXANDER THOMSON.

When pastor of the Congregational church in Washburn, Wisconsin, I was in very intimate relations with the pastor of the Methodist Episcopal church. This gentleman was an unusual man, able, scholarly and thoughtful. One day, in conversation, our thoughts turned to the question, Why are there not more men in the church? Washburn was at that time a new town of considerable size, perhaps three or four thousand, but in our two churches, the leading ones in the town, there were only about twelve men members. Surely then, the question, Why are there not more men in the church? was a pressing one to us. I thought I knew the cause, and questioned my friend. I said, "My brother, I know you are a Mason. You are inside of the lodge. I am outside. I have thought that the lodges are stealing the hearts of the men away from the church. What are your views?" Instantly his thoughtful face became sober as he replied, "Mr. Thomson, I am both a Mason and an Oddfellow, and I know that what you say is true, to an extent that you cannot understand."

A few years after that, I was spending my vacation in a little town in Michigan, and attended the prayer-meeting in the Congregational church there. The pastor, who led the meeting, was an old man, kindly, gifted and earnest, and I knew him to be a man of more than common ability, and earnestly serving the Master. There were present at the meeting a number of women. The minister, another man and myself were the only gentlemen present. It was a fine summer evening with nothing to interfere with the prayer-meeting. This minister was a Knight Templar, and wore his sign. When the service was over, I walked home with him in earnest conversation. As we walked, I sought the views of this good man. I said in substance, "My brother, you know how many men were at the prayer-meeting to-night. I find the same condition prevailing everywhere. Our women attend, but where are the men? You are a Mason, I know. Do you believe that the lodge has a hand in this?" The substance of his reply was as follows, "Mr. Thomson, you see I wear a Knight Templar's pin. I received it from a dear friend when he was dying. I wear it for his sake. I am a Mason, and I know that the lodge is responsible, in part at least, for the non-attendance of men upon the services of the church."

Now it was about this time that I ventured to make a prediction to some of my friends. It was this, "If the day ever comes when the women go into the lodges as the men do to-day, it will be death to many of our churches." That day has now fully come, and I leave all

thoughtful people to judge as to the truth of my prediction.

When in one of my fields, I had, as a member of my church, a tired mother caring for her home and two little children who were hard to manage. On my visits to her home, she often expressed regret that she was unable to attend the prayer-meeting. I replied that with her work and cares, her duty might be at home, for as she said, she could not well leave her babies. That lady joined one of the woman's lodges and was out until ten or eleven o'clock at night without her babies! Now the woman's lodge is everywhere. There is hardly a town where there are not as many of them as there are churches, and sometimes there are more. What have been the results?

First, a great loss to the Woman's Christian Temperance Union. Fifteen years ago that noble organization was strong in every town and village, at least so far as I knew. The white ribbon movement was the right hand of the church. Now the W. C. T. U. has ceased to exist, or nearly so, in the small towns and villages, and it has become rather rare to see the white ribbon upon a woman's breast.

Second, the nature of the social life, largely directed by women, has greatly changed. It is now the card party, many times with the valuable prize that makes it real gambling, and the ever attractive dance. In some towns well known to me, the card party and the regular lodge dance are almost the only factors in social life that strongly appeal to the people. How far these women have wandered from the noble ideals of the W. C. T. U., we need not stop to inquire.

Third, the prayer-meeting in many churches has received a deadly blow, in some a death blow. It was largely forsaken by the men before, and now, in places, it is nearly forsaken by the women. In some churches the poor minister who loves the prayer-meeting, and knows that it is that which largely registers the condition of the church life, is not sure that there will be any one present besides himself and the sexton. In not a few cases, the prayer-meeting has become a thing of the past.

Fourth, the increasing difficulty of securing women who can be relied upon for faithful Sabbath School teachers. A night at a card table, or one at a lodge dance is not a very good or favorable preparation for Sabbath School work. The women do not really want to occupy a false position, and therefore do not take part in the work of the Sabbath School.

Fifth, a large amount of money that once found its way into the treasury of the church, now finds its way into the revenues of the lodge, with the most disastrous results to church life and expansion; and finally the man of God whose soul is in his work, when he comes before his people on the Lord's day, with a message warm from his heart, and looks into the faces of his audience, misses that spiritual support which once shone in the earnest faces of the noble women, who, in the great battle for the Kingdom, so strongly and earnestly held up his hands.

Endeavor, Wis.

MODERN WOODMEN AGITATED.

The Modern Woodmen have come to it. January 26 they raised their rates 47 per cent. Within four years there would have been a deficiency of two hundred and eighty million dollars. It was about time that some action was taken. When bankruptcy is only four years off, even the most luxuriously furnished manager's office begins to feel very hot and stuffy. Of course, these gentlemen do not admit that they knew all these years what was in store for their "brethren," drawn into membership by the lure of rates 53 per cent of what they should have been. Oh, no; these officials have been actuated by the most benevolent motives in adding 47 per cent to the yearly premiums. Says Head Consul Talbot: "We were determined to get the best possible insurance that could be computed." As if no better insurance had been computed previous to 1912!

One hundred years ago the rates on which an *honest* insurance business or mutual benefit arrangement in case of death can be established had been computed from many years' experience by German, French, and English actuaries. Insurance companies organized on this basis in 1797 (Pelican of London), 1813 (Union of London), 1827 (Gothaer), and 1828 (Lubecker) are doing business

today. They have not at any time been a trade secret. The second edition of the Encyclopedia Britannica, printed a hundred years ago, contained the gist of the whole matter, as did every encyclopedia since.

But there are people who found it convenient to forget that there is such a thing as a multiplication table and a table of mortality. They organized fraternal insurance societies—lodges. Their system of rates appealed to people who have the get-something-for-nothing idea. The class that imagines all laws suspended that govern ordinary business, when it comes to figuring insurance. And so they went into "cheap insurance," that is to say into the most expensive, the lodge kind; went in by shoals, squadrons, and platoons.

And all went merry as a wedding bell until the table of mortality did its fine work. When the rate of mortality among the older members reaches a certain point, the reserve fund, upheld for a time by the rapid influx of new members, is wiped out, and then there is the choice of a reduction from the face value of the policy, or increased rates, or bankruptcy.

There are more than 150 fraternal orders (secret societies, lodges) doing business now in the United States on the hot-air rate plan. Every one of them must raise its rates or go out of business. None can survive until 1924 under the present system. In sixteen states they are prohibited by law from writing policies. In these states their business is rated on one level with that of card sharps and shell-game artists; they must reform or quit. In six states the same legislation is pending. And even if there were no legislation, the combined forces of the table of mortality and the multiplication table (the "two tables" of insurance law) will within a very few years strangle the life out of every order trying to write death benefit certificates at less than cost.—*Lutheran Herald.*

The January, 1912, number of the CYNOSURE was out of stock before the month ended. We could use extra numbers with advantage to the cause and hence ask those who can do so, having no further use for it, to send your January CYNOSURE to this office.

BRAVE MEN OF OLD.

REV. WILLARD N. TOBIE.

Brave men of old! who stood against the world
Of constituted wrongs in Church and state,
Defied the principalities, and hurled
The truth against the serried ranks of hate,
That for the lust of worldly power and gold
Enslaved the world, baptized the earth in blood,
Rode down each brave revolt for truth, and sold
The liberties of men—a Judas brood,
That used the holy name of Christ to grace
Their demon deeds of cruelty and shame—
Brave men! to front such foe with steady face—
Yea, men of God—and worthy of the name.

Where learned ye to defy the sword, the flame,
The Inquisition's rack, the pope, the king,
The anti-Christ of every form and name?
Whence came your boldness? Courage high to fling
Away your lives in martyrs' altar fires
For shadowy dreams impalpable as air?
To call these crowned and crosiered tyrants liars,
Who christened crime? Their heartless wrath to dare?

Not from beneath that power to dare and die;
No sense-born dreams these lofty deeds inspire
That brave the legalized, world-ruling lie.
Your souls were bathed in pentecostal fire
That issued from the heart of Him who waged
Contention with the ruthless powers of night,
Unmasked the canting hypocrite, and raged
Against the temple-thief, and flashed the light
Of love and truth on selfishness and lies,
Bared His heroic breast to priestly hate,
On king or rabble looked with fearless eyes,
Blanched not at death, but highly met His fate.

Shall we, blest children of the better years,
Contend less bravely 'gainst our time's decay?
Shall we of gentler foe have greater fears?
They faced the fagot in the elder day,
The lion, reeking dungeon, Roman cross—
Now gone forever—thanks to them who bled
To bring these gentler times. A petty loss,
A stinging word, a sneer, a loaf of bread
Boycotted from the hand, official place
Denied—(oft better in the loss than gain)—
Such dangers look us moderns in the face—

And rarely worse—a scratch, a paltry pain—
Dangers our fathers would have scorned. We fight
The same old dragon, but his claws are clipped.
Shall we, then, be less valiant for the right
Against a foe of ancient terrors stripped?

Nay! Shame on cowards in this milder day!—
Rise, men, be valiant! Meet the times' demand!
Be worthy of your sires! Fling fear away!
Remember Christ's brave heart and pierced hand!

—*N. W. Christian Advocate.*

MASONIC OFFICE HOLDERS.

I was recently attending a meeting of a City Council. I was not personally acquainted with all of the officials but I recognized three of the aldermen as members of a masonic lodge, one of them had I think been what they call the "Worshipful Master." I knew the mayor not to be connected with the masonic order, and one of the aldermen I knew to be opposed to secret societies.

There are hundreds of votes cast each year in our city. The members of the masonic lodge are comparatively few. The question arose in my mind, how did so many Free Masons chance to be elected to the positions which they hold. Was it because they were men of such large ability and public spirit that their neighbors and fellow citizens insisted upon their occupying this position? Was it because they wished it and got their brother lodge men to help them to secure an election? Was it because they desired the office and worked for it and secured it without the particular aid of their brethren in the lodge? All these questions naturally arise, especially since we know that members of lodges generally like public office and secure it in some way or other.

What Difference Does It Make?

The question may legitimately arise, What difference does it make how lodge men secure public office, or indeed whether public officials are lodge men or not? Members of secret orders generally say that they do not use their lodge membership to secure public positions; that they are not elected because they are lodge men but for other reasons, and that their lodge relations have no influence upon the performance of their public duties, so that really it concerns nobody to know whether public officials are lodge men or not. On the other hand very many careful students of public affairs have believed that lodge men are continuously using their lodge relations to secure public office, and they believe that lodge men are incapable of properly fulfilling public duties by reason of the special obligations which they owe to their fellow lodge men. Their theory is, in a word, that a public official should be in a position to do equal and exact justice among all the people over whom he is trusted to rule. They feel that a member of a lodge, especially of a masonic lodge, is under such peculiar obligations to his brother Free Masons that he is unable properly to exercise his duties as a public official.

What Are the Lodge Obligations?

In a word, to stand by, aid and assist brethren of the order, whoever they may be and wherever they may be found. The application of such an obligation when it is taken in secret, and the persons who are to be favored are unknown is obvious. Let it be a question of taxation. Suppose a public official should wish to get some money. He is a lodge man and, after or before a lodge meeting, he confers with a number of brother lodge men who are with him in the lodge meeting. He says to them, "If we could put in a public improvement at the expense of the people I should get so much money for my work in connection with that improvement." It is obvious that his brother lodge men might make an arrangement to

help him at the expense of the tax payers. It may be said that tax payers could prevent the improvement which the lodge committee have decided upon. Undoubtedly they could, but also undoubtedly in many instances the labor, expense and trouble which would be involved will not be taken, so that the public monies may be distributed for the benefit of the lodge brother involved. Of course, if the masonic official were a judge, he might be called upon every day to befriend brethren in ways which would be inconsistent with public interest.

We return to the original statement of the principle involved: *a public official should be in a position to serve equally and impartially all the persons over whom he is trusted to rule. He should never put himself into a position, or remain in a position where he will be tempted to use his trust as a public official for the benefit of his lodge brothers.*

Then What Use Is There of the Lodge?

I imagine that this question will arise in the minds of almost all lodge men who are office seekers. They will say to this, if it were not for the lodge and the help that I get from my lodge brethren, I could not get office. I am not elected because of my ability, I am elected because of the friendship of my brethren in the order, and if I should put myself on my standing as a man in the community, irrespective of my lodge relations, there is little or no reason to suppose that I should occupy the position which I hold. Of course if this is true, it is in itself an objection to the masonic order, and is a reason why members of that order ought not to be elected to public positions.

Men, who are entrusted with the solemn duty of ruling over their fellowmen, ought to be of such a character as would naturally commend them to the suffrages of their fellow citizens without any such secret aid as is involved in masonic membership. If they are elected to office because they are masons, the private conferences which nominate them being attended by masons only, there is every reason to suppose that they will use their positions for the benefit, not of the people whom they profess to serve, but of the lodge brothers who have put them into their places.

Aside from the obligation to favoritism, which is a fundamental objection to such positions there are special obligations which are more serious in character. For example, take the obligation which every Free Mason is under, to recognize the signs, summons and tokens, given, handed, sent or thrown by a Mason or a lodge. No living man can tell when he swears that oath what he will be asked to do in order to fulfil it, and if he wishes to secure a public office and to be called a judge, a sheriff, an alderman, or what not, he can never know from day to day what he will be asked to do to make that obligation good. Of course, the principle involved applies to all secret societies, but it is particularly weighty in the case of the masonic order because the masonic obligations furnish the pattern by which all the other lodges work, and they express clearly, what the obligations of other orders often merely imply.

What Should a Lodge Man Do?

It is clear that if he wishes to be a good public official he should at once renounce his lodge obligations, at least for the full term for which he is nominated or elected to public office. If he recognizes these oaths and attends the lodge meetings, he is practically certain to be in lodge caucauses respecting the public interests from which any high spirited man would most seduously keep himself. We were told, years ago in our city, that the masonic lodge regularly held caucuses on the eve of all public elections, the purpose of these caucuses being to

secure the election of lodge men or of those who were friendly to lodges to public positions whenever it was possible. Of course these conferences were not held in open lodge, at least they need not have been, but might easily have been arranged before or after the lodge had been opened or closed. It is equally plain that when lodge men are thus caucusing to secure control of their neighbors, and the handling of the taxes, they will desire and attempt to secure other advantages by reason of the position which they occupy. There may be occasionally men who will spend time and money in thus planning and working for public station, who do so simply because they desire to be officials, but the public plunder which is going forward in every part of our country at this time, shows very plainly that men who work for office generally hope and expect to get something out of them for themselves. In the way of relief from taxation, in the way of special appropriations, in the way of grafting of some sort or other. It is fair to presume that men who use secret methods for securing office will use secret methods to make the office they get profitable.

We repeat that a high spirited man, who belongs to a lodge and wishes to hold public office, ought to free himself from all his lodge relations for the full term for which he is elected. When he no longer desires to be a public official, if he can think it profitable to identify himself with the masonic order, of course, that is a matter which must be referred to his own conscience, but while he is a public official, that subject is not only of interest to him but it is also of interest to all his fellow citizens. They have a right not simply to *hope* but to *know* that he will be in a position to do equally and impartially by all men, if he seeks to rule over all.

A Case in Point.

I was, years ago, visiting the Treasury Department in Washington. I have forgotten the name of the head of the Secret Service at that time, but I think it was Col. Brooks. That is immaterial. The office in which he sat had on the walls the pictures of scores, I think I could truly say of hundreds, of criminals whom he and his subordinates had arrested. Counterfeiters, mail robbers and what not, all were there. I said to him, "Are you connected with any secret societies?" He replied, "I used to be a Free Mason." I said to him: "Why did you leave the masonic lodge?" He said: "Because I found that in this position I was being constantly appealed to by criminals for relief under the masonic signs and tokens and obligations." He said: "It became unendurable. I could not refuse to recognize my masonic obligations to men who evidently were Free Masons, and I could not falsify my oath to administer my office honestly. I, therefore, went to my lodge and told them that they must excuse me from my lodge obligations as long as I was at the head of the Secret Service." This action on the part of this public official is clear and to his credit as a man. I not long afterward met a subordinate of that same service. He told me that he was a member of three secret orders. I asked him if in the transaction of his work he was not constantly appealed to by criminals because of his lodge relations. He said that he was, but that he invariably refused to recognize those men as members of the orders and did his duty to the government. Of course this is what he ought to do but he was from choice in an essentially false position. He was under oath to recognize those men who made themselves known to him as members of their respective lodges. He was under oath to do for them certain things which they wanted done. He was also under oath to the

United States to perform his duties as a public official and these obligations conflicted. He cut the Gordian Knot by saying, "I will not recognize the lodge signs, summons and tokens when given to me by men whom I am hunting down. Some lodge men would commend him for this, others would condemn him, but whether approved or condemned, he was still in this false position. He should have done what the head of the Secret Service did, that is, he should have said to his lodges, "you will have to excuse me from my lodge obligations as long as I am in a public position." That is what all lodge officials ought to do. If they have not courage enough or strength of character enough to do this they should promptly resign from public position and should not become candidates for such positions again. A man's honor, as a man, is too choice a thing to be needlessly subjected to such strain.

When a man offers himself for the suffrage of his fellow citizens he ought to be able to look them all in the face with the knowledge that he is absolutely impartial and in a position to do equal and exact justice to them all. It will save him from a thousand temptations to little, tricky, mean, underhanded, secret accommodations and actions and put him in a position to act a part that will be honorable to himself, beneficial to the community and a satisfaction to the worthy men who know of his action. We cannot too frequently remember, that public officials are under obligations to the public. The partisanship of our age has led men often to forget or to neglect this obvious truth. The Republican too frequently imagines himself to be the servant of the Republican party. The Democrat tries to please Democrats and this natural tendency is terribly re-inforced when the party to which the man belongs is a secret one, hiding as far as possible its work from the public, which is compelled to bear the expense of government and to suffer in case the work is not honestly done.

Publicity is one of the cries of our times and while there is no one device which will make dishonest, tricky men honorable and public-spirited, there is no question but that publicity is a great protection, both to the official and to the community. One of the great objections to all secret societies is that they train men to secret methods. It is easy for persons who learn to wink and grip and otherwise communicate with a small minority of the people for one purpose, to do the same sort of thing for another.

Men of Honor Honorable Men.

No man is under obligation to hold public office unless his character and abilities are of such a sort that he can render a service to the state which could not by others be equally well performed. But when a man does solicit or accept at the request of others public station he is under obligation to serve the public in that position, and not only to serve the public but to have his relations and actions of such a character that the whole world may know that he does this. To go into a City Council, or a State or National Legislature and see groups of lodge men, who are under secret oaths to one another, and to know that they get together as lodge men to talk over their relations to one another and other purposes is in itself a most unfortunate situation. When the tax payer looks over the governing body, with which he has to do, he ought to know that everyone of those men is under as serious an obligation to him as to anyone else in the community. "Fair play is a jewel," and fair play cannot be when men are obtaining secret advantages over their fellowmen.

Throats Cut and Tongues Torn Out.

I find it difficult, if not impossible to understand why good friends of mine, whom I know to be Freemasons can tolerate the penalties which are repeated over

and again in the masonic lodge. Every time a Mason addresses the master, enters the lodge, or retires from the lodge, he is obliged to give the token which reminds him of his penalty. It seems to me that it would become intolerable to a high spirited man to be continually reminding himself, and reminding others that he had sworn under penalty of having his throat cut across, his tongue torn out, his heart and vitals taken out, and his body cut in two. What right has any lodge to put American citizens under obligations like these? No church does it. No civil authority does it. These bloody oaths belong exclusively to secret societies. Why are they used in a day like this? My friends, who are lodge men, tell me that they do not mean anything, that the lodge never executes them, that they are a relic of a barabrous age continued in our own time. I am afraid that they are mistaken. That these penalties have been enforced in numbers of instances we positively know, but I imagine that their principal purpose is not to secure killing, but to secure obedience. Lodge men are not anxious to cut somebody's throat, but they are anxious that men, who have sworn under that penalty, should continue to stand by them in case of need. I think that this is the secret of the continuation of these penalties. Such bloody imprecations make it still more important that men who are to exercise public office should do as I have suggested above. Every lodge man should, when he offers himself for the suffrage of his fellow citizens, publicly announce that if intrusted with power he will hold himself absolutely free from his lodge or lodges during the term for which he is elected.

"It Will Never Be Done."

I have heard this ever since I was a child about every great need of human society. When I was a boy those who protested against American slavery were told it would never come to an end. When we protest against the liquor trade we are answered in the same manner. When we speak for the kingdom of God against gambling—the fashionable and professional; the dances where young men and women are ruined body and soul; the Sabbath breaking which chains millions of our fellow men to ceaseless toil; when we urge any action against powerful and entrenched evils we are told the thing cannot be done. It is said that when Mirabau was told by his secretary that a certain thing was impossible he started to his feet and shouted out, "Impossible! Never again name to me that blockhead of a word." I do not mean that it is impossible that men who hold public office should be honorable men. Many of them are not, many of them never will be, many of them are and more of them will be, and one is a fool who sits down in the presence of unquestionable evils and says that it is impossible that they should be changed. Anything which is wrong can be made right, and before God is through with this world, wrong things will be made right.

Of course all intelligent people know that there are lodge men who hold public office who abide by their obligations to the public rather than to their fellow-lodge men. Everyone who is fairly intelligent knows that there are other lodge men who do differently. The trouble is that no one can tell how any particular man will do until he is tried. The fact is he cannot tell himself. The men who murdered William Morgan were as good men as there were in western New York at that time. They did not kill him because they wished to, but because they felt that they must do so in order to protect the lodge and keep their obligations.

The purpose of this article is to urge all worthy men, who belong to secret societies and who hold or desire to hold

public office, to put themselves in a position where they can be free to live out their lives in honorable and effective fashion with no interference from the lodge oaths and brethren. We believe it is entirely within the scope of reason and possibility that such a thing should take place. Faithfully yours,

CHARLES A. BLANCHARD.

And, as the path of duty is made plain,
May grace be given that I may walk therein,
Not like the hireling for his selfish gain,
With backward glances and reluctant tread,
Making a merit of his coward dread—
But cheerful in the light around me thrown
Walking as one to pleasant service led;
Doing God's will as if it were my own,
Yet trusting not in mine, but in His strength alone.

John Greenleaf Whittier.

"THE WILES OF THE DEVIL."

REV. E. R. WORRELL, D. D.

"We are not ignorant of his devices," writes Paul, and thus suggests that a knowledge of Satan's methods pertains to a sound Christianity. Now, a device is anything formed by design—a strategem (Greek, stratagos, a general); i. e., a mode of operation which displays generalship. The war of the evil one against Christ is not carried on by chance or by guess. Ignorance here is disastrous to the cause of truth, and will not be tolerated by earnest Christians.

The devil foments religious wars in which the brother delivers up the brother to death, and thus makes religion, which is the only hope of man's salvation, the most powerful engine for his destruction. The first war of religions was waged between brethren in the first family of the human race. Cain, in behalf of a false religion, attacked and slew Abel, who represented the true.

In talking to Abel (Gen. 4:8), I conceive Cain made three definite propositions: (1) to substitute the religious ceremony he (Cain) had devised for the sacrifice of Abel, which was made by faith, Heb. 11:4; (2) to construct a new religion by the admixture of ceremonies with faith; (3) death to Abel in case he refused to do either and insisted on faith alone. Poor Abel! Perhaps he could not decide which of two evils was the least, so chose neither and died. He was murdered by his brother according to the flesh, who was no longer his spiritual brother; for Cain became a child of the devil when he championed ceremonies for a religion as opposed to faith. Thus ended the first campaign of a war that is still going on. Though Abel died, it was a decided victory for righteousness, for

> " . . . saints in all this glorious war
> Shall conquer though they die."

Mohammed may have acted madly in the propagation of his false faith, but there was method in his madness. He offered men the Koran, tribute or death. The Koran meant substitution of Mohammedanism for other religions. This might easily be done by all who had no faith in their own religion. Those who paid tribute might, in form, maintain their own faith, though in reality they would be nourishing Islam. And the sword—well, "all that a man hath will he give for his life" is a statement of the devil that holds true all too frequently. But some refused both Koran and tribute, and died. To them there was a deep meaning in the words, "He that loseth his life for my sake shall find it." They believed God, and thereby established their kinship to faithful Abraham.

As an illustration of this ancient device of Satan, I refer the reader to the antagonism between the church and the lodge. This variance is much like that between Cain and Abel, which was, pure and simple, a war of religions. Cain had no atonement—no blood in his offering. The lodge has no atonement—no Christ in its prayers. It does not confess itself to be anti (against) Christ, but simply without Christ, and is therefore condemned in the Scriptures as anti-Christ. I John 4:3.

This lodge system, in order to the establishment of itself in power, boldly teaches: (1) Substitution of its Christless ceremonies for saving faith. Substitution of loyalty to a wicked oath for every duty to his fellows. The church must give the lodge member up. The rights of the family are ignored. Courts

have no authority. By this two-fold substitution the law of love to God and love to men is displaced. In other words, the lodge becomes supreme. (2) Tribute. All outside of the lodge are to pay tribute in praise or silence. Platform (pulpit included) and press are to pay in either coin they wish, but they must pay. (3) In case of non-compliance with one or other of these, social ostracism, secret persecution, death and horrible mutilation of the body after death, according as the lodge is able, with safety to itself, to inflict.

Thus Satan pushes on the battle against Christ; but "we are not ignorant of his devices." This has been his method from the beginning. It will continue to be his method until every "refuge of lies" is destroyed and he is compelled to take the open field for a last stand, when a battle shall be fought in which no flag of truce shall be waved, no quarter shown, and the Lamb shall overcome him.

UNION EVANGELISTIC CAMPAIGNS.

REV. MILFORD H. LYON, DIRECTOR.

Wheaton, Ill., Jan. 28, 1911.

W. I. Phillips, 850 Madison St., Chicago.

Dear Brother: In reply to your request for a statement of my position regarding secret societies I will say that I never have joined any such organization myself and have both privately and publicly advised others to refrain from doing so. While an undergraduate student in university I was convinced that the evils of the college fraternity system far outweighed their vaunted benefits. This belief has been confirmed in observing the effects of this system in society at large.

I have been impressed that the secret society principle has a tendency to establish fellowship and fraternity upon a false and untenable basis, not of common aims and purposes, but rather of self interest, oaths and unnatural and unreasonable obligations.

Likewise this system has tended to fetter the free working of the will and conscience of the individual. It has obligated him to partisanship and favoritism, frequently at the expense of his better judgment, and he has decided from the

M. H. LYON.

standpoint of oaths and expediency rather than right and reason.

Furthermore, as a Christian I could not endorse the lodge, as it teaches in the main a gospel of salvation by works rather than by faith in Jesus Christ. It gives men a *religious confectionery* that dulls the appetite for any wholesome spiritual food. It blinds the vision from beholding the only true basis for brotherhood; viz., the Lordship of Jesus, the Son of God. "One is your Master, even Christ, and all ye [His disciples] are brethren."

Fraternally yours in Him,

M. H. LYON.

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UTAH GOSPEL MISSION

E. 81st Street Cleveland, O.

COUNTERFEIT MONEY AND OTHER COUNTERFEITS.

BY ELLIOT WHIPPLE, PH. D.

(Continued from March number, page 326.)

False religions have another and even more dangerous purpose than to keep men from coming into right relations to God. That alone does not satisfy the devil. He wants to secure them as his servants and worshipers.

He offered to give Christ all the kingdoms of the world and the glory of them, if He would but fall down and worship him. In appearance, this offer would have made it easy for Christ to secure all that He came here to accomplish; and many a good man, before and since, seeking to benefit mankind, has been captured by a similar snare, and so become an agent in turning men from the worship of the true God to some form of devil worship, with all its fearful consequences.

That all false religions are forms of devil worship is a truth, which, though ignored in much of current theological teaching, is abundantly recognized in the Bible. In the 17th chapter of Leviticus, precise directions are given for offering sacrifices, so that the people should "no more offer their sacrifices unto devils." In Deut. 32:16, 17, it is said: "They provoked Him to jealousy with strange gods, with abominations provoked they Him to anger. They sacrificed unto devils, not to God."

When Jeroboam headed the secession of the ten tribes, in order to prevent the people from going up to Jerusalem to worship Jehovah, and so being led to return to their allegiance to the house of David, he took counsel and made two calves of gold, and said unto them: "It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt." "And he ordained him priests for the high places, and for the devils, and for the calves which he had made."

Of course Jeroboam did not consciously go about to institute devil worship, nor did the people of Israel consciously and intentionally substitute devil worship for the worship of the true God; but the results amply justify the statement of the Bible that it was devil worship, for from that time on the history of the ten tribes is one of rapid deterioration, until they were destroyed as a nation, and the people carried away by Shalmaneser, king of Assyria, into a captivity so absolute and final that no trace of this portion of the Hebrew race has ever been discovered in the subsequent history of the world, because, as we are told in the 17th chapter of 2d Kings, they had "feared other gods," and "set them up images" and "served idols." And in Psalm 106:36, 37, it is written, "And they served their idols: which were a snare unto them. Yea, they sacrificed their sons and their daughters unto devils." And in 1 Cor., 10:20, Paul says: "But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God; and I would not that ye should have fellowship with devils." False religions are of the same nature, and will have the same results to-day that they did in the days of Jeroboam or of St. Paul.

We often hear it said that it doesn't make much difference what a man believes, provided he is sincere in his belief; but it is only in moral and spiritual matters that any such fallacy is tolerated. An honest belief that a counterfeit coin is good does not confer upon it the power to pay debts. A farmer's belief that he is planting good seed, however firmly and sincerely entertained, does not secure a good crop from poor seed. An investment in worthless mining stocks will not be profitable, however sincere the investor may be in his belief that he has found a bonanza.

A young lady of my acquaintance whose beauty, amiability and excellence of character won the admiration and esteem of all, one day, after she had become head of a family, gave to her sick child a dose from a bottle of poison that stood on the mantel beside the healing medicine the physician had given her; but her undoubting belief that she was using the right preparation did not save the life of her darling, nor her own life from the cloud of a great and permanent grief.

A sincere belief in the righteousness of their cause did not make it right for Stonewall Jackson and numerous other Confederate soldiers to fight to overthrow the best government the world has yet seen, in order to establish a slave

empire. St. Paul verily thought he ought to join in persecuting the followers of Christ even unto death, but such a belief did not make his persecution of Christians right.

The proposition we are considering, like many another of the devil's counterfeits, has gained acceptance because it contains a half truth. An essential element in true religion is sincerity of belief, but this is not the only essential element. It is equally necessary that what is believed should be true, and, as we have already seen, it is one of Satan's subtlest snares to get the worship of men directed toward himself while believing they are worshiping God.

It may be asked, "What else can a man do than adhere to what he believes to be the truth?" To which it must be replied, "Nothing else." And this renders it all the more important that his belief shall be a right one. If it be objected that God will not punish men for obeying a belief honestly held, the reply is, that, in all the other affairs of life, as we have already seen, men do suffer the full consequences of obeying mistaken beliefs; and, if the same God rules the moral and spiritual realms, that instituted the course and constitution of nature, then it is reasonable to suppose that the same methods will prevail in the one as in the other, and this argument is confirmed by the indescribable degradation and misery that have resulted from the dominance of false religious beliefs all through human history.

One method of counterfeiting is by raising the denomination of true money, and one of the later and most successful of Satan's devices is to lead men to adulterate true religion with man-made ordinances, commands, or creeds, and then to magnify the importance of these attachments until they come to take the place of faith in Christ and a full and complete surrender to His will. This scheme owes its great success to the fact that men, conscious of sin, and fearful of what may happen beyond the grave, are willing to do almost anything rather than accept the *atonement* of Christ and change their lives into conformity to his teachings. This explains the ease with which money was secured to rear magnificent cathedrals in times when there was little true piety in the church, and little wealth among the people, and the readiness of men to voluntarily undertake the severest penances that human ingenuity can devise.

Nor is this evil confined to Roman Catholicism and other degenerate forms of Christianity. It was not very long ago that preachers of one of the minor protestant denominations explicitly declared that whoever had been baptized by their method might fitly be received into membership, and would surely be saved: and not infrequently, in all protestant denominations, mere intellectual belief in a creed and outward conformity to the practices of the church are substituted for true faith in Christ. Whatever men come to think of as essential, or even very important, for salvation, is apt to get between them and Christ, and thus they are prevented from abiding in Him, without which they can have no true Christian life.

Occasionally, when a particularly dangerous form of counterfeit money has been put into circulation, the Government seeks to guard the people against accepting it, by issuing a special warning. So Christ uttered a solemn and striking message to those who rely for salvation upon professions of religion. It is recorded in Matt. 7:21-23: "Not every one that saith unto me, 'Lord, Lord,' shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, 'Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?' And then will I profess unto them 'I never knew you; depart from me, ye that work iniquity.'"

And Christ has not failed to give us a test by which we may find out what kind of a religion we possess. "By their fruits ye shall know them," and in Gal. 5:22, 23, "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." It is well worth while, then, for us to apply this test to our character as manifested in our daily lives, that we may know whether or not we are growing into likeness to Jesus Christ.

When Satan cannot impose upon men with false religions, nor ensnare them

with perversions of true religion, he has yet another snare, perhaps more dangerous than any other. It is not necessary that an institution should be labeled as a religion in order to do its deadly work of separating men from Christ. Any device that benumbs and obscures the sense of guilt, and produces in men's minds a feeling of security as to the next life, accomplishes the devil's purpose. Among the methods employed are symbols, burial ceremonies that imply that the dead man's soul has gone to a better world, and sometimes a more explicit promise that faithful adherents shall go to a place of happiness; always without any hint of the atonement of Christ. Sometimes, indeed, His name is cut out of passages of Scripture which are prescribed for use in their rituals.

Yet it is usually true that such institutions have been founded, and have often been promoted, by men with no conscious purpose to do aught but good to their fellows. Their evil results may be understood if we consider how they usually affect their adherents. If one who unites with such an organization is not a Christian, he is generally rendered impervious to the gospel of Christ thereafter. If a member of a Christian church already, one of two things is likely to happen; either his relation to the rival institution will be purely formal, or else his interest in the work of the church will visibly decline; he will no longer have the time or the desire to attend prayer-meetings, and will gradually fall into a backslidden condition, if he does not drop his church relation entirely. Thus it is coming about that our churches are losing their hold upon their various communities without seeming to be aware of the true cause of their decline.

We are so accustomed to deal with the visible that it is hard for us to realize the existence and power of the invisible; yet, even in the most practical affairs, more and more we are coming to utilize invisible forces. Unseen by the eyes of men, the power of a waterfall, transformed into electricity, is carried scores of miles to furnish light and heat for great cities, and motive power for great manufactories. By wireless telegraphy messages are transmitted without visible means of connection to and from vessels a thousand miles from land. At the Centennial Exposition there was exhibited a small model of a steam-engine, made entirely of glass; but, when men gathered about it to see how steam does its marvelous work, there was nothing to be seen in the cylinder, for when steam pushes the piston back and forth, it is in the form of an invisible gas. We see the results accomplished; but what human eye ever saw any of the great fundamental forces of nature, such as gravitation, magnetism, cohesion, chemical affinity? It is not strange, then, that we fail to recognize the powers that are at work in spiritual realms.

According to the plain and unmistakable teachings of the Bible, a tremendous spiritual battle is going on in the world, in which a being of inconceivable malignity, great cunning, and superhuman though not unlimited power, is contending for the souls of men with Jesus Christ, who, with unbounded love, unlimited wisdom and unlimited power, invites our allegiance and promises salvation from sin in this life and eternal life in the next. And we may rely upon His promises to the uttermost, assured that no one shall be able to pluck us out of His hand, assured that "we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."

The supreme test of a counterfeit coin comes when it is put into the refining pot. Then is the gold separated from the dross. So, too, is there to come a time when the worshipers of God shall be separated from the worshipers of Satan. "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, 'Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.' * * * Then shall he say also unto them on the left hand, 'Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.' * * * And these shall go away into everlasting pun-

ishment: but the righteous into life eternal."

O God, we thank thee, "that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

A man's hand, a whale's flipper, a bird's wing and a horse's hoof are all developments of the same formation.

There are 100,000 children less than fourteen years of age at work in the United States; 30,000 of them are less than ten years of age, 20,000 of them are working more than twelve hours a day, 18,000 of them are at night work, and 10,000 of them are younger than eight years.

The world is made economically poorer every year by unscientific agriculture, the worth of the land being taken out and nothing done to restore it.

The Broken Seal

By

Samuel D. Greene

From the personal reminiscences by Samuel D. Greene of the abduction and murder of Captain William Morgan were taken some of the facts so vividly brought out in Miss Flagg's "Power of the Secret Empire," which ended in the December number of the CYNOSURE. The story has created so wide an interest that we propose to give our readers in the next few months some of these facts as recorded by Mr. Greene, an eye-witness.—Editor.

CHAPTER V.

Abduction of Morgan Continued.

Let us turn back now to Batavia, and see what was transpiring there during this same day, from another point of view. The deposition of Mrs. Morgan is in itself so clear and touching a document, and so well calculated to throw light upon these transactions, that we give it entire.

The Wife's Sworn Testimony.

Genesee County, ss. Lucinda Morgan, aged twenty-three, the wife of William Morgan, of Batavia, in said county, being duly sworn, deposeth and saith, "That on Monday last, about, or a short time before, sunrise, her said husband left his house, and went into the street of the village. That, finding he did not come home to breakfast as usual, she made inquiries for him, and was told that he had been forcibly taken away by six men, and put in a carriage and taken to Canandaigua. That during the whole of Monday she remained in ignorance of what way he had been taken, or who had taken him, except by loose information that an officer from Canandaigua had taken him. That on Tuesday morning, soon after breakfast, she sent for William R. Thompson, the sheriff, and requested to know of him if he knew on what pretext her husband had been taken away. Said Thompson told her he understood he had been taken under a charge of having stolen a shirt and cravat, and that he presumed it was merely a pretext to get him away, or carry him away. That thereupon this deponent asked him if he thought Mr. Morgan could be got back, or brought back, if she gave up to the Masons the papers she had in possession. Said Thompson answered that he thought it was very likely that Mr. Morgan would be brought back if she would give them up; but he would not obligate himself or undertake to say that he should be brought back. That thereupon said Thompson proposed that this deponent should go to Canandaigua, and take the papers, and give them to Morgan, or to them, or give them up; and deponent agreed to go and take the papers accordingly. Thompson then asked this deponent if there was any person or friend whom she would like to have go with her. She mentioned Mr. Gibbs (meaning Horace Gibbs), and asked if it would do for him to go. Said Thompson said it would not do for him to go, as he was not a Mason, and added it would not do for any person to carry her there but a Mason. She asked him twice if Mr. Gibbs was not a Mason, and he said he was not, and then asked deponent if she was acquainted with Mr. Follett. Deponent said she was not. Thompson said he was a nice man, and a gentleman with whom she could safely trust herself. Said Thompson departed, and soon returned, and told deponent that Mr. Follett was not willing to go, unless she would let him (Follett) and

Mr. Ketchum see the papers; he did not want to go on a Tom fool's errand. This deponent then objected to these papers being seen by them. Thompson then said it was useless; he should do no more, and he could not send her out there unless they could see the papers. Deponent then, with great reluctance, finally consented to let them see the papers, if they would take her to see her husband. This second visit lasted about twenty minutes, during which time Thompson urged deponent to let the papers be seen. Deponent told him she was afraid they would take the papers away from her, if she let them see them. Thompson said they would not. She offered to let Mr. Thompson see the papers. He said that would not answer; they would not take his word. Thompson then told her he would go to Humphrey's and stay until she had got the papers, and she must then make a sign to him when she was ready. Accordingly, a short time afterwards, she made a sign to Mr. Thompson, then standing on Humphrey's stoop, and immediately after, he, with Mr. Follett and Mr. Ketchum, came to her apartment, when Thompson introduced Follett and Ketchum, and said they had come to see the papers, which this deponent then handed to them. They all looked at them a short time; and Thompson then asked her if she was ready to go, saying Mr. Follett was ready to take her. Follett then said he would go home with the papers and look them over, and told Ketchum to stop for him at his gate. Accordingly, about four o'clock in the afternoon of Tuesday, deponent started with said Follett and Ketchum, in a small wagon, and proceeded to Stafford, where they stopped at a house, where she was conducted into a back room, into which Follett and Ketchum came, and were joined by one Daniel Johns, and by James Ganson; all of whom immediately proceeded to examine the papers with much earnestness, and held much low conversation with themselves in under voices. Ganson appeared to speak the most. One of them asked Johns if those were the papers that were in the office when he was there. Johns answered that there was one degree back, and then took a piece of paper, and folded it up, and said the papers that were back were folded so. They then held considerable more conversation in voices too low to be heard. Follett then turned to deponent and said, he did not see that he could go with her; that Mr. Ketchum was going to Rochester, and would be willing to take her to Canandaigua to see Mr. Morgan; said he was not much acquainted with him (Ketchum), but took him to be a gentleman; and Ketchum then said he called himself a gentleman, and she need not be afraid to trust herself with him. Ketchum then took the papers and tied them up in his pocket handkerchief, and took them with him into the wagon in which they rode. Johns then got into the wagon and rode to Le Roy, where he got out, and bade Ketchum good-bye, saying, "I hope I shall see you day after to-morrow." They then proceeded to Avon, and stayed all night. The next day they again started for Canandaigua, where Ketchum put the papers into this deponent's trunk. They arrived at Canandaigua about twelve at noon, and stopped at a tavern at the corner of the main street. After being there some time, this deponent asked Ketchum if he had heard of Mr. Morgan. Ketchum said he had not; that the Masons would not talk to him; he could not see them; they seemed jealous of him; thought him a friend of Mr. Morgan, and were afraid he had come to get him away from that place. Then he asked her where the papers were; he took them, and said he would go and make further inquiries for Mr. Morgan; and if he could find him, or where he was, or where they had taken him, he would let her know all he could find out. This was about dinner time. He returned again a short time before night, and told her he had heard Mr. Morgan had been there; had been tried for stealing a shirt, and cleared, and had been put in jail for a debt of two dollars; and that Tuesday night a man had come from Pennsylvania, who said he had a warrant against him for a debt he owed there; that he, the man, had paid the two dollars, and taken him away in a private carriage on Tuesday night, and that he had no doubt he was gone; and asked this deponent when she would go home again. The deponent then expressed her anxiety to return speedily, on account of having left her child of two years old, and having with her a baby of two months old. Ketchum then went out, as he said, to take a passage in the stage, and returned after candle-light. This deponent was then walking the room in great distress, and in tears. She asked him if he could hear nothing of Mr. Morgan. He then seemed to pity deponent, and told her not to be uneasy and after looking at her a short time, told her to come and sit down by him, and asked her if she would feel any better if he told her what he knew. Being answered yes, he then said that Mr. Morgan would not be killed; that he would be kept concealed until they could get the rest of the papers. She asked him what papers were back. He said there were some sheets of the Mark Master's Degree back; and they wanted also to see the printed sheets that Miller had printed on the three degrees. He then said he wanted to take the papers which he had received from this deponent to Rochester, and he thought through the means of them he could find out where Mr. Morgan was; it was a secret where he was. Said he had paid her passage, and gave her two dollars to bear her expenses home. He then wrote his name with a pencil on a scrap of paper, hereto annexed, as follows: "George Ketchum, Rochester," and promised to write to her if he could hear of Mr. Morgan. He then told her if she would, by any means, get hold of the papers that Miller had, or find out where they were deposited, so that he could get hold of

them, he would give her twenty-five dollars out of his own pocket, and he had no doubt the lodge would give her one hundred if she could get what Miller had now. Deponent told him she would not try to get the papers Miller had, and would take no money, and would not let him have the papers she had delivered to him, but on condition he would try and find out where Mr. Morgan was, and let her see him. He then repeated his promise to try and find out, and said he would write to her as soon as he got to Rochester, and urged her to write to him immediately on her return, and let him know about the papers, and what the people were doing generally, at Batavia, and whether they were making a great rumpus about Mr. Morgan. Deponent then expressed her fears, that, if she did give him any information about the papers, he would not keep his promise about letting her see him, but would keep him concealed until they got all the papers, and finally kill him. Ketchum then said, "I promise before my God that I will not deceive you, but will do all I can to find out where he is, and let you see him. I have no doubt, when I get back to Rochester, I can find out more, and I think I can find out where he is." He then again urged her to find out where the papers were and let him know. In the course of his conversation, he said, "that if Mr. Morgan had managed rightly, he could have made a million of dollars if the work had been published." Ketchum then departed for Rochester, leaving this deponent at the tavern; she, the same day, started for Batavia. The papers taken away by the said Ketchum were numerous, and formed a very large bundle; they were written in the handwriting of her husband, excepting a few, which were written by a person who sometimes assisted her husband by copying, or taking down as he dictated to him. The deponent further says she has no knowledge of the place where her husband now is, or what is his situation, and feels the most anxious fears for his life; that she was born in Virginia, and is a stranger without intimate friends or relations in this county, and is left with two infant children, without any money, except what is left of that given to her by said Ketchum, and has no property or any means of supporting herself and children, her constitution being very feeble, and her health being bad most of the time. L. MORGAN.

Sworn the twenty-second day of September, 1826, before me.

DANIEL H. CHANDLER, J. P.

"The Tender Mercies of the Wicked."

It needs but slight help from the imagination, while reading this affidavit, to find in it a pitiful story of sorrow and distress—of labor, weariness, and anxiety, all to no purpose. How utterly false and cruel this treatment was, will appear when we remember that Mr. Morgan had been in jail in Canandaigua, and this Ketchum, without doubt, knew where he had gone. The story of the man from Pennsylvania, who paid the two-dollar claim, and took Mr. Morgan away to parts unknown on another claim, was a piece of fiction, based on certain facts, and worked up to serve the purposes of the moment.

On her sad journey home, with her infant child, when she reached Le Roy, James Ganson, before mentioned, who kept the tavern at Stafford, got into the stage with her, and told her that he was on the way to Batavia, *"to make arrangements for her support."* He went on to give her the information, that her husband was still alive, but that she need not be surprised if she did not see him again for a year; and, in fact, if she never saw him again, she should be well taken care of, and her children should be sent to school as soon as they were old enough. When she reached Batavia, and had been home only a few hours, she was called upon by Thomas McCully, the man on whose claim Mr. Morgan was arrested in August, and made to pass the Sabbath in jail. He came also to assure her that he had been appointed by the lodge to look after her support, and provide accommodations for herself and children. He proposed to board them at the tavern of Mr. Danolds, in the east part of the village, where her husband had been taken immediately after his arrest the Monday before. Who shall say that Masonry is not a kind and benevolent institution after this? Mrs. Morgan, however, promptly answered that she should accept no aid from the Masons, for she regarded them as the guilty authors of all her troubles, and she should not consent to take the bread of charity from their hands.

Her case, however, was one that appealed most strongly to her old neighbors and friends. She was, in the truest sense, an object of pity. As far as possible, her wants were supplied, and everything done that could be, to soothe and comfort her. An agent was dispatched on her behalf, to go to Canandaigua, and try to discover the facts about Mr. Morgan. He did discover facts, portentous facts, and such as aroused the unmasonic part of the popu-

lation of Batavia, and the region about, to a most unwonted pitch of excitement. Up to that time people had been inclined to believe the Masonic talk. They thought that Morgan, in the hands of men of such high standing, could certainly receive no wrong. They trusted in the idea that these men had gone along with him to see that he was treated fairly at Canandaigua, and that no harm should be done.

(To be continued.)

Editorial.

CHURCHES FRIENDLY TO N. C. A.

Let us look into each other's faces. If we cannot do so personally, we can by proxy. Let us get together. The N. C. A. annual meeting occurs May 23 and 24 in this city, as per notice in this number. A great blessing would come to the churches as well as to the Association if every testifying church would elect a delegate and pay his expenses to the meeting on May 23 and 24. Bring this matter before your church at its next meeting. The expense would be but a small contribution to this warfare. The life and welfare of the churches would be conserved beyond what any of us can estimate. Advise the editor of the CYNOSURE, Chicago, at your earliest opportunity as to the name and address of your delegate.

PASTORAL SETTLEMENT.

A religious paper published in Kentucky says:

"A brother preacher remarked the other day that he thought that the secret fraternities of the colleges are having much to do with creating ministerial rings, that have much to do with the locating and dislocating of pastors. May be so. Anyway, the churches have very little to do with it any more; except in the country, and may be not there."

There may be an extreme condition in Kentucky, or the statement itself may be extreme, yet in another State, far distant, it was noticed that the "Deke" seemed to figure in an almost obnoxious way. Of course, a just judgment anywhere requires comparatively wide and continuous observation, and neither of these opinions may have had an adequate foundation. Naturally, college friends would continue to be friends afterward; but if the interests of the Kingdom are proved to be made secondary to those of society membership, where those who were not in the same college are affected, churches as well as pastors have a right —not to say a duty—of protest, exposure and resistance.

MORMON WOODMEN.

A Sunday-school missionary in Wyoming reports that "the work goes steadily on in Jackson, in spite of opposition and indifference. The Sunday-school attendance has been very good * * * While the Mormons here are not as much Mormon as in Utah, they are infected with the cunning peculiar to their cult. As an example, the women's auxiliary of the Woodman lodge leased the club-house for the coming year. Leading members of this auxiliary are Mormons or warm friends of theirs, and the majority of the others are opponents of religion or indifferent to it. Once in the management, they announced a children's dance every other Saturday evening. This would not have been so far reaching, but the Mormon element then told certain children that they could not dance if they kept on attending the —— Sunday school, for the —— were strictly against it. This is a sample of the efforts to take the children from our school. But truth and right must prevail. While the battle here will not be easy or short, we shall conquer." The closing words are cheering. Though they do not come from a National Christian Association worker, they are nevertheless from an ally, a servant of our Master able to set us the example of Christian patience and confidence.

KNIGHTS ASSAIL NEGROES.

A legal race war has resulted in one defeat for the colored men, who defended their title to the name "Knights of Pythias," but lost their case in the supreme court of Georgia. Damon would none of Pythias. In February, briefs of arguments were filed for the colored lodge with the supreme court of the United States, before which the case was

opened. On one brief as counsel for the colored men was Alton B. Parker, former candidate for the presidency of the United States.

The case calls to mind that of a man who many years ago became anxious to enter a masonic lodge in a well known manufacturing city. Having made application he showed elation at the prospect. But while he waited with a member of that lodge in another room, he received the disappointing word that he had been blackballed. He himself was much chagrined; but his masonic friend in telling the story said, "I didn't pity him." In a somewhat similar way we would be rather glad for the colored men if, losing their case, they should also lose confidence in the whole secret clan system which likes to call its exclusive cabal fraternal. A good many white people have found room to live in the world outside the lodge, and colored men can. We were sorry when their fathers were slaves, but to be feathery knights is not a necessary alternative.

DAMAGE AND DAMAGES.

A large audience gathered in the court room at Newark, N. J., March 5, but left the place disappointed. A ten thousand dollar damage suit drew added interest from the prospect of testimony relating to a secret initiation. It appears that John A. Hetzel conceived it to be for his profit to go into the business of a Modern Woodman. So he ventured into the Bloomfield camp, where he was struck, not by a falling tree, but with what the newspaper story of the case calls a "slap stick which contained a blank cartridge." This is not the first time we have had news of this important implement of initiation. The report moreover states that he was struck across the small of the back, which we think not to be the part of the back for which slap sticks—otherwise paddles—are designed. The cartridge is said to have been improperly placed, whether the paddle was improperly applied or not. In March the victim of misplaced confidence was yet suffering the effects of the explosion which occurred in August, and he seemed to think his lodge benefits ought to amount to ten thousand dollars. But he settled the case and the Modern Woodmen of the World did not have to hear another explosion making bare the dignified secrets of their noble order in open court.

TREATIES COOLLY TREATED.

An unusually large meeting assembled in the Hibernian hall of a prominent manufacturing city of New England the second Sunday in February, and discussed the pending arbitration treaties of this country with France and Great Britain. In the discussion the treaties were quite uniformly condemned. The following resolutions were given to the press, and copies were forwarded to the Massachusetts senators, Lodge and Crane. Was it for the purpose of impressing the eminent "scholar of politics," Henry Cabot Lodge, that the Hibernians furnished in their very first sentence the freshly minted word "Nationhood"?

"Resolved, that we, the chosen representatives of 1,500 members of the Ancient Order of Hibernians of the city of Holyoke, Mass., in meeting assembled, earnestly ask the United States Senate not to ratify the pending arbitration treaties with Great Britain and France.

"Resolved, that the sentiment of nationhood instinctively revolts at the suggestion of foreign interference in any shape. And the unlimited arbitration treaties in proposing to constitute a commission, composed one-half of foreigners, runs counter to the feeling of national pride with which every patriotic American is imbued. We believe also that the ratification of these treaties at this time with two nations which were on the verge of war with Germany a few months ago, and may be at war in the very near future, would not tend to create peace, but instead would act as breeders of war."

However any sentiment may revolt, arbitration is already far past the line of experiment, and it has worked well. A secret order, subject to Italian—or Roman—influence, may drag behind the advancing sentiment of civilization, and hug a misleading sentiment musty with mediævalism; but whatever becomes of the particular treaties in question, arbitration is an established fact as real as international commerce. There is a certain drollery in the horror which this Irish clan affects when it catches a glimpse of foreigners.

A LONELY DEATH.

About the end of January there died in Paris the grand niece of a famous hero of our own navy, who himself died there one hundred and ten years ago next July. It was his hand that first displayed the American flag, when, as senior lieutenant, he hoisted it on the flagship Alfred. He it was, also, who commanded the Ranger, when for the first time a foreign power saluted this new national emblem. Both at home and abroad he received significant gifts and distinguished honors, for services no less distinguished.

At some time he was initiated in a Masonic lodge, and five years ago it came to the knowledge of certain Freemasons that a lady living in Paris would sell records made by him. His grand niece was found at the point of starvation, earning four sous a day. Being in deep distress, this aged widow parted with treasures to which her family had always clung until now. Together with things of less value went a pistol used in the engagement of the Bon Homme Richard with the Serapis, the commander's own written report of the fitting out of the Ranger, and the decoration which Congress permitted him to accept from the king of France. It is rumored that the poor woman retained until death a miniature portrait of her great uncle, and she is said to have left a locket containing a lock of his hair, and a sword, all of which the landlord is reported to have seized for debt since she died.

Born in Charleston, S. C., she was sent to a private school near Gramercy Park, N. Y., where she became proficient in several languages, including French and German. Her marriage to a Frenchman made Paris her home. Though her husband was prosperous, yet before he died his affairs began to decline, and the widow fell from affluence into destitution. Being a person of sensitive pride, she concealed her need, fighting bravely while the wolf ever threatened her door.

Already three-score years old when left a widow, she was handicapped by age when time and again she sought employment in the shops of Paris. At length she turned to acting as guide for tourists visiting the French capital. She died at 67, and it was five years earlier when she was found addressing letters while she starved on her four miserable sous a day. In that dire strait she sold, to the wealthy American distiller who held eminent rank in Freemasonry, a few of the precious family heirlooms. At that time, five years ago, there was a little talk about a plan whereby the banqueting order here in her native country would provide during the remnant of her lifetime means to keep her from starving. Nothing came of it, and she starved.

When her body was found, she had been some time dead. She died of starvation, and she died alone. That once proud form of a wealthy, cultured woman lay uncared for. Then the landlord seized the treasured links that had clasped her failing life to the history of her family and her fatherland. The Masons, however, retain the glory of having performed their mummery over John Paul Jones.

SIMON A. HERSHEY.

Mr. Hershey was born January 28, 1847, and died at his home in Landisville, Pennsylvania, October 10, 1911. He was a member of the Church of God for twenty years, and a subscriber to the CHRISTIAN CYNOSURE for a like period.

He was induced to join the Knights of Pythias lodge at Mt. Joy, Pennsylvania, and he told the writer that he never felt so near hell in his life, as on the night of his initiation. He resolved, if he lived to get out, that he would never enter such a place again.

To his inheritance he added considerable during life. He never married. He spoke several times to the writer of his intention to contribute largely to the National Christian Association and to his church interests. He died sooner than he anticipated, and many of his expectations were not realized. How glad he would be now if he had provided for the distribution of his property as he had intended! "That thou doest, do quickly," should come with special force to those who would contribute in aid of work like that which the National Christian Association is prosecuting.

News of Our Work.

The N. C. A. national convention, beginning May 23, is to be held this year in the Pentecostal Nazarene church, which has nearly six hundred members in this city. At the session of their General Assembly in Nashville, Tennessee, last year, they passed a law forbidding membership to members of secret societies. This Church is mainly a separation from the Methodist Episcopal Church. It has nearly doubled its membership within the past three years. It has about twelve hundred members in Los Angeles, California. When the pastor, Rev. I. G. Martin, of the church in which the convention is to meet, was asked if he would like to have our conference in his church, said, "It will delight my heart to have you meet here, and there will be no charge for the church or for any services that we can render."

One address on lodges changed a congregation's sentiment on that line, so that it voted at its next meeting never in the future to accept lodge members. It was the Norwegian Lutheran Church at Arlington, Washington, Rev. E. Baalson, pastor. The lecturer was Rev. B. E. Bergesen of Seattle. Groups of farmers inside and outside the church discussed the question after the lecture, and the church paper, "Pacific Herald," said that some of the listeners spent a sleepless night after the address. The truth sets men free and strengthens the church.

Upon the invitation of President Weidner of the Lutheran Theological Seminary, President Blanchard was secured to give an address last month before the students of that school. One result was the renunciation of Masonry on the part of a ministerial member of the school who confessed that the positions taken by President Blanchard were correct. He wrote to his lodge refusing longer to be considered a member.

Upon the request of the Mennonite brethren of Normal, Illinois, President Blanchard gave four consecutive addresses on the Lodge last month in their church.

Seldom, if ever, has the Pennsylvania Association met with greater head winds in preparation for a convention, and will experience, we hope, more far-reaching benefits from this convention than from any in the past. A partial report was sent us before the convention adjourned which we give our readers this month, and they may hope for a fuller report next.

Daniel Kauffman, editor of *The Gospel Herald*, Scottdale, Pa., writes to Secretary Stoddard that his article will be printed in an early number of *The Gospel Herald*, and adds, "May God speed the day when all 'Owls,' 'Eagles,' 'Elks,' and other birds of the secret chamber may be no more."

There are twenty-four states of the Union in which some measure of suffrage is granted to women.

Illinois voters of the Prohibition ticket will be interested in an article in this number on "The Wiles of the Devil," by E. R. Worrell, D. D., who is candidate for Governor of this state.

Philadelphia, Pa., Feb. 29, 1912.

At one time I was a member of a lodge, but I thank God for calling me out, saying to me, "Be ye separate." We are making great progress in our "Bible Training School" this year, and we give God all the glory for it.

MELVYN M. LAWTON.

Mr. Joseph Potter Graybell of Viola, West Virginia, writes that he lectured recently in Greene County, Pennsylvania. He is also contemplating a lecture tour through portions of Pennsylvania and West Virginia.

For several months our readers have been wondering what had become of Mrs. Lizzie Woods, and we are sure they will gladly welcome her back in this number of the CYNOSURE, as well as offer their congratulations upon her marriage to Rev. E. D. Roberson. We propose to retain the old and familiar heading to her contributions.

SECRETARY STODDARD'S REPORT.

Tarentum, Pa., March 16, 1912.

Dear CYNOSURE:

We are on the eve of the State Convention. I have worked hard to make this meeting what it should be, a help to many in great need.

I do not think that in all of my travels I have ever found a section where lodge idolatry had a stronger grip on minister and layman than in this valley. Fully one-half of the ministers are in the lodges (usually the masonic) and most of the other half are afraid, shall I say—at least are unwilling to bear public testimony against organized secrecy. Here and there a minister asserts his freedom and rebukes what many of them know to be evil. I am told that the situation was much the same in the ante-bellum days with reference to slavery.

Ministers declare to me that they have been Masons for years and "never saw anything wrong in it." The first question asked me is: Have you been a member? This is followed by the declaration: If you have not, you don't know. If you have left the lodge, you are perjured, and cannot be believed.

It is the same old foolish lodge song everywhere. The worst thing about it all is, that these people have thought wrong so long, it is exceedingly difficult to get them to think right.

Some of the friends have recognized this condition, and expressed their appreciation of this effort in their midst by their contributions. They have my thanks. Collections have not come in as at other times, perhaps, because it is March, but God has never failed me, and I go forward with confidence.

I have found the usual number of opportunities to address the people. At Vandergrift Heights fifteen minutes was given prior to an evangelistic sermon. A revival was in progress. Our good Covenanter friends at Parnassus came through rain and hail in goodly numbers. They gave a collection and subscribed for the CYNOSURE. On Washington's birthday I lectured in Pastor Horst's Lutheran church, North Side Pittsburg, with good result. In a trip to Hickory, Washington County, I found encouragement. I greatly missed our good friend, J. P. Morris. He was an earnest, faithful Christian, a pillar in the United Presbyterian church, a generous contributor to many good causes. Our loss is undoubtedly his gain.

Providence indicated that I should spend a Sabbath at Washington, Pennsylvania. Here I attended and took part in several services. Our good friend, B. C. McGrew, superintendent of the West Side M. E. sabbath school, with two hundred and seventy members, introduced me to the children by telling them that I was not an Elk, Moose, Eagle or Owl. He would let me tell them what I was. I told the children I had seen a picture of a beautiful child surmounted by pictures of three owls, with the statement underneath, "The owls protect me!" This is a lodge symbol, and a very poor one even if it were true that lodges protect children. The owl is a stupid thing that cannot see in the light, lives on vermin—who ever heard of an owl protecting anything! It does not protect itself. It would be a better symbol of an enemy to children.

Standing in front of the Y. M. C. A. in New Kensington, Pennsylvania, I saw in blazing letters F. O. E. I asked a young man, "What foe is that?" He replied "The Eagles." They evidently advertise correctly.

At Kittanning, I discovered Rev. Mr. Large, whom I found also to be generous! Through his kindness I was permitted to address large audiences in the Free Methodist church. An offering was taken.

My judgment is that we shall have a convention worthy the time and money being expended. The enemy is already angry. The friends are praying and working. Look for a brief report of the convention in this CYNOSURE.

The Lord our God hath done great things for us whereof we are glad.

W. B. STODDARD.

HOUSE FOR SALE.

Anyone desiring to purchase a home in Wheaton, Illinois, will do well to write the Editor of the CYNOSURE for particulars about a seven-room house, modern improvements, two lots, and within three blocks of two depots, and about the same distance from Wheaton College.

PENNSYLVANIA CONVENTION.

First Day's Sessions.

An address of welcome was given by Rev. C. F. Johnson, pastor of the Free Methodist church, which was responded to by Secretary Stoddard. Rev. A. G. Dornheim, pastor of the Evangelical church in Beaver Falls, addressed the Conference on the subject, "Getting Light." Rev. J. A. Alexander, pastor of the United Presbyterian church, Crafton, took as his topic, "Is Lodge Connection Helpful to the Christian Life?" An address, "Lodge Effect on Church and Home," was given by Professor W. J. Swigart of Huntingdon College.

Of the first day's sessions Secretary Stoddard writes, "The Convention opened with bright weather and prospects. Our Vice President, who was expected to preside, was detained, but otherwise the program was carried out as published. There was a fair attendance at the opening session. Several responded in the "Introductions" with testimonies and discussions of profit, and much light was given both by the one addressing us on "Getting Light," and by those who followed. The evening addresses were delivered by Masters. The addresses were different both in matter and presentation, and held the undivided attention of the large audience that filled the church.

Dr. Alexander kindly responded to the request of the convention to send CYNOSURE readers the substance of his address. Huntingdon College may well rejoice in such a man as Prof. Swigart to represent her principles. We look for a great day tomorrow.

"LIZZIE WOODS' LETTER."

Dyersburg, Tenn., March 13, 1912.

Dear CYNOSURE:

I have not written to you for more than three months, but don't think that I have been asleep on the lodge question. My health failed after I left Brownsville, Tennessee, the twelfth of November. I was sick about two weeks.

I taught Bible Lessons to a class of women in Memphis, Tennessee, for a week, and there was not one woman in the Bible Band, that I organized, that belonged to a lodge. A good many of them had been members, but they had given them up, and said they were wicked.

I went to Memphis to organize the Band, and also to visit the State Holiness Convocation. One night while a minister was inviting sinners up to the front for prayer, I went back to the rear of the church to talk to some poor sinner women. While talking to them, a Presbyterian minister came up the aisle, and said to me, "I don't see just how it is that I am not living up to what that text says, and I am shepherding a flock." The text was I Thessalonians 3:13. He said, "Now, what do you think about it? There is something wrong."

I said, "Well, the Word of the Lord is right. Perhaps you belong to a secret society." He said, "Well, yes, I do carry a little insurance in the Oddfellow lodge." I answered, "That is your trouble. You want to die the death of the righteous, and you want Balak gold. (Numbers 23:10). You are like the Irishman who said while he was dying, 'Oh, good God, good Devil!' His wife said, 'Why do you call on God and the Devil too?' He said, 'Well, I don't know whose hands I am going to fall into.' Now, you are an Oddfellow and you are the shepherd of Christ's flock. How can you be both? 'If the Lord be God, follow him; and if Baal, then follow him.'"

He said, "You think I am astride the fence, then?" I said, "Yes, and if you do not get off the fence—do not decide whom to serve, you are 'halting between two opinions.' (I Kings 18:21.) Mr. Lapton says in his Character Sketches that if you 'stay on the fence the devil will take you off.'"

The minister said that he meant to do right, and serve God with his whole heart; that if the lodge was wrong, he did not know it, but that he knew that there was something lacking in his life. I could see that he was in earnest, and I plead with him to give up Baal, and take God for his needs. He said, "Pray for me, that the Lord may lead me into the light." Oh, friends, I am sorry for the men of God who are tied up with the devil's rope, calling it a "cable tow."

When I left Memphis, I went to Trenton, Tennessee, to spend the holidays. On the twenty-sixth of January the Masons in Trenton gave a big banquet.

They set two large tables, one for the visitors and one for the Masons and their wives. When all was ready for the supper, the Masons and their wives marched up to their table. Among them were professors, deacons, Methodist and Baptist preachers, bootleggers and gamblers. One of these Masons was a man who had left his wife for another woman, and as he came up to the table one of the masonic bootleggers began to kick about it, and said to the Most Worshipful Master, "If this man is going to eat at our table, I don't want anything to eat. My wife don't believe in you. That is why I can never get her to come to these suppers; and if she were here tonight, she should not go to that table." The professors and preachers tried to get him to keep still, but he said, "I won't keep still. That man is a deacon and a Mason, and he left his own family for this woman, and do you all think that I would eat with him?" They nearly broke up in a row, but rather than eat without that man and his mistress, they changed the tables and let visitors and all eat together. The bootlegger got mad and went home and told his wife all about it. His wife is a Christian, but he is unsaved. He told her that professors, deacons, preachers and class leaders—all were protecting that man and woman.

The bootlegger's wife told it the next morning and said, "I tried to keep my husband out of that crowd, but he would not listen to me. They kept him selling whiskey until he was put in prison, and now they are showing him some more of their secret deviltry.

"They tell him that Masonry came from the Bible. No wonder he rejects Christianity!"

I encouraged her to pray for her husband, telling her that he had seen some of the wrong in the lodge, and that he would soon see it all, and quit the whole business. Yours in the Master's work,

LIZZIE WOODS ROBERSON.

A NEW BOOK.

The United Brethren Publishing Establishment has just printed a sixteen-page book for Rev. L. V. Harrell, South Haven, Mich. The title of the book is **"The Condemnation of Secret Societies."** Rev. Mr. Harrell was one of the speakers at the National Christian Association's convention in 1910, and gave an interesting account of how he successfully met the lodge influence in his parish by calling week day meetings and reading out of first one secret ritual and then another, and commenting upon them. The outcome of his study of the lodge is the present booklet, which sells for ten cents, and will be sent to any address by the author, Rev. L. V. Harrell, South Haven, Michigan.

IN PERILS OF FALSE BRETHREN.

Alexandria, La., March 8, 1912.

Dear CYNOSURE:

Since my last letter, the Secret Empire has been greatly stirred. My letter in the March issue of the CYNOSURE caused a great deal of murmuring, and, true to their oath bound obligations, they set about to entrap me.

Early in the afternoon of Tuesday, March 5, Mr. Kelso M. Johnson, a deacon of my church, accompanied me to the home of one of the sick members of my church for the purpose of administering the Communion, but before entering her home, a preacher hailed me, and said he desired me to step inside of a restaurant a moment, as he desired to discuss a matter with me. This man being a minister, I entertained no thought other than that he was sincere and desired to discuss some matter pertaining to our denominational work. On entering the restaurant, I very soon discovered from his rough speech that a conspiracy of some kind was on foot, so I beat a hasty retreat to the street, followed by this masonic minister, who began talking very loud and excitedly, and in less time than it takes to tell it, a number of gambling, drunken secretists had gathered, whose every appearance was that of a mob bent on carrying into execution the obligation of the entered apprentice degree. Mr. Johnson and I entered the lady's home to discharge our duty, and the masonic preacher followed us even into the woman's bedroom, where she remonstrated; he then retired. When I had concluded my labors and attempted to leave, I found him sitting by the front door to prevent my exit. I attempted to avoid him and get outside, but he got between me and the door and

began to advance toward me, and to breathe out threats to the effect that I had been talking about him, interfering with his church affairs, and he intended to hold me personally responsible, and he shook his finger in my face. Seeing the impossibility of getting away from him otherwise, I struck him a blow over the head with my walking stick, and walked out. By that time, one of his whiskey drinking associates raised the old familiar lodge cry of distress and that I had assaulted an innocent brother for nothing. This occurred on Lee street, one of the prominent business thoroughfares of the city, and by this time a few of my friends and Mr. K. M. Johnson were on the scene, and further violence was restrained. In a short time a complaint was made out against me, and two policemen came to my house. They showed me great consideration; they notified me to go to the police and give bond, but did not place me under arrest. Meantime Mr. C. L. Williams had heard of the trouble, and he at once came to me and accompanied me to the station and put up a cash bond to prevent me being incarcerated, thus proving that he prized his religious duty far above oathbound lodge obligations. I am informed from a reliable source that some of the lodge men tried to persuade Mr. Williams not to sign my bond. Their hope was to humiliate me, but Mr. Williams refused their counsel, knowing as he did the whole thing was a trumped up conspiracy.

Wednesday morning the case was called for trial before Judge Hove. The masonic preacher was on hand early with a number of his henchmen ready to perjure themselves and condemn me. One of his chief witnesses was a drunken, gambling negro who knew absolutely nothing about the affair. He came up just after the blow had been struck; but he swore in court that he knew all about it, and that I was the aggressor, and that his masonic preacher was absolutely innocent, and that I had not only imposed upon him, but that I had struck him for nothing. Another one of his witnesses also swore to what he knew were malicious and wanton falsehoods, but he told enough to convince any unbiased mind that his testimony was largely a fabrication. After hearing all of the testimony, Judge Hove, in a very dignified and honorable way, reviewed the case, deplored ministers of the gospel bringing their differences before courts to be settled instead of before a church committee. He gave the masonic preacher to understand that the evidence produced showed him to be the aggressor. He then dismissed the case and sent it back to the churches for settlement.

Reader, are you a Christian? Are you an honest man? If so, how can you have fellowship and association with men who are bound by an oath to come to the defense of a secret order brother—right or wrong, no matter who he is or what he has done?

I have preached several sermons lately which have inflamed the Secret Empire, and the church of which I am pastor has expelled three of its prominent masonic members, all of which has filled the air with rumors of masonic vengeance.

I am to attend the Executive Board of the Eighth District Baptist Association at Bunkie, Louisiana, next week, where I shall not fail to sound the alarm. I also have an invitation from the President of the First District Baptist Association to attend his association in New Orleans, and preach one of their sermons.

Mrs. Davidson's health continues unfavorable, although she is not confined to her bed. She recently returned from New Orleans, where she had gone for an operation, but the physicians declared an operation would be very dangerous, and would quite likely prove fatal. She therefore prefers to suffer as she is.

I forgot to say that as a tribute of their confidence in my integrity, a number of the members of Shiloh Church and their friends gave us a pound party surprise, on the same day that the masonic preacher attacked me. The church is standing loyally by me thus far.

Yours for a pure church,

F. J. DAVIDSON.

One and one-half letters and postal cards per person are sent through the U. S. mails in each and every week.

Christian Cynosure.

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